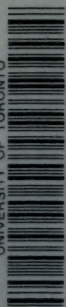


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THE
INSCRIPTIONS OF COS

PATON AND HICKS

London
HENRY FROWDE



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THE
INSCRIPTIONS OF COS

BY

W. R. PATON AND E. L. HICKS

WITH A MAP

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PREFACE

I SPENT some time at Cos in 1888, hunting for inscriptions; and, as I found a good many new ones, and convinced myself that others had been inaccurately edited, I thought that the publication of a *Corpus* of the Coan Inscriptions would be desirable. They are here—

σποράδες ποκά, νῦν δ' ἅμα πᾶσαι
ἐντὶ μιᾶς μάνδρας, ἐντὶ μιᾶς ἀγέλας.

It is much to be wished that the inscriptions of the more important Greek islands should be published in separate form, as the islands were always, and still are, very distinct communities, most retentive of their peculiarities. I shall consider myself rewarded for any labour expended on the present work, if some one caps it with a *Corpus* of the Rhodian Inscriptions—really a most necessary thing.

I give all the Coan Inscriptions known to me: no doubt some already published have escaped me, but, I hope, nothing important. In inscription-hunting, Mr. John Kalesperis, of Calymnos, was of immense service to me. I spent much time, and some money, in trying to gain access to the fortress, which contains a good many inscribed stones, but in vain: the story of my endeavours is instructive, but is too old to tell. There are probably a good many inscriptions, still unpublished, in Turkish houses in the town, and others built into ruined cisterns and old wells; but I think that I nearly exhausted the accessible material.

I am responsible for the uncial texts, and for the Appendices and Indices; and in the commentaries to the inscriptions 'I' means myself, except in the case of No. 26, the commentary to which was written by Mr. Hicks; but the cursive texts and the commentaries may be regarded as our joint work, in the sense that they are sometimes his and sometimes mine, and have been always discussed or approved by both of us. Mr. Hicks contributes the Introduction.

I am indebted to my friends, Mr. W. M. Ramsay, who looked over most of the proofs before they went to press, and Mr. Cecil Smith, who has done everything I asked him (which was too much) in the way of hunting up references and consulting inscriptions. The relative completeness of the list of coins is owing to the kindness of Mr. Head, M. Babelon, Dr. von Sallet, Dr. Imhoof-Blumer, and Dr. Young.

W. R. PATON.

GRANDHOME, ABERDEEN,

April 13th, 1891.

CONTENTS

| | PAGE |
|---|---------|
| INTRODUCTION | ix-lii |
| ADDENDA AND CORRIGENDA | liii |
| INSCRIPTIONS FROM THE CITY OF COS | 1-211 |
| I. Coan Decrees | 1 |
| II. Foreign Decrees and Letters | 29 |
| III. Religious Ordinances and Calendars | 45 |
| IV. Catalogues | 100 |
| V. Dedications and Inscriptions of Statues | 109 |
| VI. Termini, &c. | 160 |
| VII. Sepulchral | 164 |
| INSCRIPTIONS FROM THE DEMES | 212-302 |
| I. Phyxa | 214 |
| II. Haleis | 221 |
| III. Hippiia | 231 |
| IV. Halasarna | 233 |
| V. Antimachia | 269 |
| VI. Isthmus | 285 |
| COAN COINS WITH NAMES OF MAGISTRATES | 303-320 |
| APPENDIX A.—Coan Names from various sources | 321 |
| " B.—The Coan Calendar | 327 |
| " C.—Dates of Nos. 10, 44, 368, 382, 387 | 335 |
| " D.—Sepulchral Inscriptions with Fines | 337 |
| " E.—The Doric Tribes in Cos | 341 |
| " F.—Cos and Southern Thessaly | 344 |
| " G.—Anius | 349 |
| " H.—Calymna and Cos | 352 |
| " I.—Theocritus: was he a Coan? | 355 |
| " K.—Merops | 361 |
| INDEX I.—Nomina Propria | 363 |
| " II.—Nomina Locorum | 390 |
| " III.—Res Publica | 392 |
| " IV.—Res Sacrae | 396 |
| " V.—Menses: Dies | 403 |
| " VI.—Notabilia | 404 |
| TABLE OF COAN INSCRIPTIONS PREVIOUSLY PUBLISHED | 405 |

INTRODUCTION

THE HISTORY OF COS.

THE island of Cos¹, which looks upon the map like a huge dolphin about to swim into the Ceramic Gulf between the promontories of Myndus and Cnidus, was, next to Rhodes, the greatest of the Dorian Sporades. Carpathus indeed equals it in area, but cannot compare with it in situation or importance. Its circumference is estimated

¹ See the following :—

K. O. Müller, *De rebus Coorum*.

Zander, *Beiträge z. Kunde der Insel Kos* ; Hamb. 1831.

Küster, *de Co Insula* ; Halle, 1833.

Ross, *Reisen nach Kos, Halikarnassos, u. s. w.* ; Halle, 1852.

— *Reisen auf den Griech. Inseln*, ii. pp. 86 foll.

Clarke's *Travels*, ii. pt. 1, pp. 196 foll. ; pt. 2, pp. 321 foll.

Leake, *Transactions of the Royal Soc. of Lit.* vol. i. (2nd ser. 1843), pp. 1 foll.

H. Lauvergne, *Description de l'île de Cos*, in *Bulletin des sciences géogr.* xi. 133 fol.

Newton, *History of discoveries at Cnidus, Halicarnassus, and Branchidae*, 1862, ii. 632 foll. (R. P. Pullan's account of Cos).

Rayet, *Mémoire sur l'île de Kos*, in *Extr. des archives des missions scientif.*, iii. 3 (1876).

Pantélides, *Sur la topographie de l'île de Cos*, in *Bull. Hell.* v. 196-199.

Dubois, *De Co insula*, Paris, 1884.

C. Torr, *Rhodes in ancient and in modern times*, 1885, 1887.

Of these the first three and also the paper of M. Lauvergne, I have been unable to consult.

by Strabo¹ as 550 stades, and by Pliny² as 100 Roman miles. The island falls naturally into three divisions. First, there is the eastern district, bounded on the south by the high range of mountains which run sheer down into the southern sea; upon these mountains are the healing springs, still renowned for their efficacy. It is possible that beneath these springs, on one of the spurs of the range, stood the temple of Asclepius (see p. 137). The growing celebrity of the Coan Asclepius and his ministers may have been one of the causes which led to the removal of the capital from the western to the eastern end of the island. Secondly, there is the district from Antimachia to the Isthmus,—a plateau of a different geological formation, deeply furrowed by watercourses, and for the most part desolate and barren, though comprising the more fertile plain of Halasarna on its south-east. Lastly, there is the mountainous western district (Kephalos), with a distinct range of its own, but with no plain³. The highest peak in the island was Ὠρομέδων⁴ in the eastern range. This range was apparently called Prion⁵: it slopes down on the north to a fertile plain, which abounds in vineyards. Here are abundant streams, one of which bore the name Ἀλεις⁶. Most of the island is remarkably fertile, and noted for its wines: even at Kephalos, which is joined to the rest of the island by a sandy and barren isthmus, there is good pasturage for flocks. The chief corn-growing district is that portion of the plain which belongs to the ancient deme of Haleis, the scene of the Thalysia of Theocritus. Nowhere, perhaps, in classical

¹ P. 657: τῆς δὲ νήσου τὸ μέγεθος ὅσον πεντακοσίων σταδίων καὶ πεντήκοντα· εὐκαρπος δὲ πᾶσα, οἶνφ δὲ καὶ ἀρίστη, καθάπερ Χίος καὶ Λέσβος· ἔχει δὲ πρὸς νότον μὲν ἄκραν τὴν Λακητήρα (ἀφ' οὗ ἐξήκοντα εἰς Νίσυρον), πρὸς δὲ τῷ Λακητήρι χωρίον Ἀλίσαρνα, ἀπὸ δύσεως δὲ τὸ Δρέκανον καὶ κόμην καλουμένην Στομαλίνην· τοῦτο μὲν οὖν ὅσον διακοσίου τῆς πόλεως διέχει σταδίου· ὁ δὲ Λακητῆρ προσλαμβάνει πέντε καὶ τριάκοντα τῷ μήκει τοῦ πλοῦ. Leake warns us not to trust these measures of distance: but Strabo's estimate of the circumference of Cos (about 90 miles) is not far wrong.

² Pliny, *N. H.* v. 134: Nobilissima autem in eo sinu Coos ab Halicarnaso quindecim milia passuum distans, circuitu C.

³ The memoir of M. Rayet contains an excellent account of the geography of Cos.

⁴ Theocritus, *Id.* vii. 45:

ὥς μοι καὶ τέκτων μέγ' ἀπέχθεται ὅστις ἐρευνῇ
ἵσον ὕρευσ κορυφᾷ τελέσαι δόμον Ὠρομέδοντος.

The Scholiast notes: ἐν τῇ Κῷ φασὶν εἶναι τοῦτο τὸ ὕρος.

⁵ Pliny, *N. H.* v. 134: Mons ibi Prion, et Nisyron abruptam illi (i. e. from the island) putant.

⁶ Moschus, iii. 99: ποταμῷ παρ' Ἀλεντι Φιλητᾶς. For another supposed river Κυπάρισσος, see p. 99.

literature are the rich beauty and comforts of country life more glowingly described than in that poem. The island is badly supplied with harbours. Perhaps this is one reason why Cos, which seemed marked out for a distinguished place in Greek history, remained long withdrawn from the main current of events. Its people developed some of the best features that are supposed to mark the Dorian character. They were steady and self-controlled, rarely giving way to faction. They were famous, as youths, for their beauty¹. They clung with tenacious reverence to ancient custom and ritual². Their island was the home of the worship of the healing god. And if Cos had little share in making the outer history of Greece, she contributed not a little to Hellenic thought and culture. Early in the fifth century the genius of Hippocrates, by study of the recorded cases treated at the temple of Asclepius, laid the foundation of medical science³. After him the medical school of Cos never ceased to be famous. In later days, the names of Philetas, of Meleager, and above all of Theocritus, give the island a lasting claim on our regard, so closely is it linked with the history of Alexandrian letters⁴.

¹ Athen. i. 15 B: ἐφρόντιζον δὲ εὐρυθυμίας οἱ σφαιρίζοντες. Δαμόζενος γοῶν φησί
 νεανίας τις ἐσφαίριζεν εἰς
 ἐτῶν ἴσως [ἐκκαίδεκα ἢ] ἐπτακάδεκα,
 Κῶος· θεοὺς γὰρ φαίνεθ' ἡ νῆσος φέρειν.
 ὃς ἐπεὶ ποτ' ἐμβλέψει τοῖς καθημένοις,
 ἢ λαμβάνων τὴν σφαῖραν ἢ διδούς, ἅμα
 πάντες ἐβοᾶμεν, κτλ.

So Horace, *Epod.* xii. 18: Cum mihi Cous adesset Amyntas. Compare Meleager xi, on the Coan youth Praxiteles (*Anth. Gr.* Jacobs, vol. i. p. 6), and the head of a Coan ephebus published by Reinach (*Bull. Hell.* vi. 1882, p. 467).

² I refer to the remarkable series of ritual calendars included in this volume.

³ Strabo, p. 657: φασὶ δ' Ἰπποκράτην μάλιστα ἐκ τῶν ἐνταῦθα ἀνακειμένων θεραπειῶν γυμνάσασθαι τὰ περὶ τὰς διαίτας· οὗτός τε δὴ ἐστὶ τῶν ἐνδόξων Κῶος ἀνὴρ. Comp. *ibid.* p. 374 (of Epidaurus): Καὶ αὕτη δ' οὐκ ἄσημος ἡ πόλις καὶ μάλιστα διὰ τὴν ἐπιφάνειαν τοῦ Ἀσκληπιοῦ θεραπεύειν νόσους παντοδαπὰς πεπιστευμένου, καὶ τὸ ἱερὸν πλήρες ἔχοντος ἀεὶ τῶν τε καμνόντων καὶ τῶν ἀνακειμένων πινάκων, ἐν οἷς ἀναγεγραμμέναι τυγχάνουσιν αἱ θεραπείαι, καθάπερ ἐν Κῶ τε καὶ Τρίκκῃ (this has been verified at Epidaurus by recent excavations). Pliny, *N. H.* xx. 264: Sed discessuri ab hortensiis unam compositionem ex his clarissimam subteximus adversus venenata animalia incisam in lapide versibus Coi in aede Aesculapii (then follows prescription). Hae theriace Magnus Antiochus rex adversus omnia venenata usus traditur aspide excepta. So *ibid.* xxix. 4: Sequentia ejus (Medicinae), mirum dictu, in nocte densissima latuere usque ad Peloponnesium bellum, tunc eam revocavit in lucem Hippocrates genitus in insula Coe in primis clara ac valida et Aesculapio dicata. Is, cum fuisset mos liberatos morbis scribere in templis ejus dei quid auxilium esset, ut postea similitudo proficeret, exscripsisse ea traditur, atque, ut Varro apud nos credit, templo cremato instituisse medicinam hanc quae clinica vocatur.

⁴ See Appendix I.

Cos appears as an island of some distinction as early as the Homeric Catalogue (*Il.* ii. 676 foll.), being named next after Rhodes and Syme, and last among the Aegean allies of Achaia:

Οἳ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε
καὶ Κῶν Εὐρυπύλοιο πόλιν νήσους τε Καλύδνας,
τῶν αὖ Φειδιππός τε καὶ Ἀντιφός ἡγησάσθην,
Θεσσαλοῦ νῆε δὺν Ἡρακλείδαο ἄνακτος
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

This passage is full of interest. In the first place Cos is brought into the closest connexion with the Calydnian group, the largest island of which was commonly known as Calymna. Now we know that subsequently Calymna was virtually a Coan deme¹. Nisyros too², from the way it is named in the wake of Cos as belonging to the domain of Artemisia (Herod. vii. 99), seems to have been for a time under Coan sovereignty. But it gained its independence, at least in the fourth century, being then rather under Rhodian than Coan influence (Head, *Hist. Num.* p. 537). Carpathos also, and probably Casos, were incorporated with Rhodes in the third century or earlier; the only coins of Carpathos are of the fifth century. More important is the evidence which these lines afford respecting the early date of a Greek settlement at Cos. It is true that the Greece of the Catalogue exhibits a geography more advanced than the rest of the Homeric poems. But yet the Catalogue is undoubtedly older than the two great movements with which Greek history begins, the Dorian occupation of Peloponnese and the Ionian colonization of Asia Minor (see Monro on *Iliad* ii). It is therefore remarkable that among the allies of Greece against Troy should be mentioned, alone among the cities of the Aegean, Crete, Rhodes, Syme, and Cos with its dependent islands (*Il.* ii. 645-680). We know that Crete was one of the very earliest of the Dorian settlements,

¹ Appendix H.

² Nisyros was of volcanic origin, and is still an active volcano, thus justifying the words of Strabo, p. 489: *φασὶ δὲ τὴν Νίσυρον ἀπόθρανσμα εἶναι τῆς Κῶ, προσθέντες καὶ μῦθον, ὅτι Ποσειδῶν διώκων ἓνα τῶν γιγάντων Πολυβῶτην ἀποθραύσας τῇ τριαίνῃ τρύφος τῆς Κῶ ἐπ' αὐτὸν βάλοι, καὶ γένοιτο νήσος τὸ βληθὲν ἢ Νίσυρος ὑποκείμενον ἔχουσα ἐν αὐτῇ τὸν γίγαντα· τινὲς δὲ αὐτὸν ὑποκείμεθαι τῇ Κῶ φασιν.* So Pausan. i. 2. § 4: *Τοῦ ναοῦ δὲ οὐ πόρρω Ποσειδῶν ἐστὶν ἐφ' ἵππου, δόρυ ἀφίειλς ἐπὶ γίγαντα Πολυβῶτην, ἐς ὃν Κῶϊος δὲ μῦθος περὶ τῆς ἄκρας ἔχει τῆς Χελώνης.* Chelone was the promontory of Cos nearest to Nisyros, and north-east of Laketer. Cos itself suffered terribly from earthquakes, as we shall presently see. Compare also Diod. Sic. v. 54.

and when Crete was once reached the Dorian adventurers would have no difficulty in finding their way to the Sporades. It has indeed been suggested that some portions of this passage were interpolated at a later date, after the Dorians had reached the Peloponnese, and when Peloponnesian colonies had come to the south-west of Asia Minor. But this hypothesis is a violent one in the case even of Rhodes (lines 653 foll.); in the case of Cos (lines 676 foll.) it is hardly a possible one. For the principal ground for dating the lines later is the marked honour shown to Heracleid heroes, Tlepolemus at Rhodes, Pheidippus and Antiphus at Cos: for the chieftains being Heracleids, the colonies must be Dorian. But already in the *Iliad* elsewhere Heracles is said to have landed at Cos (*Il.* xiv. 255; xv. 28), being carried thither by contrary winds, through the anger of Hera, on his way from the sack of Troy. We can therefore hardly doubt that to the writer of *Il.* xiv, xv, as well as to the author of the Catalogue, some form of the familiar legend was known, which made Heracles to be attacked by the natives of Cos, and thereupon to slay king Eurypylus, marry his daughter Chalcioppe, and beget Thessalus¹.

If then this passage is an original part of the Catalogue, we must allow of a Dorian settlement in Crete, Rhodes, and the Sporades antecedent to the Dorian migration and the colonization of Ionia. The very form of the legend in *Il.* ii favours this supposition, at

¹ Eustath. in *Hom.* 983, 35: οἱ (the inhabitants of Cos) καὶ ληστήν, φασί, τὸν Ἡρακλέα νομίσαντες ἐπὶ ῥέαν, ὁπνίκα ὑπ' ἀνέμων ἐξώσθη ἐκεῖ χόλῳ Ἡρας . . . ὁ δὲ πολέμῳ περιέγονεν αὐτῶν. Cp. Apollod. ii. 7. § 1. So the fragment of Pindar quoted by Strabo, vii. p. 331, fr. 58: εἶπερ, ὥς φησιν ἐν τοῖς ὕμνοις Πίνδαρος, οἱ μεθ' Ἡρακλέους ἐκ Τροίας πλέοντες διὰ παρθένιον Ἑλλάς πορθόν, ἐπεὶ τῷ Μυρτώῳ συνήψαν, εἰς Κῶν ἐπαλινδρόμησαν ζεφύρου ἀντιπνεύσαντος. So also C. I. G. 5984 B, line 31 foll. (= *Berlin Corpus*, Sicily and Italy, 1293), where the labours of Heracles are tabulated: ἔλαβε [Κῶ τὰν Μερο]πίδα φονεύσας [Εὐρύπυλον], καὶ [(Chalciopae nomen) ἐξ] αὐτῶν [filium progeniuit] Θετταλόν. See also Plutarch, *Qu. Gr.* 58: Διὰ τί παρὰ Κῶν οἱ τοῦ Ἡρακλέους ἱερεῖς ἐν Ἀντιμαχίᾳ γυναικίαν ἐνδεδυμένους ἐσθῆτα, καὶ τὴν κεφαλὴν ἀναδούμενος μίτρα κατάρχεται τῆς θυσίας; Ἡρακλῆς ταῖς ἐξ νανσὶν ἀπὸ Τροίας ἀναχθεὶς ἐχειμάσθη, καὶ τῶν νεῶν διεφθαρεισῶν μίτῃ μόνῃ πρὸς τὴν Κῶν ὑπὸ τοῦ πνεύματος ἐλανόμενος, ἐξέπεσε κατὰ τὸν Λακητῆρα καλούμενον κτλ. We need not consider the reasons he alleges. The costume probably only seemed feminine because it was primitive and semi-oriental. We might as well ask why in Greek art harp-players and charioteers, and on the Greek stage the tragic actors, wore 'feminine' costume. But by some the deme Phryxa was connected with Heracles (see p. 213). According to Ovid (*Met.* vii. 363), certain women of Cos were turned into kine for their ill-will to Heracles:

Eurypylique urbem qua Coae cornua matres
Gesserunt tum cum discederet Herculis agmen.

least in the case of Cos. It is true that the Coan chiefs, Pheidippus and Antiphus, who are said to lead a contingent of thirty ships against Troy, are mere names. The subsequent poem knows nothing of them. But when they are called Θεσσαλοῦ νῆε δ'ὧν Ἡρακλείδης ἀνακτος, we cannot mistake a direct reference to Thessaly. These Dorians who had come to Cos had either come direct from Thessaly—which is a most improbable supposition—or else had come to Cos from Argolis before the Peloponnesus had become completely Dorian, and before they had at all let drop their Thessalian memories. In other words the first Greek colony of these parts was Achæan, but with a considerable infusion of Dorians who were already settled in Argolis. There is no mistaking the Thessalian connexion of Cos. Eurypylus, who is called in line 677 the founder of the colony (Κῶν Εὐρυπύλοιο πόλιν), bears the name of a famous Thessalian hero (*Il.* ii. 736). Πέλη, a Thessalian city which Stephanus *s.v.* mentions as belonging to Eurypylus, repeats itself in the Coan town of the name (see p. 213). Other coincidences¹ will be found worked out in Appendix F. On the whole, therefore, we may accept the Catalogue as evidence of the very earliest movement of the Dorians across the sea. Already, when they had but recently left their Thessalian home and were settling in Peloponnese, they found their way south-east to Crete and Rhodes and Cos and Syme. It is perhaps worth noting that Triopas, the legendary founder of Cnidus who gave his name to the Triopian promontory, was called the father of Pelasgus (Pausanias, ii. 22. § 1), as if pointing to a fusion of Achæan and Dorian elements in the primitive colony. It is of less moment that the Aleuadae of Thessaly traced their descent from Aleuas, the son of Thessalus, the Heracleid of Cos, thus reversing the order of things.

¹ Dr. Bechtel in one of his *Kleine Aufsätze* (*Nachrichten von der Königl. Gesellschaft der Wissenschaften*, Göttingen, 1890, p. 34) finds another link between Thessaly and Cos in the selection and sacrifice of the bull to Zeus Machaneus described in the ritual calendar (No. 37), in which he sees a reminiscence of the Thessalian Taurocathapsia. Perhaps there is more ground for connecting the Coan ritual of bull-slaying with the curious passage of Euripides, *Electra* (780 foll.), where Orestes and Pylades, entering as Thessalian pilgrims on their way to sacrifice to Zeus at Olympia, are invited by Aegisthus, as being experts in the art of sacrificing bulls, to take the axe and slay for him the victim :

ἐκ τῶν καλῶν κομποῦσι τοῖσι Θεσσαλοῖς
 "εἶναι τόδ' ὅστις ταῦρον ἄρταμει καλῶς
 ἵππους τ' ὀχμάξει. λαβὲ σίδηρον, ᾧ ξένε,
 δεῖξόν τε φήμην ἔτυμον ἀμφὶ Θεσσαλῶν—(815-18).

But the early presence of Greek colonists from Thessaly in the south-west of Asia Minor is assumed by Callimachus, *Hymn. in Dem.* 25 :

οὐπω τὰν Κνιδίαν, ἔτι Δώτιον ἱρὸν ἔναιον,
τὴν δ' αὐτᾷ καλὸν ἄλσος ἐποιήσαντο Πελαργοί
δένδρεσιν ἀμφιλαφές κτλ.

This passage is cited by Steph. Byz. s.v. Δώτιον· πόλις Θεσσαλίας, ὅπου μετόκησαν οἱ Κνίδιοι, ὧν ἡ χώρα Κνιδία. Καλλίμαχος ἐν τοῖς ὕμνοις· κτλ. And Strabo, too (xiv. p. 653), argues, in his own way, that the Homeric passage, properly understood, implies a pre-Dorian colony in Cos and its neighbourhood. Οὐδαμῶς δὲ ἐνταῦθα (at Rhodes) Δωριέας ὀνομάζει, ἀλλ' εἰ ἄρα Αἰολέας ἐμφαίνει καὶ Βοιωτοὺς, εἴπερ ἐκεῖ ἡ κατοικία τοῦ Ἡρακλέους καὶ τοῦ Λικυμνίου· εἰ δ' ὥσπερ καὶ ἄλλοι φασίν, ἐξ Ἄργους καὶ Τίρυνθος ἀπῆρεν ὁ Τληπόλεμος, οὐδ' οὕτω Δωρικὴ γίνεται ἡ ἐκείθεν ἀποικία· πρὸ γὰρ τῆς Ἡρακλειδῶν καθόδου γεγένηται. καὶ τῶν Κῶων δὲ “Φεῖδιππός τε καὶ Ἀντιφός ἡγησάσθην, Θεσσαλὸν υἱὲ δύνῃ Ἡρακλῆδαο ἄνακτος,” καὶ οὗτοι τὸ Αἰολικὸν μᾶλλον ἢ τὸ Δωρικὸν γένος ἐμφαίνοντες.

Leaving the quicksands of fable, we reach surer ground in the assertion of Herodotus (vii. 99), that Cos and her adjacent islands were colonized from Epidaurus. This statement is verified by the analogous place of Asclepios both at Cos and in the mother-city¹. Moreover, Pausanias (iii. 23. § 4) preserves a legend respecting the foundation of Epidaurus Limera on the Laconian coast, how that certain Epidaurians from Argolis were sailing on their way to Cos to convey a sacred serpent to Asclepios, and were only persuaded by supernatural signs to settle in Laconia and to go no further. We understand, then, that the old Achæo-Dorian settlements in the

¹ The worship of Asclepios is to be traced back to Tricca in west Thessaly. It is best to suppose that it was carried by the Dorians to Epidaurus, and thence to Cnidus and Cos. See *Il.* ii. 729 foll. :

Οἱ δ' εἶχον Τρίκην καὶ Ἰθώμην κλωμακέσσαν,
οἱ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλίου,
τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδες,
Ἰητῆρ' ἀγαθῷ, Ποδαλείριος ἥδ' ἑ Μαιχάων·
τοῖς δὲ τριήκοντα γλαφυρὰ νῆες ἐστιχόωντο.

So Strabo (ix. p. 437) : ἔστι δ' ἡ μὲν Τρίκη, ὅπου τὸ ἱερὸν τοῦ Ἀσκληπιοῦ τὸ ἀρχαῖότατον καὶ ἐπιφανέστατον, ὁμοῖος τοῖς τε Δόλοψιν καὶ τοῖς περὶ Πίνδον τόποις. And xiv. p. 647 : ὁ περὶ Τρίκην (sc. ποταμὸς Δηθαῖος), ἐφ' ᾧ ὁ Ἀσκληπιδὸς γεννηθῆναι λέγεται. Observe that nowhere in the Homeric poems is Asclepios more than a human hero. Compare also Appendix F, p. 348.

Sporades were reinforced by a fresh influx from the Peloponnese. Strabo (p. 653) declares that the colony to Cos was connected with the expedition of Althaemenes the Argive to Crete¹; but when he argues that the Homeric Cos must have been Pelasgian or Aeolian, but not Dorian, he merely means that it first received Greek colonists before the Dorian or Heracleid migration to the Peloponnese, and he ignores the strongly Dorian and Heracleid colouring of the Homeric account of Rhodes and Cos².

The island then, as thus re-colonized from Epidaurus, reproduced the features of the old Dorian character. We find indeed no trace of that peculiar discipline of education and of life which belonged to Sparta and to Crete. For the life of the Coans was not military, but agricultural. Their island, which owed some of its fertility to its volcanic origin, was cultivated to excellent purpose; but they made no effort to command the sea. They sent forth no colonies³. Something of Ionian softness perhaps tempered the Doric nature of

¹ Δωριεῖς δ' εἰσὶν ὧσπερ καὶ Ἀλικαρνασεῖς καὶ Κνίδιοι καὶ Κῶοι. οἱ γὰρ Δωριεῖς οἱ τὰ Μέγαροι κτίσαντες μετὰ τὴν Κόδρου τελευτήν οἱ μὲν ἔμειναν αὐτόθι, οἱ δὲ σὺν Ἀλθαίμεινι τῷ Ἀργεῖφ τῆς εἰς Κρήτην ἀποικίας ἔκοινώνησαν, οἱ δ' εἰς τὴν Ῥόδον καὶ τὰς λεχθεΐδας ἀρτίως πόλεις ἐμερίσθησαν. ταῦτα δὲ νεώτερα τῶν ὑφ' Ὀμήρου λεγομένων ἐστί'. Κνίδος μὲν γὰρ καὶ Ἀλικαρνασὸς οὐδ' ἦν πω, Ῥόδος δ' ἦν καὶ Κῶς, ἀλλ' ἔκειτο ὑφ' Ἡρακλείδων (then he cites *Il.* ii. 676).

² After all our discussion we must, I fear, come to the same conclusion as Holm, *Gr. Gesch.* i. p. 187: 'dass über die sogen. dorische Wanderung und die Gründung der Kolonien in Asien die Alten im 5. Jahrh. nichts Sicheres mehr wussten, und dass die uns und von uns mitgetheilte Geschichte nichts ist als die beliebteste der Versionen über eine dunkle Sache.' The essay by Dr. J. Beloch, *Die Dorische Wanderung, in Rhein. Mus.* 1890, p. 555 foll. is wholesome reading. He would have us clear our minds altogether of the tradition of the Dorian migration, and trust wholly to the evidence of the Homeric poems, and of pre-historic archaeology. His destructive criticisms seem to be of much more value than his reconstructions; his is not the last word, by any means, that has to be said upon the 'Mycenean period,' and its ethnic significance. Perhaps we should do well to fix our eyes on Crete as the great stepping-stone between the Sporades and Peloponnese, and an early and main centre of the Dorian race: Cyprus, on the other side, afforded the link to connect Crete and the Sporades with Egypt.

³ The only trace of a Coan colony is the statement of Strabo, that Coans joined with the Rhodians in founding Elpiae (Salapia) in Apulia (Strabo, p. 654; Vitruvius, i. 4. § 12, mentions only the Rhodians). The same statement may now be read in Apollodorus, of whose *Bibliotheca* an important fragment has recently been discovered in the Patriarchal Library at Jerusalem. See A. Papadopoulos-Kerameus in *Rhein. Mus.* xlvii (1891), pp. 161 foll.; after describing the Trojan War and the Nostoi the author goes on (p. 174): τῶν δὲ ναυαγησάντων περὶ τὸν Καφηρέα ἄλλος ἀλλαχῇ φέρεται, Γουνεὺς μὲν εἰς Λιβύην, Ἀντίφος δὲ ὁ Θεσσαλοῦ εἰς Πελασγούς καὶ χώραν κατασχὼν Θεσσαλίαν ἐκάλεισεν, ὁ δὲ Φιλοκτῆτης πρὸς Ἰταλίαν εἰς Καμpanούς, Φεῖδιππος μετὰ τῶν Κῶων ἐν Ἀνδρῶν κατῴκησεν, Ἀγαπήνωρ ἐν Κύπρῳ καὶ ἄλλος ἀλλαχοῦ κτλ. Here for ἐν Ἀνδρῶν we must read ἐν Ἀδρία κόλπῳ or something of the kind, and compare Tzetzes on Lycophron 911. The whole story is pure myth.

these islanders, and some traces of Ionicism are found even in their language¹. But none the less was the population of Cos purely Dorian in blood. They were divided into the three Dorian tribes, Dymanes, Hylleis, Pamphyli (see Appendix E, and Nos. 37, 65). They kept the Carneian festival (No. 38). Their Calendar is thoroughly Dorian (see Appendix B); and though the worship of Asclepius which they brought from Epidaurus speedily grew to be the central glory of the island, yet the minute prescriptions of the ritual calendars prove with what conservative tenacity they held by the ancient Dorian Cults. Six of the cities in this region early formed a Dorian religious league, a 'Doris' beyond the sea (Ptolemy, v. 2. § 10; οἱ ἐν τῇ Ἀσίῃ, ἐκ τῆς Ἀσίης Δωριεῖς, Herod. i. 6; vii. 93), viz. Lindus, Ialysus, Cameirus, Cos, Cnidus, and Halicarnassus. These met, probably every year, at the temple of Apollo on the Triopian promontory for worship and for games. The league seems to have had but little political importance, but we cannot mistake its intense exclusiveness: the associated cities formed an inner circle of purest Dorian blood². It is probable that the type of the earliest Coan coins is to be explained by reference to the Triopian festival: a naked athlete is preparing to hurl the discus, with the prize tripod in the background³. The Hexapolis soon became a Pentapolis, through the excommunication of Halicarnassus, the occasion assigned by Herodotus being the impiety of a Halicarnassian victor, who refused to dedicate his tripod to Apollo. But the exclusion doubtless followed the disappearance of Dorianism at Halicarnassus under Ionian and Carian influences⁴.

¹ See Bechtel, *Kleine Aufsätze*, l. c. p. 31, *Ionismen auf Kos*. He cites especially the forms ΚΤΕΟΣΑ, ΤΕΛΕΩΣ, ΑΜΦΙΑΡΗΣ from No. 37.

² See Holm, *Griech. Geschichte*, i. p. 178.

³ Head, *Hist. Num.* p. 535. The reference of the crab on the reverse, is obscure: the crab appears on the coins of Telos, of Phaestus in Crete, of Agrigentum and other Greek cities of Sicily and South Italy, and at Aenus and Amphipolis in Thrace. Mr. Paton, in Appendix E, connects the Coan crab with Heracles. No connexion can be traced between the Coan tripod and the strange tripod-story told by Diogenes Laertius in his life of Thales (32, 33), and by Plutarch (*Solon*, 4); the war between Miletus and Cos, however, may not be wholly mythical. Some form of collision between the Dorian and Ionian leagues was only too likely to occur.

⁴ The Dorian excommunication of Halicarnassus was thus analogous to the Ionian excommunication of Ephesus (Herod. i. 147), which followed doubtless upon the orientalizing of the Ephesian cultus of Artemis. On the Triopian festival see Schol. on Theocr. xvii. 69: Ἡ τῶν Δωριέων πεντάπολις, Λίνδος, Ἰάλυσος, Κάμειρος, Κῶς, Κνίδος. ἄγεται δὲ κοινῇ ὑπὸ τῶν Δωριέων ἄγων ἐν Τρίπιφι, Νύμφαις, Ἀπόλλωνι, Ποσειδῶνι. καλεῖται

Of the history even of the Ionian colonies down to the beginning of the fifth century we know extremely little, although they early developed a vigorous historical literature. But the Dorian colonies in these parts had no literature at all, and of them our ignorance is fairly complete. We infer that the old monarchy of Cos passed away in some such manner as in other Greek cities: the title *μόναρχος*, ever afterwards borne by the eponymous magistrate, sufficiently attests the fact. The name of one of the old kings survived in a legend told of the Vourina spring, which still supplies the city with water¹. We may assume this period of Coan history to have been one of quiet prosperity. Strabo indeed speaks of the south-west regions of Asia Minor as exposed to frequent incursions in early times by reason of their fertility². But this was not true of Cos, so far as we can trace. Her island position was in part a protection, and there was probably good reason why in earlier centuries no city grew up near the only decent harbour, where the later city of Cos was built³. The island had virtually no capital. It was divided

δὲ Δώριος ὁ ἀγών, ὡς Ἀριστείδης φησί. On the evanescent Dorism of Halicarnassus see Busolt, *Griech. Geschichte*, i. p. 204 foll. For the worship of the Nymphs at Cos, see No. 44. The account of Herod. i. 144 is as follows: Κατὰ περ οἱ ἐκ τῆς Πενταπόλειος νῦν χώρας Δωριεῖς, πρότερον δὲ Ἐξαπόλειος τῆς αὐτῆς ταύτης καλεομένης, φυλάσσονται ὦν μηδαμῶς ἐσδέξασθαι τῶν προσοίκων Δωριέων ἐς τὸ Τριοικὸν ἱρὸν· ἀλλὰ καὶ σφέων αὐτῶν τοὺς περὶ τὸ ἱρὸν ἀνομήσαντας ἐξεκλήϊσαν τῆς μετοχῆς. ἐν γὰρ τῷ ἀγῶνι τοῦ Τριοπίου Ἀπόλλωνος ἐτίθεσαν τὸ πάλαι τρίποδας χαλκίους τοῖσι νικῶσι· καὶ τούτους χρῆν τοὺς λαμβάνοντας ἐκ τοῦ ἱροῦ μὴ ἐκφέρειν (comp. the phrase in No. 38: τούτων οὐκ ἐκφορὰ ἐκ τοῦ ναοῦ), ἀλλ' αὐτοῦ ἀνατιθεῖναι τῷ θεῷ. ἀνὴρ ὦν Ἀλικαρνησσεύς, τῷ οὐνομα ἦν Ἀγασικλῆς, νικήσας τὸν νόμον κατηλόγησε· φέρων δὲ πρὸς τὰ ἑωυτοῦ οἰκία προσεπασσάλευσε τὸν τρίποδα. διὰ ταύτην τὴν αἰτίην αἱ πέντε πόλεις, Λίνδος καὶ Ἰήλυσός τε καὶ Κάμειρος, καὶ Κῶς τε καὶ Κνίδος, ἐξεκλήϊσαν τῆς μετοχῆς τὴν ἔκτῃ πᾶσι Ἀλικαρνησσόν. τούτοις μὲν νυν οὗτοι ταύτην τὴν ζῆμιν ἐπέθηκαν. This exclusiveness was resented bitterly: see Steph. B. s. v. Ἀραῖαι· νῆσοι τρεῖς οὗτω λεγόμεναι διὰ τὰς ἀρὰς ἃς Δωριεῖς ἐποιήσαντο πρὸς τοὺς Πενταπολίτας, ὡς Ἀριστείδης. They lay between Syme and Cnidus (Athen. p. 262 E).

¹ Theocr. *Id.* vii. 6: King Chalcion made a way for it out of the earth by a mighty kick of his foot (the poet is saying that his friend is of old Coan blood):

εἴ τί περ ἐσθλὸν

Χαῶν τῶν ἐπάνωθεν, ἀπὸ Κλυτίας τε καὶ αὐτῷ

Χάλκωνος, Βούριναν ὅς ἐκ ποδὸς ἔννε κρίναν,

εὖ γ' ἐνερεϊσάμενος πέτρῃ γόνυ.

The title *μόναρχος* seems peculiar to Cos. The general associations of the word are interesting to note; see Herod. vi. 23, 24; Thucyd. i. 122. Epicharmus too used it as equivalent to *τύραννος*: Hesych. s. v. Λυκόστρατος· ὁ *μόναρχος* παρὰ Ἐπιχάρμῃ (= Lorenz, *Epich.* Frag. 112). Chalcion is called *Χαλκῶδων* by Apollodorus, *Bibl.* 2. 7. § 1.

² Strabo, 573: Ἀλλὰ τό γε ἄθλον προκείμεναι κοινὸν τὴν ἀρετὴν τῆς χώρας ἥς λέγω τοῖς ἰσχύουσιν ἐκ πολλῶν βεβαιούται [καὶ πρὸ τῶν Τρωικῶν] καὶ μετὰ τὰ Τρωικά . . . καὶ αἱ ἐγγυὲς δὲ νῆσοι ταύτ' ἔπαθον διὰ τὴν ἀρετὴν, ὧν Ῥόδος καὶ Κῶς κτλ.

³ Thucyd. i. 7: αἱ δὲ παλαιαὶ διὰ τὴν ληστείαν ἐπὶ πολλὰ ἀντίσχευον ἀπὸ θαλάσσης μᾶλλον

into several townships, each with its own territory; in Greek political phrase, *ῥκεῖτο κατὰ κόμας*. We may assume that the division into demes dates from the later *συννοικισμός* in the fourth century, of which more anon. We find a township Πέλη in the interior (p. 213); Strabo speaks of Halasarna to the south-west, and Stomalimne on the north coast¹, and, according to the Hippocratean *Epistles* (27; vol. ix. p. 414 in Littré) there were four fortified towns in the island at the time of the Persian Wars (*τεσσάρων ἐόντων τειχέων ἐν τῇ νήσῳ*): see also *post*, p. 212². In particular there was a town named by Strabo (p. 657) Ἀστυπάλαια, which was probably situated at the isthmus to the west, near cape Drecanon. Its name in full was probably Κῶς ἡ Ἀστυπάλαια³, and until the fourth century it served as the chief town. This is a singular fact: for the island by nature faces eastward, and for it thus to turn its back on Asia was to forego all share in general history. The island lay on the high-road of all maritime traffic between the Dardanelles and Cyprus. It is true, this traffic was nothing to compare with what followed upon the founding of Alexandria; but it was considerable. Clearly it was no accident, but the fear of unfriendly intruders, which withheld the islanders from welcoming the traffic which passed by their eastern coast. Here indeed there stood a town, but at some distance from the sea, and making no claim to prominence. Its name was Κῶς ἡ Μεροπίς⁴, to distinguish it at once from the island as a whole, and from the more important town, Κῶς ἡ Ἀστυπάλαια, at the west. Of course the epithet Μεροπίς⁴ was referred to an eponymous Μέροψ, father of Eumelus, a legendary king of Cos. But the town is certainly so called from Μέροπες, the name by which the inhabitants of the east⁵ of the island were commonly

ῥκίσθησαν, αἱ τε ἐν ταῖς νήσοις καὶ ἐν ταῖς ἡπείροις (ἔφερον γὰρ ἀλλήλους τε καὶ τῶν ἄλλων ὅσοι ὄντες οὐ θαλάσσιοι κάτω ῥκουν), καὶ μέχρι τοῦδε ἔτι ἀνῥκισμένοι εἰσί.

¹ Strabo, p. 657: Ἐχει δὲ πρὸς νότον μὲν ἄκραν τὸν Λακητῆρα (ἀφ' οὗ ἐξήκοντα εἰς Νίσυρον), πρὸς δὲ τῷ Λακητῆρι χωρίον Ἀλίσαρνα, ἀπὸ δύσεως δὲ τὸ Δρέκανον καὶ κόμην καλουμένην Στομαλίμνην. He has just before mentioned the north-east cape opposite Myndus: τῆς Κῶς ἄκρα Σκανδαρία διέχουσα τῆς ἡπείρου σταδίους τετταράκοντα.

² Steph. Byz. s. v. names a town Ἐρμούπολις also in Cos.

³ See note at the end of this Introduction.

⁴ Steph. Byz. s. v. Κῶς: πόλις καὶ νῆσος. καὶ Ὀμηρος: Καὶ Κῶν Εὐρυπόλιοι. ἡ Μεροπίς ἐκαλεῖτο ἀπὸ γηγενοῦς Μέροπος. Κῶς δὲ ἀπὸ Κῶ τῆς Μέροπος θυγατρός. See also id. s. v. Μέροψ.

⁵ For a probable derivation of the name Μέροπες see Pape-Benseler, s. v. and Appendix K. Μερόπη, by the way, was an old name for Siphnos (Steph. Byz. s. v. Σίφνος), and it is worth noting that the old town of Siphnos stood on the east of the island.

known among mariners frequenting these seas. Nothing else can explain the early and wide-spread use of *Μέροπες* as a name for *οἱ Κῶροι*, and of *Μεροπίς*, *Μεροπηΐς*, *Μερόπη* for *Cos*¹.

It does not make against this view that *Cos* was styled *Καρίς* (Steph. Byz. s.v. *Καρία*: *Καρίς δὲ ἐλέγετο ἡ Κῶς, ὡς Ἑλλάνικος*). This name would be geographical, and not ethnographical; so used, it is perfectly accurate. Strabo in fact (p. 488) prefers to speak of *Cos* and *Rhodes* not as among the *Sporades*, but as *ἐν τῇ τῆς Ἀσίας περιοδείᾳ*; *Cos* goes with *Caria*, as *Samos*, *Chios*, *Lesbos*, *Tenedos* go with their respective mainland (so *ibid.* p. 124). And moreover, even the religious centre of the 'Doris' of these parts was at *Triopion*.

But though *Cos* shut herself off from the world there is no doubt of her internal prosperity. The sailors and merchants who traded in these waters classed *Cos* along with the other great islands of the coast—*Lesbos*, *Chios*, *Samos*, *Rhodes*—in point of opulence, and applied to them all the old mythical name of *Μακάρων νῆσοι*².

Cos remained long undisturbed. Though it offered a tempting bait

¹ In addition to passages already cited, see Steph. Byz. s. v. *Μέροψ*: *Τριόπα παῖς, ἀφ' οὗ Μέροπες οἱ Κῶροι, καὶ ἡ νῆσος Μεροπίς*; Hom. *Hymn to Ap. Del.* 43: *Κῶος τε πόλις Μερῶπων ἀνθρώπων*; Pindar, *Nem.* iv. 40: *σὺν δ' ὅτε Τρώϊαν κραταῖδς Τελαμῶν | πόρθησε καὶ Μέροπας* (i. e. with *Heracles*); similarly *Isth.* v. 45: *εἶλε δὲ Περγαμίαν, πέφνευ δὲ σὺν κείνῳ Μερῶπων | ἔθνεα*; Eust. in Hom. 97. 40: *οἱ Κῶροι, Μέροπες ἰδίως καλούμενοι*; Plutarch, *Qu. Gr.* 58 (in a passage already cited) of the visit of *Heracles*, *οἱ Μέροπες*; id. *de Musica*, 14: *οὕτω δὲ παλαιὸν ἔστι τὸ ἀφιδρυμα τοῦτο, ὥστε τοὺς ἐργασαμένους αὐτὸ τῶν καθ' Ἑρακλέα Μερῶπων φασὶν εἶναι* (perhaps the word has here a wider meaning); also the oracles in *Diog. L. Life of Thales*, 33. *Μεροπηΐς* is found in *Callim. Hymn to Delos*, 160 (*ἀγυρίην δ' ἤπειτα Κῶων Μεροπηΐδα νῆσον | ἵκετο, Καλκιοῦ πῆς ἱερὸν μυχὸν ἡρώτης*) and *Nonnus, Dionys.* xiii. 278 (*οὕτω γὰρ προτέρῃ Μεροπηΐδι νάσσατο νήσῳ*). *Merope* and *Meropis* are both given by *Pliny, N. H.* v. 134: *Coos . . . Merope vocata, Cea ut Staphylus, Meropis ut Dionysius, dein Nymphaea*. Of the name *Cea* I can find no other trace; *Nymphaea* reminds us of the worship of the *Nymphs* at the *Triopion* (*Schol. on Theocr.* xvii. 69, cited above), and at *Cos* (No. 44); in *Hyginus (Astron.* 16) the wife of *Merops*, *Echemela*, is *genere Nympharum procreata*.

² This is how I interpret *Diod. Sic.* v. 81, 82: *διὸ καὶ Μακάρων ὀνομάσθησαν Νῆσοι, τῆς εὐπορίας τῶν ἀγαθῶν αἰτίας γενομένης τῆς προσηγούρας. Ἐνιοὶ δὲ φασιν αὐτὰς Μακάρων Νήσους ὀνομάσθαι ἀπὸ τῶν Μακαρέως καὶ Ἰωνος παίδων, τῶν δυναστευσάντων αὐτῶν. Καθόλου δὲ αἱ προειρημένα νῆσοι διήνεγκαν εὐδαιμονίᾳ μάλιστα τῶν σύγγενος κειμένων, οὐ μόνον κατὰ τοὺς ἀρχαίους χρόνους, ἀλλὰ καὶ κατὰ τὴν ἡμετέραν ἡλικίαν. Ἀρετῇ γὰρ χάρας καὶ τόπων εὐκαιρίᾳ, ἔτι δ' ἀέρων κρᾶσει καλλιστείνουσai, κατὰ λόγον καλοῦνται καὶ πρὸς ἀλθθειαν εἰσιν εὐδαίμονες*. The prominence given in this account to *Rhodes*, is explained by the source (*ib.* ch. 56): *περὶ μὲν οὖν τῶν ἀρχαιολογουμένων παρὰ Ῥοδίοις οὕτω τινὲς μυθολογοῦσιν ἐν οἷς ἔστιν καὶ Ζήνων, ὃ περὶ ταύτης συνταξάμενος*. I know not if this legend of the connexion of the *Heliadae* of *Rhodes* with *Cos* lends any support to the derivation of *Μέροψ* suggested in *Appendix K*. Nor will I pronounce upon the probability of *Μάκαρ* or *Μακαρεὺς* being identical with the *Phoenician Melkarth*, as some have suggested.

to Lydian aggression in the sixth century, Croesus wisely forbore to jeopard his conquests on the land, by venturing on the sea (Herod. i. 27). More serious was the menace to Cos, when in B.C. 546 the Lydian Empire passed into Persian hands, and the Carian cities yielded to Harpagus almost without a blow¹. It seems, however, likely that the Hippocratean *Epistles* (3-9) embody a genuine tradition, that Cos did not follow the example of the Ionian islanders in yielding at once to Persia, and was not at present absorbed in the Carian Satrapy.

The lurid light of the Ionic revolt affords a momentary glimpse of Coan affairs; these are suddenly brought into relation with the great events which were stirring all the western world. After the miserable defeat at Lade many Ionian spirits were moved to leave their homes and seek freedom and fortune in the west. The Ionian admiral, Dionysius of Phocaea, led the way. Turning freebooter at once, he sought the Sicilian seas, sparing none but Greek vessels, and boarding every Phoenician, Carthaginian, or Etruscan ship he met with (Herod. vi. 17). By him, no doubt, was prompted the invitation of Scythes tyrant of Zancle to the Samians, to come and settle at Kalè Aktè. How they came, and occupied Zancle itself, and how the ousted Scythes fled to the court of Darius, we know from the lively narrative of Herodotus (vi. 22-24)². All this took place as early as B.C. 497, according to Busolt (*Gr. Gesch.* ii. 42, 251), or not long after. I incline to adopt the view of K. O. Müller, Curtius, and others³, that

¹ Herod. i. 174 : Cnidus made hardly any resistance. The islanders of Ionia yielded at once (ch. 169) : ὡς δὲ τοὺς ἐν τῇ ἡπείρῳ Ἴωνας ἐχειρώσατο Ἄρπαγος, οἱ τὰς νήσους ἔχοντες Ἴωνες καταπαρῳδήσαντες τὰυτὰ σφέας αὐτοὺς ἔδωσαν Κύρῳ. Cos may have been a noble contrast to Ionia cowardice. Unfortunately the narrative of Herodotus is very scanty at this point.

² As I write this, the first two vols. of Mr. E. A. Freeman's elaborate *History of Sicily* have reached me. In vol. ii. pp. 108 foll. will be found a vigorous narrative of these events.

³ Müller, *Dorians* (E. Tr.), i. p. 193; E. Curtius, *Gr. Gesch.* ii.⁵ p. 864, note 81; Busolt, *Gr. Gesch.* ii. 252. Holm doubts the identification, and Lorenz covers it with ridicule (*Epicharmos*, p. 62). Mr. Freeman hesitatingly rejects it. The chief objections to it are : (1) it does violence to the words of Herod. vii. 164 : ἔρχεσθαι μετὰ Σαμίων ἔσχε τε καὶ κατοίκησε πόλιν Ζάγκλην. This implies that Cadmus accompanied the Samian colonists. But we must suppose him to have followed them after some years' interval. There is however a variant παρὰ for μετὰ, which might evade this difficulty. (2) There is no evidence that Cos was so early subject to Persia; the Hippocratean *Epistles* rather tend the other way. On the other hand, the name Scythes is uncommon, and it is startling to have to understand two of the name within the compass of this episode.

this Scythes is the same man whom Herodotus speaks of elsewhere (vi. 163, 164) as a tyrant of Cos, who left his son a flourishing throne. We have, it is true, to do a little violence to the statements of Herodotus, if we accept the identification. We must assume that Scythes had been made by Darius the Satrap of Cos, and that Cos was by this time under the Persian yoke. Cadmus succeeded his father in the tyranny; but he could not be happy in it. Without any constraint, and from simple love of justice, he voluntarily restored free government to the Coans, and followed the Samian adventurers to his own native land. Here he was for a while the ruler, under Gelo, of Zancle-Messana. Presently, being driven out (as it would seem) by Anaxilas of Rhegium, he was employed by Gelo in 480 B.C. in a confidential errand to Delphi, to watch the course of Xerxes' invasion, and if it succeeded, to make the best terms he could with the conqueror. It appears that Cadmus had not gone westward alone: he took with him others who, like the Phocaeans and Samians, preferred exile to slavery and the Persian tax-gatherer¹. Among these was the father of Epicharmus, the future poet being at that time a child in arms². Meanwhile the abdication of Cadmus made little change to the fortunes of Cos. The Carian dynasts, now represented by Artemisia, were permitted to include in their satrapy not only the Greek cities of Caria, but the adjacent islands. In Herodotus' review of the fleet of Xerxes we read of 'the Halicarnasians and Nisyrans and Coans and Calyndnians' as belonging to Artemisia; their contingent was five ships³.

If Cadmus came from Sicily to Persia and to Cos with his father Scythes, we can quite understand his yearning to return, and the commanding position which he seems to have held among the Samians of Zancle.

¹ Herod. vii. 163-164: 'Ἐπεὶ τε γὰρ τάχιστα ἐπίθετο τὸν Πέρσῃ διαβεβηκότα τὸν Ἑλλήσποντον, πέμπει πεντηκοντέροισι τρισὶ Κάδμον τὸν Σκύθεω ἄνδρα Κῶον ἐς Δελφοὺς ἔχοντα χρήματα πολλὰ καὶ φιλοῦς λόγους, παραδοκῆσοντα τὴν μάχην ἣ πεσέεται· καὶ ἦν μὲν ὁ βάρβαρος νικῶν, τὰ τε χρήματα αὐτῷ δίδοναι, καὶ γῆν τε καὶ ὕδωρ τῶν ἄρχει ὁ Γέλων· ἦν δὲ οἱ Ἕλληνες, ὀπίσω ἀπάγειν. Ὁ δὲ Κάδμος οὗτος, πρότερον τούτων παραδεξάμενος παρὰ πατρὸς τὴν τυραννίδα Κῶων εὖ βεβηκυῖαν, ἐκὼν τε εἶναι καὶ δεινοῦ ἐπιόντος οὐδενός, ἀλλὰ ἀπὸ δικαιοσύνης, ἐς μέσον Κῶοις καταβὲς τὴν ἀρχὴν οἶχετο ἐς Σικελίην. ἔνθα μετὰ (οἱ παρὰ) Σαμίων ἔσχε τε καὶ κατοίκησε πόλιν Ζάγκλην, τὴν ἐς Μεσσήνην μεταβαλοῦσαν τὸ ὄνομα, κτλ. His honourable character was sustained to the last, says Herodotus.

² Suidas, s. v.: 'Ἐπίχαρμος'. . . τινὲς δὲ αὐτὸν Κῶον ἀνέγραψαν, τῶν μετὰ Κάδμον εἰς Σικελίαν μετοικησάντων. See Bergk, *Griech. Literaturg.* iv. (1877), pp. 23 foll.; also Hippocrates, *Ep.* 7.

³ Herod. vii. 99: ἡγεμόνευε δὲ Ἀλικαρνησσέων τε καὶ Κῶων καὶ Νισυρίων τε καὶ Καλυδνίων, πέντε νέας παρεχομένη. The grouping of these names is suggestive. It is possible that

Beyond this bare mention of Cos among the Persian forces we know nothing of its history during the Persian war. But on the battle-field of Plataea an incident occurred which shows what Persian rule had meant for the Greek islands. When the fight was over, and the victors were pursuing and slaughtering the fugitives, there came a woman from the Persian quarters and gave herself up. She was beautifully apparelled, both herself and her attendants wearing abundance of gold: she was the concubine of one of the Persian magnates, Pharandates, son of Teaspis. Stepping from her car, she threw herself at the feet of the Spartan commander, praying for deliverance from the horrid slavery of Persia. It turned out that she was a native of Cos, daughter of Agetoridas, son of Antagoras; the Persian had forcibly seized her at Cos, and placed her in his harem. Pausanias assured her of safety, not only as a suppliant, but also as being the daughter of the best friend he had living in those regions. She was consigned to the care of the Ephors present, and was afterwards, at her own desire, conveyed to Aegina¹.

After the battle of Mycale, Rhodes and Cos were among the islands which threw off the Persian yoke. In the year 477 B.C., Cos no doubt concurred in the request made by the Ionians that the Athenians should head a confederation against Persia. But we have no specific record of the fact. We only know that the Athenian Tribute-lists include the name of the Coans, who are set down as paying from $3\frac{1}{2}$ to 5 talents. The amount indicates decided prosperity. The agonistic coin already referred to (Head, *H. N.* p. 535) belongs to this period; it is a tetradrachm of the Attic standard².

the coin of Cos which Mr. Head (*H. N.* p. 535) assigns to a date 'before circ. B.C. 480,' may have been struck during the brief period of autonomy which followed the abdication of Cadmus.

¹ Herod. ix. 76, 77: "Ἐγὼν τε τὸν Πανσανίην καὶ λαβομένη τῶν γυνάτων ἔλεγε τάδε· "Ὁ βασιλεῦ Σπάρτης, ῥύσαι με τὴν ἱκέντι αἰχμαλώτου δουλοσύνης. σὺ γὰρ καὶ ἐς τὸδε ὤνησας, τοῦσδε ἀπολέσας, τοὺς οὔτε δαιμόνων οὔτε θεῶν ὄπιν ἔχοντας. εἰμὶ δὲ γένος μὲν Κῆφ, θυγάτηρ δὲ Ἡγητορίδew τοῦ Ἀνταγόρεω. βίη δέ με λαβὼν ἐν Κῷ εἶχε ὁ Πέρσης." Ὁ δὲ ἀμείβεται τοῖσδε· "Γύναι, θάρσει, καὶ ὡς ἱκέτις, καὶ εἰ δὴ πρὸς τοῦτ' τυγχάνεις ἀληθέα λέγουσα, καὶ εἰς θυγάτηρ Ἡγητορίδew τοῦ Κῆφ, ὅς ἐμοὶ ξείνος μάλιστα τυγχάνει ἐὼν τῶν περὶ κείνους τοὺς χώρους οἰκημένων." Ταῦτα εἶπας, τότε μὲν ἐπέτρεψε τῶν ἐφόρων τοῖσι παρευούσι, ὕστερον δὲ ἀπέπεμψε ἐς Αἴγινα, ἐς τὴν αὐτὴ ἤθελε ἀπικέσθαι. The words αἰχμαλώτου δουλοσύνης and βίη λαβὼν do not here imply capture in war, but merely a forcible seizure. The personal connexion of Pausanias with Cos is interesting. Why the lady went to Aegina, we cannot tell: she probably had friends there, who would help her back to Cos.

² The existing lists of the Athenian tributaries are, of course, in a very fragmentary

The choice of Delos as the treasury of the confederation (Thucyd. i. 96: ταμειῶν τε Δῆλος ἦν αὐτοῖς καὶ αἱ ξύνοδοι ἐς τὸ ἱερὸν ἐγίγνοντο) is usually accounted for by the fact of the old Delian festival having been a great Ionian gathering. This is true enough. But it has not been sufficiently observed that among the Dorian islanders also the Delian worship had early won distinct recognition. There was a month Δάλιος in the Calendar of Rhodes, of Cos, and of Calymna; in the latter island the principal temple was dedicated to the Delian Apollo (*Greek Inscr. in B. M.* ii. Nos. 131 foll.). Moreover, in the centuries following Alexander's death, we find Rhodes and Cos named in the Delian inventories as sending theoriai to the festival, and making periodical dedications to the god. The Confederation of the Islanders in the third century, with its centre at Delos, was a revival of old associations not only so far as concerned the Ionians, but also in respect of the Dorian Sporades (see Homolle, *Les Archives de l'Intendance sacrée à Delos*, 315-166 av. J.-C., pp. 44 foll.; id. in *Bull. Hell.* xv. 1891, pp. 121-126, 142). When therefore Delos was made the centre of the Athenian Confederation, it appealed to the sympathies not only of the Ionian but of the Dorian islanders also, and they were the more ready to join the alliance.

The Coans remained loyal to Athens throughout the Fifty Years. At the opening of the Peloponnesian War, Thucydides reckons them among the Athenian allies¹. Beyond the regular payment of their tribute, the Coans appear to have taken no part in the struggle until the last decade of the war, when they were visited at once with earthquake and invasion. The legend of the giant Polybotes would

state. The name of the Coans may still be read in the following years (*C. I. A.* i. 226 foll.):

- (1) Ol. 82, 2, B.C. 451: the name Κῶοι, cypher lost.
- (2) Ol. 82, 3, B.C. 450: Κῶοι, cypher 356 dr. (= 3 t., 3360 dr. ? See Böckh-Fränkel, *Staatsh.* ii. 404 foll.).
- (3) Ol. 82, 4, B.C. 449: Κῶοι, cypher lost.
- (4) Ol. 83, 2, B.C. 447: Κῶοι, and two cyphers, the first as in (2), the second ΔΔΔΓΓ, which evidently represents a balance.
- (5) Ol. 84, 2, B.C. 443: name only, cypher lost.
- (6) Ol. 84, 4, B.C. 441: Κῶοι, ΓΓ = 5 tal. tribute.
- (7) Ol. 86, 1, B.C. 436: name only.
- (8) Date unknown, *C. I. A.* 264: name only.

¹ ii. 9: πόλεις αἱ ὑποτελεῖς ἐν ἔθνεσι τοσοῦδε· Καρία ἡ ἐπὶ θαλάσῃ, Δωριῆς Κασὼ πρόσοικοι, Ἴωνία, Ἑλλησποντος κτλ. So in the Tribute-lists the Καρικὸς φόρος was, until B.C. 437, kept separate from the Ἴωνικὸς φόρος: after that date the two are united.

not have been localised at Cos, had shocks been uncommon; but the earthquake in the winter of B.C. 413-412 was more terrible than any before it¹. Soon after this disaster, which had desolated the east of the island, Astyochus, the Spartan admiral, landed there (B.C. 412), and plundered all that the earthquake had spared². Later in the same year the revolt of Rhodes sealed the fate of Athenian influence in these waters. The Spartan fleet was stationed at Rhodes; the Athenians had their headquarters at Samos. Nearly all their Ionian allies were in revolt, and they were trying to recover Chios. At the same time, unwilling to abandon all hope in the south, they make Cos and Chalce their advanced posts for operations against Rhodes³. This continued during the next year (Thucyd. viii. 55). Suddenly at this moment the scene shifted to the Dardanelles; here the Athenians are endeavouring to secure the safety of their corn-supplies, and hither the Spartan fleet comes to oppose them. Meanwhile the Coans, perhaps thinking the Athenian cause hopeless, followed the Rhodian example and went over to Sparta⁴. A speedy end of war seemed inevitable; the Coan farmers returned to their plundered homesteads, and the ruined city of Κῶς ἡ Μεροπὶς was perhaps already rebuilding, when the Athenian victory at Cynossema changed the whole situation. Alcibiades now hastened from Caunus and Phaselis with thirteen ships, to join his countrymen at Samos. On his way he lands at Cos, plunders all he can, and fortifies the ruined city, leaving therein a garrison to serve at once as a check upon the Coans and as an ἐπιτείχισμα against Rhodes⁵.

Rhodes, however, remained Lacedaemonian (Diod. xiii. 38, 45), and Alcibiades in 408 B.C., being short of pay, repeated his former raid upon Rhodes and Cos (*ibid.* 69). It seems likely that there was a

¹ Thucyd. viii. 41: ὑπὸ σεισμῷ ὃς αὐτοῖς ἔτυχε μέγιστός γε δὴ ὦν μεμνήμεθα γενόμενος συμπεπτακνίαν. For mention of earthquakes at Cos see Nos. 33, 144; they are still very common. Similar earthquakes befell the island B.C. 6, in the time of Antoninus Pius, in the year 554 A.D., and Oct. 8, 1493; these will be mentioned later on.

² Thucyd. viii. 41; and *note* at the end of this Introduction.

³ Thucyd. viii. 44; and *note* at the end of this Introduction.

⁴ See Diod. xiii. 42; and *note*, where I have endeavoured to make out the sequence of these events, as given by Thucydides and Diodorus.

⁵ See Thucyd. viii. 108, combined with Diod. xiii. 42, and *note* at the end of this Introduction. This is the only date to which No. 148, if it is Coan, can possibly be assigned; it points to an intended κληρουχία. The employment of post-Euclidean lettering is not an insuperable objection to this date for the monument.

plan to send a cleruchy to Cos (No. 148); but nothing came of it. Indeed, it is clear, from the way in which Cos is named along with Rhodes, Miletus and Ephesus, as visited by Lysander early in 407 B.C.¹, that it had again joined the Lacedaemonian side. This final defection on the part of his native island is supposed to have caused Hippocrates, the famous physician, to end his stay at Athens and retire to Thessaly².

To Cos, therefore, the fall of Athens brought no change. But after the victory of Conon at Cnidus, B.C. 394, the Coans were the first to leave the Spartan alliance³. For, in truth, the experiences of the last twenty years had not been lost upon them. They had been brought into close relations with the great contending powers; the war had proved the importance of their eastern coast; above all, the years of alliance with Athens had been years of democratical government, and the party which had been suppressed since the ascendancy of Sparta now exulted in the change of affairs. The name of Cos does not indeed appear in the famous decree of B.C. 378 (Ἐπὶ Ναυσινίκου ἀρχοντος) reconstituting the Athenian alliance; nor is Cos known to have issued federal coinage at this juncture⁴, like that of Rhodes, Cnidus, Iasus, and other cities (Head, *Hist. Num.* p. 495). But none the less Cos, during this period (B.C. 394 onwards), was

¹ Xenophon, *Hell.* i. 5. § 1: Οἱ δὲ Λακεδαιμόνιοι πρότερον τούτων οὐ πολλῷ χρόνῳ Κρατησιπίδα τῆς ναυαρχίας παρεληλυθίας Λύσανδρον ἐξέπεμψαν ναύαρχον. ὁ δὲ ἀφικόμενος εἰς Ῥόδον καὶ ναὺς ἐκεῖθεν λαβὼν, εἰς Κῶ καὶ Μίλητον ἔπλευσεν, ἐκεῖθεν δ' εἰς Ἐφεσον, καὶ ἐκεῖ ἔμεινε ναὺς ἔχων ἐβδομήκοντα μέχρι οὗ Κύρος εἰς Σάρδεϊς ἀφίκετο.

² It is disappointing that the life and works of Hippocrates should afford little or nothing to illustrate the history of his birthplace. The truth is, he was a wanderer, sojourning in various cities of Greece; and, moreover, his personality is lost in his influence and in his work. There is no trustworthy biography of the man; all is confused and legendary. This is largely due to the fact that Cos had as yet no literature, which might have supplied a *vates sacer* to commemorate her greatest son. Thus much, however, may be said: Hippocrates made the Aesclepiadae of Cos well-known throughout Greece. Henceforward Cos, superseding Cnidus, came to be regarded as the chief home of Greek medicine, just as Crotona and Cyrene had been in the sixth and early fifth centuries B.C. (Herod. iii. 131, of Democedes): Καὶ ἀπὸ τούτου τοῦ ἀνδρὸς οὐκ ἥκιστα Κροτωνιῆται ἱητροὶ εὐδοκίμησαν· ἐγένετο γὰρ ὡν τοῦτο ὅτε πρῶτοι μὲν Κροτωνιῆται ἱητροὶ ἐλέγοντο ἀνὰ τὴν Ἑλλάδα εἶναι· δεύτεροι δέ, Κυρηναῖοι.

³ Diod. Sic. xiv. 84: Φαρνάβαζος δὲ καὶ Κόνων μετὰ τὴν ναυμαχίαν ἀνήχθησαν ἀπόσσαις ταῖς ναυσὶν ἐπὶ τοὺς τῶν Λακεδαιμονίων συμμάχους. καὶ πρῶτον μὲν Κῶνους ἀπέστησαν, εἰτα Νισυρίους καὶ Τηΐους· μετὰ δὲ ταῦτα Χίοι τὴν φρουρὰν ἐκβαλόντες προσέθεντο τοῖς περὶ Κόνωνα· παραπλησίως δὲ μετέβαλον καὶ Μιτυληναῖοι καὶ Ἐφέσιοι καὶ Ἐρυθραῖοι. Compare Xen. *Hell.* iv. 8. §§ 1-2, though he mentions no names.

⁴ These federal coins are so rare, that some Coan specimens may yet be found.

democratic and pro-Athenian: she followed the lead of Rhodes, and her present coinage was of the Rhodian standard. The truth is, the political life of Cos was still very backward and undeveloped. The island as yet *ῥκέϊτο κατὰ κώμας*, and there was a compact oligarchical party only waiting for an opportunity to assert itself. Matters came to a crisis in B.C. 366. The democratic party throughout the island on the one hand, and the reactionaries on the other, came to an open trial of strength. There was a *στάσις*, says Strabo, i. e. politics came to a deadlock, and bloodshed was imminent, or had begun. The end was a compromise, which while it satisfied both parties, was in effect a triumph for the forward movement. It was agreed that all the Coans of the several townships should be constituted citizens of one city, to be named simply Cos—*ὁμώνυμος τῇ νήσῳ*: the various townships were to be merely ‘demes’ (p. 212) in relation to this ‘city,’ which was to be built at the harbour on the eastern shore, and to form henceforward the capital of the island. The old town of *Ἀστυπάλαια* still survived, and was not without some importance: this accounts for the employment of the epithet *ἡ Μεροπὶς*, to distinguish the new capital from the old even in the third century, and also the influential standing held by the men of Isthmus (Nos. 406 foll.). But the future was entirely with the new city¹. It occupied an important strategical position, as Alcibiades had been quick to perceive, guarding the narrows through which all the trade from Egypt, Rhodes, Syria, passed northward. Its harbour also, although not comparable with that of Myndus², was yet the best in the island, and was doubtless improved by art. In a word the Coans now, for the first time, launched themselves on the main current of events, and trimmed their sails for the breeze³.

¹ See note at the end of Introduction. Compare the observation of Mr. Tozer, in his *Islands of the Aegean*, pp. 197-8: ‘The remark which has been made with regard to Lesbos, that the site of its capital was chosen with a view to its facing the mainland, is true also of all the larger islands off this coast—of Chios, Samos, Leros, Cos, and Rhodes.’ The striking fact however is, that the Coans were slow to avail themselves of this advantage.

² Where Ptolemy Soter stationed his fleet during the winter of 309 B.C., while his wife crossed to Cos, and there gave birth to Ptolemy Philadelphus.

³ I have made the best I could of the brief statements of Strabo (p. 657: *Ἡ δὲ τῶν Κῶων πόλις ἐκαλεῖτο τὸ παλαιὸν Ἀστυπάλαια, καὶ ῥκέϊτο ἐν ἄλλῳ τόπῳ ὁμοίως ἐπὶ θαλάττῃ· ἔπειτα διὰ στάσιν μετέκρησαν εἰς τὴν νῦν πόλιν περὶ τὸ Σκανδάριον, καὶ μετωνόμασαν Κῶν ὁμώνυμος τῇ νήσῳ*) and Diodorus, who gives the date (xv. 76: *ἅμα δὲ τούτοις πραττομένοις Κῶοι μετέκρησαν εἰς τὴν νῦν οἰκουμένην πόλιν καὶ κατεσκεύασαν αὐτὴν ἀξιόλογον. πληθὺς τε*

Prosperity was not slow in coming. 'From this time forward,' writes Diodorus (xv. 76), 'the city went on increasing in public revenue and in private wealth, taking its place in the first rank among Grecian cities.' Its population included, to begin with, all the most enterprising natives of the island. And, two years later, when Thebes wreaked her cold-blooded revenge upon Orchomenos, a number of families from the ruined city took refuge at Cos, and received its franchise¹. To somewhere about this date, when the relations of Cos with Athens were so close, we may assign the funeral monument to a Coan at Athens (*C. I. A.* ii. 3124)². To this period also belongs the famous commission from the Coans to Praxiteles for a statue of Aphrodite (Pliny, *N. H.* xxxvi. 20 ff.).

The development of democracy at Cos followed the usual lines. There grew up a ναυτικὸς ὄχλος. Payment for attendance at dikastery and ekklesia was proposed; increased burdens were being laid on the richer citizens³. Aristotle, in his *Politics*⁴, classes the democracies of

γὰρ ἀνδρῶν εἰς ταύτην ἡθροίσθη καὶ τελεῖη πολυτελεῖ κατεσκευάσθη καὶ λιμὴν ἀξιόλογος. ἀπὸ δὲ τούτων τῶν χρόνων αἰεὶ μᾶλλον ἠυξήθη προσόδοις τε δημοσίαις καὶ τοῖς τῶν ἰδιωτῶν πλούτοις, καὶ τὸ σύνολον ἐνάμιλλος ἐγένετο ταῖς πρωτεύουσαις πόλεσιν). Compare F. Kuhn, *Ueber die Entstehung der Städte der Alten, Kometenverfassung und Synoikismos*, p. 221: he wrongly connects the συνοικισμός of Cos with an oligarchical, instead of a democratic movement. A good plan of the harbour of Cos will be found in Rayet's *Mémoire*.

¹ Scholiast on Theocrit. vii. 21: Σιμιχίδα. φασὶ τὸν τοιοῦτον ἀπὸ πατρὶον κληθῆναι Σιμιχίδου τοῦ Περικλέους τῶν Ὀρχομενίων, οἵτινες πολιτείας παρὰ Κῶις τετυχήκασιν. To this probably Theocritus alludes in his sixteenth Idyll (lines 104 foll.), when addressing the Charites:

᾽Ω Ἐτεόκλειοι θύγατρες θεαί, αἱ Μινύειον
Ὀρχομενὸν φιλέοισαι ἀπεχθόμενόν ποκα Θήβαις,
Ἄκλητος μὲν ἔγωγε μένοίμιν κεν κτλ.

This proves that new Cos arose under democratic and philo-Athenian auspices. It was very likely through Athens that the fugitives found their way to Cos. See Diod. xv. 79: Οἱ δ' οὖν Θηβαῖοι καιρὸν ἔχειν νομίσαντες, καὶ προφάσεις εὐλόγους τῆς τιμωρίας λαβόντες, ἐστράτευσαν ἐπὶ τὸν Ὀρχομενόν. ἔχοντες δὲ τὴν πόλιν, τοὺς μὲν ἄνδρας ἀπέκτειναν τέκνα δὲ καὶ γυναῖκας ἐξηνδραποδίσαντο. Pausan. ix. 15. § 2: Ἐν ὅσῳ δὲ ἀπὴν ὁ Ἐπαμεινώνδας, Ὀρχομενίους Θηβαῖοι ποιοῦσιν ἀναστάτους ἐκ τῆς χώρας. The deed shocked the feeling of Greece; Demosthenes speaks of it, B. C. 355 (*Lept.* p. 490): ὥστε γὰρ ὃν τρόπον Ὀρχομενὸν διέθηκαν.

² Κυδροκλῆς Βαικύλο Κῶος. Στέφανος Κυδροκλέος Κῶος. It is inscribed on a marble hydria.

³ On the ἐκκλησιαστικὸν at Iasos, see my paper in the *Hellen. Journal*, viii. 1887, p. 83; I entirely accept Mr. Judeich's date for this document, and take this opportunity of thanking him for his most interesting supplement to my attempted history of Iasos (*Mitth.* xv. 1890, p. 137).

⁴ p. 1304 b: αἱ μὲν οὖν δημοκραταὶ μάλιστα μεταβάλλουσι διὰ τὴν τῶν δημαγωγῶν ἀσέλειαν· τὰ μὲν γὰρ ἰδίᾳ συκοφαντοῦντες τοὺς τὰς οὐσίας ἔχοντας συστρέφουσιν αὐτοὺς (συνάγει

Rhodes and of Cos together, as having shown the same symptoms at a similar time, and there can be no doubt that this is the date referred to. We gather that the democrats were moving rather too fast; the fears of the richer classes were excited, and the oligarchical party, seizing the opportunity, formed a coalition of all whose interests were threatened, and suppressed the democracy. In these proceedings they were strongly assisted by Maussollus, the dynast of Caria, whose aim it was to stir up an anti-Athenian reaction. He found willing instruments in the oligarchies of Chios, Cos, and Rhodes, and thus brought about the Social War¹ (B.C. 357-355). The story of that war exemplifies the high rank now held by Cos among Aegean cities. Of the details of it, we know scarcely anything. Nor are we told how long the oligarchy lasted in Cos and Rhodes; both islands remained in Carian hands certainly as late as B.C. 346². In the meantime the democratic exiles must have had a hard time, and we may perhaps see one of these in Cleinias of Cos, whom Diodorus mentions (xvi. 48) as captain of a mercenary force in Egypt, about this time, against Artaxerxes Ochus. At all events, when Philip was besieging Byzantium B.C. 339, Chios, Cos, and Rhodes responded to the appeal of the city with which they had been leagued in the Social War, and the Coans found themselves once more on the same side as Athens³. At this time, then, Cos must have been autonomous and democratic.

We arrive at a clearer landmark in the expedition of Alexander the Great. He landed in Asia B.C. 334, and by the winter of that year

γὰρ καὶ τοὺς ἐχθίστους ὁ κοινὸς φόβος), τὰ δὲ κοινῇ τὸ πλῆθος ἐπάγοντες . . . καὶ γὰρ ἐν Κῷ ἡ δημοκρατία μετέβαλε πονηρῶν ἐγγενομένων δημαγωγῶν (οἱ γὰρ γνώριμοι συνέστησαν) καὶ ἐν Ῥόδῳ μισθοφορὰν [τε γὰρ *uncis incl. Susem.*] οἱ δημαγωγοὶ ἐπόριζον, καὶ ἐκάλουν ἀποδιδόναι τὰ ὀφειλόμενα τοῖς τριηράρχοις, οἳ δὲ διὰ τὰς ἐπιφερομένας δίκας ἠναγκάσθησαν συστάντες καταλῦσαι τὸν δῆμον. Compare also *ib.* 1302 *b* respecting the same troubles at Rhodes; and Schäfer, *Demosthenes und seine Zeit*, i. 427, though I cannot think he understands the political situation aright.

¹ See Holm, *Griech. Gesch.* iii. pp. 239, 251.

² See Demosthenes, *De Rhod. libertate*: the whole speech (delivered B.C. 350) is full of illustration. See p. 194: καὶ παρὼν αὐτοῖς Ἑλλήσι καὶ βελτίοισιν αὐτῶν ὑμῖν ἐξ ἴσου συμμαχεῖν, βαρβάροις καὶ δούλοις, οὓς εἰς τὰς ἀκροπόλεις παρύνται, δουλεύουσιν. So p. 198: οὐδὲ Μαύσωλον ζῶντα, οὐδὲ τελευτήσαντος ἐκείνου τὴν Ἀρτεμισίαν οὐδεὶς ἐσθ' ὁ διδάξων μὴ καταλαμβάνειν Κῶν καὶ Ῥόδον καὶ ἄλλας ἑτέρας πόλεις Ἑλληνίδας κτλ. Also *De Pace*, p. 63 (B.C. 346): ἐώμεν . . . τὸν Κῆρα τὰς νήσους καταλαμβάνειν, Χίον καὶ Κῶν καὶ Ῥόδον.

³ Diod. xvi. 77: ὁμοίως δὲ τούτοις (*sc.* Ἀθηναίοις) Χίοι καὶ Κῶοι καὶ Ῥόδιοι καὶ τινες ἑτεροὶ τῶν Ἑλλήνων συμμαχίαν ἐπέεμψαν τοῖς Βυζαντίοις.

had captured Halicarnassus, but its citadel was still held by a Persian garrison. Leaving Ptolemy to keep it in check, he marched inland. In the summer of 333 B.C., at Soli in Cilicia, he hears of its capture by Ptolemy, and of the accession of all the cities of the region, Cos being one of them¹. A year later, while Alexander is besieging Tyre, his admirals Hegelochus and Amphoterus are cruising in the Aegean, and recover all the places of importance (including Cos) which Memnon had recently won over to the Persian cause². Henceforward it continued Macedonian, until it passed under the mild sway of the Ptolemies. A physician of Cos, Critodemus, saved Alexander's life in the Indian campaign (Arrian, vi. 11. § 1). That there was a statue of Alexander at Cos, we happen to know, because of a curious story which was told of it³. It was doubtless a bronze figure, in the manner of Lysippus, the hair having a certain dishevelled wildness: in one of its furrows, it seems, a seedling lily had found soil enough to grow in.

The fourth century had been full of stirring events for Cos; but they have left little trace in the extant inscriptions. Two or three decrees (*e.g.* Nos. 1 and 2) belong to about B.C. 300, and exemplify the widening relations of the island. The records of the sale of priesthoods (Nos. 27-31) are somewhat later in date, but are perhaps connected with the growth of democracy. At a period when public offices tended to become more and more a tax upon rich individuals (*λειτουργία*), and when more money was required in payment for civic duties (*ἐκκλησιαστικόν, δικαστικόν*), it was natural for democratic economists to turn their attention to the public priesthoods. These were, to all intents and purposes, civic offices; only, unlike other offices, they were endowed with considerable perquisites (*γέρα, ιερώνυμα*). It was an obvious and not unfair expedient, to sell the office

¹ Arrian, *Anab.* ii. 5. § 7: καὶ ἐνταῦθα μανθάνει Πτολεμαῖον καὶ Ἀσανδρον ὅτι ἐκράτησαν Ὀροντοβάτου τοῦ Πέρσου, ὃς τὴν τε ἄκραν τῆς Ἀλικαρνασσοῦ ἐφύλασσε, καὶ Μύνδον καὶ Καῦνον καὶ Θήραν καὶ Καλλίπολιν κατεῖχε· προσήκτο δὲ καὶ Κῶ καὶ Τριόπιον κτλ.

² Arrian, *ib.* iii. 2. §§ 6, 7: Ἀμφοτερόν δὲ ξὺν ἐξήκοντα ναυσὶν ἐπὶ Κῶ ἐπεμψεν· ἐπικαλεῖσθαι γὰρ σφᾶς τοὺς Κῳοὺς· καὶ αὐτὸς καταπλεύσας ὅτι εὖρε τὴν Κῶ πρὸς Ἀμφοτεροῦ ἤδη ἐχομένην.

³ Athenaeus (684 E) quotes Carystius as quoting Nicander concerning it: καὶ ἀμβροσίαν δὲ ἄνθος τι ἀναγράφει ὁ Καρύστιος ἐν ἱστορικοῖς ὑπομνήμασι λέγων οὕτως "Νικανδρὸς φησὶν ἐξ ἀνδριάντος τῆς κεφαλῆς Ἀλεξάνδρου τὴν καλουμένην ἀμβροσίαν φύεσθαι ἐν Κῳ." προεῖρηται δ' ἂν περὶ αὐτῆς ὅτι τὸ κρίνον οὕτω λέγουσιν.

to the highest bidder¹: this plan was followed in a number of cities of Asia Minor, and the islands, from about 280 B.C. onwards.

For the valuation of a priesthood, it was necessary to define exactly the prescribed state-sacrifices, and the perquisites of the priest on each occasion. This is one very probable origin of Calendars like Nos. 37-41. But at a much earlier period we find documents dealing with the duties and emoluments of priests: in a matter which touched so closely the life of the community, it would be necessary from time to time to lay down rules and guard against abuses. Hence such a document as No. 440 in *Greek Inscriptions in the B. M.* Pt. iii, respecting the priesthood of Zeus Megistos at Iasos, the date of which is early in the fifth century. Similarly our Calendar No. 37, which evidently belongs to the close of the fourth century, may be due to the *συννομισμός* of Cos. Some confusion, no doubt, was found to follow the change of site; there was a clashing of dates of sacrifices, and disputes about the vested interests of the priesthoods. It became necessary to codify the sacrificial law of the state, once for all.

Some few, however, of the most interesting documents in this volume relating to *res sacrae* belong, not to the city of Cos, but to the demes. Nos. 367-8 from Halasarna are analogous to Nos. 382, 386 from Antimachia; the former refer to the registration of persons duly qualified by birth to partake in certain worships. It is quite possible that the demes made up for their political eclipse after the founding of Cos, by fencing more exclusively their local cults against any but members of the old Coan families².

There is no mistaking the evident religiousness of the Coan people. This element in their character may have helped to balance that tendency to democratic extremes which Aristotle deplored. No further oligarchic reaction ever took place. At the close of the fourth century, Cos enjoyed the reputation of a thriving, well-ordered, democratic state. Nothing less than this is implied by Antigonos, when, in his scheme for transplanting the Lebedians to Teos (B.C. 306-301), he orders, with the approval of both populations, that the laws of Cos are to be the law of the new city, pending the drafting

¹ See Herbrecht, *De Sacerdotii apud Graecos emptione venditione* (Strassburg, 1885), p. 36; Lehmann, *Quaestiones Sacerdotales* (Königsberg, 1888), p. 53.

² This must be what Dubois means, *De Co Insula*, pp. 24 foll., though his account is far from clear.

of a new code: Οἰόμεθα δὲ [δεῖν ὑμᾶς ἀποδεικνύ]ναι τρεῖς ἄνδρας εὐθὺς ὅταν [ῆ] ἀπόκ[ρι]σις ἀναγνωσθῇ, καὶ ἀποστ[εῖλαι ἐς Κῶν ἐν ἡμέρᾳ]ις τρισὶν ἐκγράψασθαι τοὺς νόμους, τοὺς δὲ ἀποσταλέντας ἐ[π]α[νακομίσαι? τοὺς νό]μους ἐσφραγισμένους τῇ Κῶων σφραγίδι ἐν ἡμέραις τρι[άκοντα]. Antigonus would not have suggested the name of any city not democratic, and the choice of Cos by all parties is the best proof of its repute as a well-governed city (Hicks, *Historical Inscriptions*, No. 149). There is another inscription, not included in this collection, which connects the Coans with the same monarch. It is a duplicate of a Coan decree inscribed at Calymna (*Gk. Inscr. in the B. M. Pt. ii. No. 247*), and we may safely understand the Antigonus it mentions to be Antigonus I. Honours are voted by the Coans to a Calymnian for various services, and in particular for advancing them money (either as a loan or as a gift) at a moment of difficulty:—

καὶ ἐν τοῖς καθεστακόσι καιροῖς ἐσ[ευπόρηκε τῷ δά-
μ]ψ χρήματα ἐς τε τὸν ψαφι[σθέντα στόλον? τῷ
β]ασιλεῖ Ἀντιγόνῳ καὶ ἐς τὰν [παρασκευὰν? τῶν
στρατιωτῶν.

Sir C. Newton restores στέφανον and μισθοφοράν where I have suggested στόλον and παρασκευάν: perhaps we have neither hit the mark. But one thing is pretty certain. It was under constraint that Cos joined the side of Antigonus against Seleucus and Ptolemy, and only after the defeat of Ptolemy at Cyprus, B.C. 306. Before that time Rhodes, and Cos with her, had maintained neutrality between the contending powers, with evident sympathy for the Egyptian cause (Droysen, *Hellenismus*, ii. 2. p. 155). In B.C. 315 Cos is mentioned as opposed to the cause of Antigonus¹. So again in 309 B.C. it is still Egyptian (Diod. xx. 27). But after the victory of Demetrius at Cyprus, though Rhodes succeeded in repelling his terrible siege, it is not likely that Cos would venture to visit him. The battle of Ipsus, however (B.C. 301), restored the fortunes of Ptolemy, and Cos reverted to the Egyptian alliance. It was now that Cos, as the humble ally of the Lagidae, was to enter upon the most brilliant period of her history.

In the year 309 B.C. Ptolemy Lagi wintered in the island. Leaving his fleet in the excellent harbour of Myndus, he brought his queen

¹ Diod. xix. 68: μετὰ δὲ ταῦτα Σέλευκος μὲν ἀπέπλευσεν εἰς Κῶν κτλ. This is in the war of Ptolemy and Seleucus against Antigonus.

Perenice to Cos, where she would enjoy delightful retirement, and have the best of medical advice. Here she gave birth to Philadelphus. This event is celebrated by Theocritus, the Coan poet¹, in his seventeenth Idyll, and henceforward under the Ptolemies the island stood high in the royal favour. It enjoyed its own right of coinage (Head, *H. N.* p. 536), and it became a distinguished literary centre (see Appendix I). It was the birthplace and home of Philetas, the founder of the Alexandrine elegy. It was the chosen home of his greater follower, Theocritus. Here the historian Berosus, the first-fruit of Hellenism, made his home early in the century, and exchanged his historical studies for the dubious subject of astrology². Still earlier, in Alexander's time, the painter Apelles seems to have come hither to spend his last days. Cos certainly possessed his greatest work, the Venus Anadyomene, and another Venus which was to surpass the other was left unfinished when he died³. One reason which attracted residents to Cos was its accessibleness. In those days, there must have been daily communication between the town of Cos and Alexandria. All ships coming from the Dardanelles and the west coast of Asia Minor and bound to Egypt or Syria must pass

¹ Lines 58 foll. :

Καί σε Κόως ἀτίταλλε, βρέφος νεογιλὸν ἔοντα
 Δεξαμένα παρὰ μητρὸς ὅτε πρῶταν ἴδες αἶψα.
 Ἐνθα γὰρ Εἰλείθυιαν ἐβώσατο λυσίζωνον
 Ἀντιγόνας θυγάτηρ βεβαρημένα ὠδίνεσσιν.
 Ἄ δέ οἱ εὐμενέοισα παρίστατο, καὶ δ' ἄρα πάντων
 Νωδυνίαν κατέχευε μελῶν· ὃ δὲ πατρὶ ἐοικώς
 Παῖς ἀγαπατὸς ἔγεντο. Κόως δ' ὀλόλυξεν ἰδοῖσα,
 Φῦ δὲ καθαπτομένα βρέφους χεῖρεσσι φίλαισιν·
 Ὅλβιε κῶρε γένοιο, τίσις δέ με τόσσον ὕσον περ
 Δῆλον ἐτίμασεν κυανάμπυκα Φοῖβος Ἀπόλλων.

See Schol. *ad loc.*, and Callimachus, *H. to Delos*, 163 foll.

² Vitruvius, ix. 7 : Eorum autem inventiones reliquerunt inque sollertia acuminibusque fuerunt magnis qui ab ipsa natione Chaldaeorum profluxerunt, primusque Berosus in insula et civitate Coe consedit ibique aperuit disciplinam, post ei studens Antipater iterumque Athenodorus, qui etiam non e nascentia sed ex conceptione genethialogiae rationes explicatas reliquit. Compare *ibid.* 2 and 9.

³ Strabo, xiv. p. 657 : ἐν δὲ τῇ προαστείῳ (of Cos) τὸ Ἀσκληπιεῖον ἐστι, σφόδρα ἔνδοξον καὶ πολλῶν ἀναθημάτων μεστόν, ἐν οἷς ἐστὶ καὶ ὁ Ἀπελλοῦ Ἀντίγονος· ἦν δὲ καὶ ἡ Ἀναδυομένη Ἀφροδίτη, ἣ νῦν ἀνάκειται τῷ θεῷ Καίσαρι ἐν Ῥώμῃ, τοῦ Σεβαστοῦ ἀναθέντος τῷ πατρὶ τὴν ἀρχηγέτιν τοῦ γένους αὐτοῦ· φασὶ δὲ τοῖς Κόοις ἀντὶ τῆς γραφῆς ἑκατον ταλάντων ἄφειν γενέσθαι τοῦ προσταχθέντος φόρου. Pliny, *N. H.* xxxv. 92 : Apelles inchoaverat et aliam Venerem Coi superaturus fama illam suam priorem ; invidit mors peracta parte, nec qui succederet operi ad praescripta lineamenta inventus est. See Overbeck's *Schriftquellen*, 1864 foll. For his Coan sojourn, see Brunn *Gesch. der Gr. Künstler*, ii. 203.

within about half a mile of the town, and could therefore easily communicate with the shore. There was no need for them to enter the harbour for this purpose, as (except when very high northerly winds are blowing) there is good anchorage in the roadstead. Thus Meleager (who settled at Cos after B.C. 50), in some beautiful lines perhaps written at the Hellespont, bids the big ships that are coming down the Dardanelles with the 'miltém,' to take a message to his mistress in Cos :

Εὐφοροὶ νᾶες πελαγίτιδες, αἱ πόρον Ἑλλης
 πλεῖτε, καλὸν κόλποις δεξάμεναι βορέαν,
 ἣν πον ἐπ' ἡϊόνων Κώαν κατὰ νᾶσον ἴδητε
 Φάνιον ἐς χαροπὸν δερκομέναν πέλαγος
 τοῦτ' ἔπος ἀγγείλασθε κτλ.¹

Once however, if not oftener, the Egyptian connexion involved the Coans in serious war. In B.C. 266 the Cremonidean War broke out, in which Ptolemy Philadelphus assisted Athens, together with other states, in opposing the Macedonian power. The decisive event of the war was the defeat of the alliance in a sea-fight off Cos. I had thought this to be the probable occasion of No. 10 (see notes *ad loc.*). But if the later date suggested on p. 336 is inevitable, we may connect the document with the outbreak of king Philip's war against Egypt (B.C. 206-5): this would suit the expressions of the decree, τὰς κοινᾶς [ἀσ]σφαλείας,—ἐς τὰν σω[τηρί]αν τὰν τὰς πατρίδος [καὶ] τῶν συμμάχων (lines 6 f., 19 ff.). There was yet another crisis during this period which must have embarrassed the Coans, when Rhodes took advantage of the struggle between Macedon and Egypt (B.C. 246-239) to strike in against the maritime aggressions of Ptolemy, and assert her own influence in the Aegean. Very little is known of these events (Droysen, *Hellenismus*, iii. 1. p. 407): we may assume that Cos was neither able nor willing to desert the cause of Egypt, so that Cos and Rhodes must, for the moment, have taken different sides. As a

¹ This observation is due to Mr. Paton. The usual route of the ships is vividly described by Lucan in Pompey's flight from Pharsalus (viii. 243):

Ephesumque relinquens
 Et placidi Colophona maris spumantia parvae
 Radit saxa Sami; spirat de litore Coe
 Aura fluens, Cnidon inde fugit, claramque relinquit
 Sole Rhodon, magnosque sinus Telmissidos undae
 Compensat medio pelagi.

Similarly Livy, xxxvii. 16; *Acts of the Apostles*, xxi. 1.

rule, however, this period was one of comfort and prosperity for Cos. She had extended her territory by absorbing Calymna (Appendix H). Coan good fortune became proverbial. There was a saying current, *Ὀν οὐ θρέψει Κῶς ἐκείνον οὐδὲ Αἴγυπτος*¹. Similarly, the highest or six-throw with the knucklebone was called *ὁ Κῶς*.

It may be well at this point, which marks the fullest development of Coan political life, to summarize the chief constitutional features. This can be soon done, as Cos differed little from other democratic states, and the detailed references to the inscriptions will be found under each word in Index III.

The body politic consisted of members of the three Dorian Tribes. Each tribe appears to have comprised nine *χιλιαστίες* (p. 84), three of which made up an *ἐνάτα*, i. e. one-ninth of the whole body of citizens, and one-third of a tribe. Each tribe had its *ταμίας*, and (at least in Roman times) its *φύλαρχος*. The *στρατηγοί* of Cos were also selected one from each tribe. The *ἀμάτα* or *ἀμάτα* appears also to be a division of the tribe (No. 367, line 44).

After the Synoikismos of B. C. 366 the demes of Cos have the same relation to the *πόλις* and to the *σύμπας δᾶμος* and to the tribes as the corresponding divisions have in Attica. Each *δᾶμος* comprised members of each tribe. It had its own *δᾶμαρχος*, and *ταμίαι*. Perhaps at Isthmus the deme had also its own *μόναρχοι* (No. 406).

In point of age the citizens were grouped in the eye of the law as *πολίται*, *νέοι*, *ἐφηβοί*, and *παῖδες*. The *νέοι* and *ἐφηβοί* had their gymnasia, and the *παῖδες* their *παιδονόμος*.

The assemblies of the state were the *βουλά* and *δᾶμος* (*ἐκκλησία*). The number of the *βουλά* is nowhere indicated, but it would be a multiple of three. In Roman times there appears a *γερονσία* or *σύστημα τῶν πρεσβυτέρων*.

The eponymous magistrate is *ὁμόναρχος*, a relic of the ancient kingship. But the title of king survived also in the priestly officer *γερεαφόρος βασιλέων*. The generic term for the boards of magistrates

¹ Eustath. in *Il.* xiv. 255: *Κῶν . . . εἰ ναιομένην καλεῖ διὰ τὸ τῆς νῆσου εὐδαιμον· οὗ χάριν ἐπιπολάζει παροιμία [οὗ] παλαιὰ τὸ ὅν οὐ θρέψει κτλ.* So Callimachus, *H. to Delos*, 163:

οὐτ' οὖν ἐπιμέμφομαι οὔτε μεγαίρω
νῆσον, ἐπεὶ λιπαρή τε καὶ εὐβοτος, εἴ νύ τις ἄλλη·
ἀλλὰ οἱ ἐκ μοιρέων τις ὀφειλόμενος Θεὸς ἄλλος
ἐστί, σωτήρων ὕπατον γένος (i. e. Philadelphus).

was ἄρχοντες. The board of προστάται corresponded to the Athenian πρυτάνεις¹: their number is unknown, but would be a multiple of three. They met in a πρυτανεῖον. The στρατηγοί were three in number, one from each tribe; as in other cities, they soon came to be an important civic executive board. The πωληταί were concerned with state contracts. But the στρατηγοί appear as offering the priesthoods for sale. The ταμίαι were, I think, officers of the tribes and demes only. The ἀγορανόμοι, though only mentioned in documents of the imperial time, probably existed long before. The phrase σειτωνεῖν only occurs in late Roman documents; the οἰκονόμος was (as elsewhere) a public slave, and his duties quite subordinate. The ναποῖαι at Cos appear to be officers of the deme, and not (as in other cities) of the state. The word στεφαναφορεῖν in No. 61 refers probably to a priesthood.

In the wars of the second century Cos, as a satellite of Rhodes, held fast to the Roman side. Already in the second Macedonian War the two states are found together. When the Rhodian fleet is defeated by the fleet of Philip at Lade (B.C. 201), it falls back upon Cos². We may be sure that a Coan contingent formed part of the Rhodian fleet serving under Flamininus and his brother in the campaign which ended with Cynoscephalae and the proclamation of Grecian liberty at Corinth (Liv. xxxii. 16, 19, 32). It is possible that the proconsul gave the Coans some special mark of favour in return. In this way we might best account for the statue of Flamininus, upon the base of which was the inscription happily recognised by Mr. Paton (No. 128). Again in the war against Antiochus, the ships of Cos form part of the Rhodian fleet; they share the disaster in the harbour of Samos (B.C. 190)³, and the town of Cos is spoken of as strongly loyal to

¹ The title πρύτανις does not occur at Cos. The article in Hesychius s.v. Κέρκυ (sic) refers to Κερκυραία μάστιξ, as is shewn by the epithets διπλή καὶ δικέλαδος καὶ διθύσανος. When he adds ἐχρήτο δὲ αὐτῇ μᾶλλον ὃ ἐν Κῶ πρύτανις, he wishes to give a reason why it was called Κερκυραία, and we should (I think) read: ὃ ἐν Κῶ (= Κερκύρα) πρύτανις. This was the eponymus at Corcyra (C. I. G. 1845).

² Polyb. xvi. 15: τέλος δὲ μετ' ὀλίγων καταλειφθέντα τὸν ναύαρχον ἀναγκασθῆναι ταῦτ' τοῖς προειρημένοις πράττειν, καὶ τότε μὲν εἰς τὴν Μυνδίαν ἀπουρώσαντας καθορμισθῆναι, τῇ δὲ ἐπαύριον ἀναχθέντας εἰς Κῶν διαῖραι. See Mommsen, *History of R.* ii. 227-8 (Eng. Tr.).

³ Livy, xxxvii. 11: navium reliquarum ante portum aliae, aliae in portu deprehensae, quaedam a Nicandro, dum moliuntur a terra, captae. Quinque tantum Rhodiae naves cum duabus Cois effugerunt.

Rome¹. This policy it pursued, in company with Rhodes, in the third Macedonian War (B.C. 171-170), although there was a small but important minority in Cos, as elsewhere, who went strongly for king Perseus². The names of his two chief partisans are given by Polybius, Hippocritus and Diomedon; we may probably identify them with two of the Coan architheori mentioned at Delos as making dedications to Apollo³.

The part taken by the Coans in the Mithridatic War was very characteristic. They declined to join in the massacre of B.C. 88, retaining so far their loyalty to Rome⁴. Indeed both Rhodes and Cos declared against the king; but while Rhodes was able to withstand a vigorous siege⁵, serving as the refuge and rallying-place of the Roman provincials, Cos had no help for it but to surrender promptly at the king's approach.

Here important spoils awaited him⁶. In the first place the young Alexander, son of Ptolemy IX (or Alexander I), had been placed at Cos in B.C. 102, when a little child, by his grandmother Cleopatra. She doubtless felt that while intrigue and bloodshed, such as she had done much to foster, plagued the royal house, the throne of the

¹ Livy, *ib.* 16: Civitates quas praeter vectus est [C. Livius], Miletus, Myndus, Halicarnassus, Coss, Cnidus, imperata enixe fecerunt.

² Polyb. xxx. 7. §§ 9-10: καὶ μὴν ἐν Ῥόδῳ καὶ Κῷ καὶ πλείοσιν ἑτέροις πόλεσιν ἐγένοντο τινες οἱ φρονούντες τὰ Περσέως, οἱ καὶ λέγειν ἐθάρρουν περὶ Μακεδόνων ἐν τοῖς ἰδίοις πολιτεύμασι καὶ κατηγορεῖν μὲν Ῥωμαίων καὶ καθόλου συνίστασθαι πρὸς τὸν Περσέα κοινοπραγίαν, οὐ δυνήθentes δὲ μεταρρῖψαι τὰ πολιτεύματα πρὸς τὴν τοῦ βασιλέως συμμαχίαν· τούτων δ' ἦσαν ἐπιφανέστατοι παρὰ μὲν τοῖς Κῳῖς Ἰππόκριτος καὶ Διομέδων ἀδελφοί, παρὰ δὲ Ῥοδίοις Δείων καὶ Πολυδάτος. Polybius adds that their correspondence with the king was intercepted. See Mommsen, *ibid.* p. 291.

³ See Appendix A, s. vi., and the Delian inventory given in Dittenberger, *Sylloge*, No. 367 (after Homolle), lines 38, 109.

⁴ Tacit. *Ann.* iv. 14: neque dispar apud Coos antiquitas, et accedebat meritum ex loco: nam cives Romanos templo Aesculapii induxerant, cum jussu regis Mithridatis apud cunctas Asiae insulas et urbes trucidarentur.

⁵ Appian, *Mithr.* 24: Ἐν δὲ τούτῳ Ῥοδῖοι τὰ τε τείχη σφῶν καὶ τοὺς λιμένας ἐκρατύναντο, καὶ μηχανὰς ἅπασιν ἐφίστανον· καὶ τινες αὐτοῖς Τελμισίων τε καὶ Λυκίων συνεμάχουν. ὅσοι τε ἐξ Ἀσίας Ἴταλοι διεπεφεύγεσαν, ἐς Ῥόδον ἅπαντες ἐχώρουν, καὶ σὺν αὐτοῖς Λεύκιος Κάσσιος ὁ τῆς Ἀσίας ἀνθύπατος. ἐπιπλέοντος δὲ τοῦ Μιθριδάτου τὰ πρόστεια καθήρουν, ἵνα μὴδὲν εἴη χρέσιμα τοῖς πολεμοῖς κτλ.

⁶ *Ibid.* 23: Μιθριδάτης δὲ ἐς μὲν Κῷ κατέπλευσε, Κῳῶν αὐτὸν ἀσμένως δεχομένω, καὶ τὸν Ἀλεξάνδρου παῖδα τοῦ βασιλεύοντος Αἰγύπτου, σὺν χρήμασι πολλοῖς ὑπὸ τῆς μάμμης Κλεοπάτρας ἐν Κῷ καταλελειμμένον, παραλαβὼν ἔτρεφε βασιλικῶς, ἐκ τε τῶν Κλεοπάτρας θησαυρῶν γάσας πολλὴν καὶ τέχνην καὶ λίθους καὶ κόσμους γυναικείους καὶ χρήματα πολλὰ ἐς τὸν Πόντον ἔπεμψεν.

Lagidae might presently want an heir¹. Alexander was now a youth of about fifteen: Mithridates entertained him with royal courtesy, but the lad made his escape to Sulla. Cleopatra's choice of Cos marks its continued connexion with Egypt. Together with her grandson, she had deposited at Cos all her private possessions, for she knew that she carried her life in her hand². Rayet was of opinion that Cleopatra's treasure was not deposited in a temple (that of Asclepius, for example), but with the Jewish bankers of Cos³. This is possible; but there is no evidence for his conjecture. Certain it is, that the treasure found by Mithridates at Cos was both varied and precious⁴; it was said to include a splendid chlamys that once belonged to Alexander the Great, and had been an heir-loom of the Egyptian royal family. This was carried to Rome by Pompey after the Pirate War, and worn by him in his triumph⁵. Besides the treasure of Cleopatra, Mithridates seized 800 talents (£192,000) which

¹ As it turned out, see Appian, *B. C.* i. 102: Σύλλας δὲ καὶ Ἀλέξανδρον τὸν Ἀλεξάνδρου τοῦ ἐν Αἰγύπτῳ βασιλεύσαντος υἱόν, ἀνατραφέντα μὲν ἐν Κῷ καὶ ὑπὸ Κῶν ἐκδοθέντα Μιθριδάτῃ, διαφυγόντα δὲ πρὸς Σύλλαν ἐκ Μιθριδάτου καὶ συνήθη (οἱ) γενόμενον, ἐψηφίσατο βασιλεύειν Ἀλεξανδρέων, ἐρήμου τῆς ἀρχῆς ἀνδρὸς οὐσης κτλ. The story of young Alexander reminds one of Polydorus (*Aeneid*, iii. 49 foll.), only his miserable end was due not to the perfidy of his hosts, but his own self-will:

Hunc Polydorum auri quondam cum pondere magno
Infelix Priamus furtim mandarat alendum
Threicio regi, cum jam diffideret armis
Dardaniae, &c.

² She was engaged in civil war between her two sons at the very time (B. C. 102) according to Josephus, *Antiq.* xiii. 13. § 1, who speaks of more than one grandson: Κλεοπάτρα δ' ὀρώσα τὸν υἱὸν αὐξανόμενον καὶ τήν τε Ἰουδαίαν ἀδεῶς πορθοῦντα καὶ τὴν Γαζαίων πόλιν ὑπήκοον ἔχοντα, περιιδεῖν οὐκ ἔγνω τοῦτον ἐπὶ ταῖς πύλαις ὄντα καὶ ποθοῦντα τὴν τῶν Αἰγυπτίων ἀρχὴν μείζω γενόμενον, ἀλλὰ παραχρήμα μετὰ ναυτικῆς καὶ πεζικῆς δυνάμεως ἐπ' αὐτὸν ἐξώρμησεν, ἡγεμόνας τῆς ὅλης στρατιᾶς ἀποδείξασα Χελκίαν καὶ Ἀνανίαν τοὺς Ἰουδαίους. τὰ δὲ πολλὰ τοῦ πλούτου αὐτῆς καὶ τοὺς υἱωνοὺς καὶ διαθήκας πέμψασα Κῶις παρέθετο. See No. 73.

³ *Mémoire*, pp. 80, 81.

⁴ Appian, *Mithr.* 115: ἐν δὲ Ταλαύροις, ἣν τινα πόλιν ὁ Μιθριδάτης εἶχε ταμείων τῆς κατασκευῆς, δισχιλία μὲν ἐκπάματα λίθου τῆς ὀνυχίτιδος λεγομένης ἡρέθη χρυσοκόλλητα, καὶ φιάλαι καὶ ψυκτήρες πολλοὶ καὶ βύττα καὶ κλῖναι καὶ θρόνοι κατάκοσμοι, καὶ ἵππων χαλινοὶ καὶ προστερνίδια καὶ ἐπωμῖδια, πάντα ὁμοίως διάλιθα καὶ κατάχρυστα, ὧν ἡ παράδοσις διὰ τὸ πλῆθος ἐς τριάκοντα ἡμέρας παρέτεινεν. καὶ ἦν τὰ μὲν ἐκ Δαρείου τοῦ Ὑστάσπου, τὰ δὲ ἐκ τῆς Πτολεμαίων ἀρχῆς, ὅσα Κλεοπάτρα Κῶις παρέθετο καὶ Κῶι Μιθριδάτῃ ἐδεδώκεσαν· τὰ δὲ καὶ ὑπ' αὐτοῦ Μιθριδάτου κατεσκευάστο καὶ συνέλεκτο, φιλοκόλου καὶ περὶ κατασκευὴν γενομένου. It was part of the barbaric tastes of this 'Sultan.'

⁵ Appian, *ibid.* 117: αὐτὸς δὲ ὁ Πομπήιος ἐπὶ ἄρματος ἦν, καὶ τοῦδε λιθοκόλλητου, χλαμῖδα ἔχων, ὥς φασιν, Ἀλεξάνδρου τοῦ Μακεδόνα, εἰ τφ πιστόν ἐστιν· ἔοικε δ' αὐτὴν εὐρεῖν ἐν Μιθριδάτῳ, Κῶν παρὰ Κλεοπάτρας λαβόντων.

the Jews of Asia Minor had deposited at Cos for greater safety during the recent disturbances¹. It is clear therefore that there was already here an important settlement of Jewish bankers, who were in correspondence with their brethren in the towns of the coast and Egypt. In a well-known epigram, Meleager, who lived at Cos about this time, complains of his mistress leaving him for a Jewish lover². Already in 86 B.C. Caius Fannius had written to the Coan authorities enclosing a senatus consultum, to secure safe convoy for Jewish pilgrims to Jerusalem. All this points to the wealth and influence of the Jewish colony³. After Mithridates had left them, the Coans shared in the general reaction which set in against the king. Presently, B.C. 82, L. Lucullus, Sulla's admiral, who was straining every nerve to raise a fleet, visited Cos. He had been politely refused all help at Alexandria, and had with difficulty made his way to Rhodes. But the Rhodians placed all their ships at his disposal, and Cos at once did the same; this conduct of the Coans, at the very crisis of the Mithridatic War, was never forgotten at Rome⁴. In the reorganization of the Greek cities by Sulla in 82 B.C., it does

¹ Josephus, *Antiq.* xiv. 7. § 2: πολλοί τε ἄλλοι τῶν συγγραφέντων ἡμῖν μαρτυροῦσι καὶ Στράβων ὁ Καππάδοξ οὕτω λέγων "πέμψας δὲ Μιθριδάτης εἰς Κῶ ἔλαβε τὰ χρήματα ἃ ἔθετο ἐκεῖ Κλεοπάτρα ἡ βασίλισσα, καὶ τὰ τῶν Ἰουδαίων ὀκτακόσια τάλαντα." ἡμῖν δὲ δημόσια χρήματα οὐκ ἔστιν ἢ τὰ τοῦ θεοῦ μόνα, καὶ δῆλον ὅτι ταῦτα μετήνεγκαν εἰς Κῶ τὰ χρήματα οἱ ἐν τῇ Ἀσίᾳ Ἰουδαῖοι διὰ τὸν ἐκ Μιθριδάτου φόβον· οὐ γὰρ εἰκὸς τοὺς ἐν τῇ Ἰουδαίᾳ πόλιν τε ὀχυρὰν ἔχοντας καὶ τὸν ναὸν πέμπειν χρήματα εἰς Κῶ· ἀλλ' οὐδὲ τοὺς ἐν Ἀλεξανδρείᾳ κατοικοῦντας Ἰουδαίους πιθανὸν τοῦτ' ἐστὶ ποιῆσαι, μηδὲν Μιθριδάτην δεδιότας.

² *Anthologia*, i. (Jacobs), No. 83:

Δημῶ λευκοπάρειέ, σε μὲν τις ἔχων ὑπὸ χρῶτα
τέρπεται· ἃ δ' ἐν ἔμοι νῦν στενάχει κραδί.
εἰ δέ σε σαββατικὸς κατέχει πόθος, οὐ μέγα θαῦμα·
ἐστὶ καὶ ἐν ψυχροῖς σάββασι θερμὸς Ἔρως.

³ *Antiq.* xiv. 10. § 15: Γάϊος Φάννιος Γαίου υἱός, στρατηγὸς ὕπατος, Κῶν ἔρχουσι χαίρειν· βούλομαι ὑμᾶς γνῶναι ὅτι πρέσβεις Ἰουδαίων μοι προσήλθον, ἀξιούντες λαβεῖν τὰ ὑπὸ τῆς συγκλήτου δόγματα περὶ αὐτῶν γεγονότα. ὑποτέτακται δὲ τὰ δεδογμένα. ὑμᾶς θέλω φροντίσαι καὶ προνοῆσαι τῶν ἀνθρώπων κατὰ τὸ τῆς συγκλήτου δόγμα, ὅπως διὰ τῆς ὑμετέρας χάρας εἰς τὴν οἰκίαν ἀσφαλῶς ἀνακομισθῶσι. For the date, see Waddington, *Fastes*, pp. 64 foll. It may be noted here that Herod the Great was a benefactor of Cos (Joseph. *B. J.* i. 21. § 11): γυμνασιάρχης δὲ ἄλλας ἐπετησίαις τε καὶ διηλεκέσιν ἐδωρήσατο προσόδοις κατατάξας, ὥσπερ Κῶις, ἵνα μηδέποτε ἐκλείπῃ τὸ γέρας. His son, Herod the Tetrarch, had a statue at Cos (No. 75). We may surely connect this munificence in part with the existence of a Jewish settlement at Cos.

⁴ Plutarch, *Lucull.* 3: Ῥοδίων δὲ ναὺς αὐτῷ προσπαρασχόντων Κῶις ἔπεισε καὶ Κνίδιους τῶν βασιλικῶν ἀπαλλαγέντας ἐπὶ Σαμῶν συστρατεῖν. Compare Tacit. *Ann.* xii. 61: neque dubium habetur multa eorum in populum Romanum merita sociasque victorias potuisse tradi, sed Claudius, facilitate solita quod uni concesserat, nullis extrinsecus adjuventis velavit.

not appear what was the fate of the island. We know that it was made *immunis* by Claudius, A.D. 53, chiefly through the influence of Xenophon of Cos, the Emperor's physician¹. Tacitus complains that Claudius followed his foolish bent by dwelling upon the legends and antiquities of Cos, rather than upon the historical services rendered by the island to Rome². A generation earlier, the recollection of these services had secured from the Senate a confirmation of the right of asylum claimed by the temple of Asclepius³. If then, Cos received *immunitas* in 53 A.D., it was already *libera*: it was doubtless one of the many cities which Pompey left, after the Pirate War, in this condition of modified autonomy⁴. If so, it is possible that after the Mithridatic War, Cos was made both *libera* and *immunis*, and that it was shorn of the latter more important privilege by Pompey. Confirmation of this view may be derived from the coinage, which 'from the time of the Mithradatic War to the middle of the first century (*circa* 88–50 B.C.), resembles the contemporary Federal money of Lycia' (Head, *H. N.* p. 536).

Of the tyranny of Nicias, in the time of Augustus, nothing is known beyond what is stated on No. 76. His precise date is uncertain; perhaps he took advantage of the confusion which preceded the battle of Actium⁵. After that time Cos quietly took its place as a

¹ See Nos. 84–94, and note on No. 345. The words of Tacitus (*l. c.*) are: Rettulit dein de immunitate Cois tribuenda multaque super antiquitate eorum memoravit: Argivos vel Coeum, Latonae parentem, vetustissimus insulae cultores; mox adventu Aesculapii artem medendi illatam maximeque inter posteros ejus celebrem fuisse, nomina singulorum referens, et quibus quisque aetatibus viguissent. quin etiam dixit Xenophontem, cujus scientia ipse uteretur, eadem familia ortum, precibusque ejus dandum ut omni tributo vacui in posterum Coi sacrum et tantum dei ministrum insulam colerent. Xenophon (*ibid.* 67) helped Agrippina to poison Claudius.

² See p. xxxvii, note 4.

³ Tacitus, *Ann.* iv. 14: is quoque annus legationes Graecarum civitatum habuit, Samiis Junonis, Cois Aesculapii delubro vetustum asyli jus ut firmaretur petentibus, &c.

⁴ Mommsen, *Staatsrecht*, iii. 684; Smith's *Dict. of Antiq.* s. v. Immunitas.

⁵ Strabo, xiv. p. 658: καὶ καθ' ἡμᾶς Νικίας ὁ καὶ τυραννήσας Κῶων, . . . ἦν δὲ καὶ Θεόμνηστος ὁ ψάλτης ἐν ὀνόματι, ὃς καὶ ἀντεπολιτεύσατο τῷ Νικίᾳ. Aelian, *V. H.* i. 29: λέγουσι Κῶων παῖδες ἐν Κῷ τεκεῖν ἐν τινι ποίμνῃ Νικίου τοῦ τυράννου οἶν' τεκεῖν δὲ οὐκ ἔβρα ἀλλὰ λέοντα. καὶ οὖν καὶ τὸ σημεῖον τοῦτο τῷ Νικίᾳ τὴν τυραννίδα τὴν μέλλουσαν αὐτῷ μαρτυρῆσαι ἰδιώτῃ ἐτι ὄντι. *Anthol. Pal.* ii. 149 (Crinagoras, xxxiv):

Μὴ εἴπῃς θάνατον βίῳτου ὄρον' εἰσὶ καμοῦσιν,
ὥς ζωοῖς, ἀρχαὶ συμφορέων ἐτέρων.
ἄθρει Νικιέω Κῶων μόρον' ἥδη ἔκειτο
εἰν 'Αἰδῇ' νεκρὸς δ' ἦλθεν ὑπ' ἡέλιου.
ἄστροι γὰρ τύμβοιο μετοχλίσσαντες ὀχῆτας,
εἴρυσαν ἐς ποινὰς τλήμονα δυσθανέα.

city of the province of Asia (No. 26). In B.C. 6 Eusebius records its partial destruction by earthquake (*Chron.* apud Hieron., and Mai's *Fragments*). Under Antoninus Pius it suffered again from earthquake, in common with Rhodes and certain cities on the adjacent coast, and was assisted by that Emperor's bounty¹. From the time of Diocletian it became a member of the *Provincia Insularum*².

Henceforward the notices of Cos are very scarce. In 431 its Bishop is mentioned at the Council of Ephesus³. In 554 it was again desolated by an earthquake, of which the historian Agathias, happening to land there directly afterwards, has left a vivid description⁴.

¹ Pausan. viii. 43. § 3 : Δυκίων δὲ καὶ Καρῶν τὰς πόλεις Κῶν τε καὶ Ῥόδον ἀνέτρεψε μὲν βίαιος ἐς αὐτὰς κατασκήψας σεισμός· βασιλεὺς δὲ Ἀντωνίνος καὶ ταύτας ἀνεσώσατο δαπανημάτων τε ὑπερβολῇ καὶ ἐς τὸν ἀνοικισμὸν προθυμίᾳ.

² Kuhn, *Städtische Verfassung des Röm. Reichs*, ii. p. 278. Compare the Latin inscription copied by Newton in Cos (*C. I. L.* iii. 460) :

PROVIN[C] · INS · NVM · [MAI]EST · Q · EOR · DIC.

³ *Ibid.* p. 281.

⁴ Agathias (in Niebuhr's *Hist. Byz.*), pp. 98 foll. : Κατ' ἐκεῖνο γὰρ τοῦ καιροῦ καὶ ἡ Κῶς ἡ νῆσος, ἡ πρὸς τῷ τέρματι τοῦ Αἰγαίου κειμένη (i. e. the extreme south of the course taken by ships along the Asiatic shore from Constantinople), [ἐσεισθῆ καὶ] ἐλάχιστόν τε μέρος αὐτῆς ἐσώσωτο, ἡ δὲ ἄλλη ἅπασα ἐπεπτώκει, ποικίλα τε αὐτῇ καὶ ἀνήκουστα προσεγένετο πάθη. ἡ τε γὰρ θάλαττα ἐπιπλείστον ἀρθεῖσα κατέκλυσεν τὰ παράκτια τῶν οἰκημάτων, καὶ διέφθειρεν αὐτοὺς χρήμασι καὶ ἀνθρώποις· τό τε μέγεθος τοῦ βρασμοῦ ἐξαισίον οἶον γεγενημένον τὰ ἔνθα οὐκ ἐνῆν ἀναρριχᾶσθαι τὸ ῥόδιον ἅπαντα ἔρριψε καὶ κατέβαλεν. ἀπολώλασι δὲ χυδὴν σχεδὸν τι ἅπαντες οἱ ἄστοι, εἴτε ἐν ἱεροῖς ἐτύγχανον πεφηνγότες, εἴτε καὶ οἰκοὶ διατρώμενοι, εἴτε καὶ ἄλλοσέ ποι ξυνειλημμένοι. ἐμοὶ γοῦν ἐκ τῆς Ἀλεξάνδρου ὑπὸ τὸν αὐτὸν χρόνον κατὰ τὸ Βυζάντιον ἀνακομιζομένη καὶ ἐν τῇδε τῇ νήσῳ, οὕτω παρασχόν (ἐν παράπλῳ γὰρ κείται) κατάραντι (observe that the great high-road between Egypt and the Dardanelles, viā Cos, is unchanged, the foundation of Constantinople only enhancing its importance), οἰκτρὸν τι πέφηνεν θέαμα, καὶ οὐδὲν οὐκ ἂν ἀποχρώντως ὑπογράψῃ ὁ λόγος. ἅπαν μὲν γὰρ τὸ ἄστυ σχεδὸν πῶς χωμά γε ἦν ἐπὶ μέγα ἡρμένον, καὶ λίθοι κείμενοι σποράδην, κιόνων τε τρύφη καὶ ξύλων κατεαγόντων καὶ κόνις πολλῇ ὑπερθεν φερομένη καὶ ἐπηλυγάζουσα τὸν ἀέρα, ὥς μὴδὲ αὐτὰ πῶς τὰ τῶν λεωφόρων χωρὶα ῥαδίως διαγινώσκεσθαι, πλην ὅσον ὑπονοῆσαι. ὀλίγα δὲ ἅπτα δωμάτια εἰστήκεσαν ἀπαθῇ, καὶ ταῦτα οὐχ ὅσα τιτάνῳ τυχόν καὶ λίθῳ καὶ ταύτῃ δὴ τῇ στερεμνωτέρᾳ καὶ μᾶλλον μονίμῳ κατὰ τὸ εἰκδὸς ὕλῃ ἐξείργαστο, μόνον δὲ τὰ ἐκ πλίνθου ἀπέφθου καὶ πηλοῦ ἀγροικότερον πεπονημένα. ἄνδρες δὲ σποράδην ὀλίγιστοι ἀνεφαίνοντο σκυθρωποὶ τε ἄγαν καὶ κατηφεῖς, καὶ ὥσπερ τελεώτατα τῷ σφετέρῳ βίῳ ἀπειρηκότες. πρὸς γὰρ τοῖς ἄλλοις δεινοῖς καὶ ἅπαν τὸ ἐπιχώριον ὕδωρ, τὴν τοῦ ἀρκαίφου καὶ ποτίμου φύσιν ἀθρόον ἀφρημένον, ἐς τὸ ἀλμυρὸν ἡρέμα καὶ ἄποτον μετεβέβλητο (if this refers to the Burinna spring, the mischief was only temporary). Καὶ ἦν τὰ τῇδε φευκτὰ καὶ ἀνατετραμμένα, ὥς μὴδὲ ἕτερον ὑπολειφθῆναι τῇ πόλει πρὸς εὐκοσμίαν, ἢ μόνον τὸ κλεινὸν τῶν Ἀσκληπιαδῶν ὄνομα καὶ τὴν ἐφ' Ἱπποκράτει μεγαλαυχίαν. οἰκτεῖρην μὲν οὖν τὰ τοιαῦτα οὐ πόρρω τοῦ ἀνθρωπείου τρόπου εἶναι δοκεῖ, θαυμάζειν δὲ ἀτεχνῶς καὶ καταπεπληγῆναι ἀνδρῶν ἂν εἴη οὐ μᾶλα τὰ παλαιὰ ἐπισταμένων, οὐδὲ ὅτι ἐσαεῖ τοῦτο δὴ τὸ τῆς ὕλης χωρίον ποικίλα παθήματα ὑποδέχεσθαι πέφυκε. πολλάκις γὰρ ἤδη καὶ πρότερον πόλεις γε ὅλαι σεισμῷ διεφθάρσαν, ὥς τοὺς ἀρχαίους οἰκήτορας ἀποβαλοῦσαι ὑφ' ἑτέροις αἰθῆς οἰκισταῖς ἀνορθωθῆναι. Agathias' Greek is degenerate, but his description helps us to realize what the other earthquakes at Cos were like, and the reference to Hippocrates reminds us that the memory of the great physician is green in his birthplace to this day.

Down to 1204 Cos, like Rhodes and its neighbouring islands, formed (except during the Saracen invasion of the seventh century) part of the dominions of the Eastern Empire. The Latin conquest of Constantinople in 1204, rudely shook the old order of things. Leon Gabalas¹, the imperial governor of the islands of the archipelago, took advantage of the existing chaos, and declared himself independent at Rhodes: he claimed the lordship of all the Cyclades. In 1224 John Ducas Vatatses, second Emperor of Nicaea, deprived him of Cos², and forced him to recognize his sovereignty. This submission was but temporary; Leon Gabalas speedily recovered his independence, securing the alliance of the Venetians (1234). Next, in 1304³, Cos, together with Samos, was taken possession of by the brave Genoese Zaccharia, to whom the Emperor Andronicus (unable himself to protect his dominions against the infidels) had given the lordship of Chios. The last of the Lords of Chios was Martin, whom the Turks dispossessed in 1329, in spite of his vaunting title as 'King of Asia Minor, despot and lord of Oenussa, Marmora, Tenedos, Samothrace, Lesbos, Chios, Samos, Nicosia, and Cos⁴.' In the meantime the Knights of St. John had quitted Cyprus for Rhodes, and in 1315 they wrested the whole of the island of Cos from Vignolo, the Genoese governor, who had held both it and Leros formerly under the Emperor, and, more recently, Leros and one-third of Cos, as a vicar of the Order⁵. Cos now once again played its ancient part as the satellite of Rhodes, sharing the glories, and the downfall, of its greater neighbour. Upon the capture of Constantinople in 1453, the Turks concentrated their attacks upon Rhodes, and when repelled from Rhodes we hear of their repeatedly ravaging the plains of Cos⁶. We recall the eighth book of Thucydides, with the ineffectual attempts of Athens to reduce Rhodes, and the repeated devastation of the Coan lands. The parallel was more complete than this. The troubles of war were aggravated by natural disaster, and on October 8, 1493 (as in 412 B.C.), the island was desolated by a frightful earthquake⁷. The end came on January 1, 1523, when the Knights of Rhodes had at last to surrender⁸; henceforth Rhodes and Cos and the other *μακάρων νήσων* passed under the sway of the Crescent. The change of masters

¹ I derive these particulars from the great work of Schlumberger, *Numismatique de l'Orient Latin*, p. 214. Compare also Mr. Torr's *Rhodes*.

² *Ibid.* p. 408.

³ *Ibid.* p. 409.

⁴ *Ibid.* pp. 222, 223.

⁵ *Ibid.* pp. 233, 234.

⁶ Rayet, *Mémoire*, p. 40.

⁷ Schlumberger, *l. c.* p. 239.

only exposed the islanders, for a time, to the attacks of Christian foes, the western states making a war of retaliation upon the Turks, which had much the character of piracy. We hear of Cos being ravaged repeatedly by the Spaniards, in 1601, 1603, and 1610 (Finlay's *Hist. of Greece*, ed. Tozer, v. 105). In 1824 the roadstead between Cos and Cnidus witnessed one of the battles in the War of Greek Independence (*ibid.* vi. 352).

Some remarks upon the industries and trade of ancient Cos will bring this study to a close. In the first place, the island was famous for its unguents. Athenaeus (xv. 688 *e-f*) quotes Apollonius, who wrote a medical treatise 'On Unguents' (Περὶ μύρων) about the first century A.D., as follows: 'Απολλώνιος φησιν ὁ Ἡροφίλειος ἐν τῷ Περὶ μύρων γράφων οὕτως: Ἴρις μὲν ἐν Ἡλιδι χρηστοτάτη καὶ ἐν Κυζίκῳ, ῥόδινον δὲ κράτιστον ἐν Φασηλίδι . . . ἀμαράκινον Κῶνον καὶ μήλινον¹. These last were compounds of olive oil scented respectively with marjoram and apple, and coloured by artificial means: their preparation is described by Theophrastus, *De Odoribus*, ch. 5-6.

More important were its wines. These were of two kinds. One was a dark, dry wine, chiefly valued for its medicinal qualities; it was prescribed as a tonic². It is from this wine, probably, that one of the condiments was prepared which were placed on the table of the profuse millionaire in Horace (*Sat.* ii. 8. 8-9):

qualia lassum

Pervellunt stomachum, siser, allec, faecula Coa.

The other wine was light-coloured, but sweet to the taste. This sweetness was due to imperfect fermentation, and therefore it would not keep. To prevent its turning, it was usually doctored with seawater. This wine was apparently a popular beverage, though not a choice one: it had also its medicinal qualities³. The raisins also of

¹ So Pliny, *N. H.* xiii. 5 (evidently drawing from the same source): Amaricinum in Coe, postea eodem loco praelatum est melinum.

² Rayet, *Mémoire*, p. 105; Littre, *Hippocr.* vii. 233 (*De morbis internis*, 25): καὶ πινέτω οἶνον αὐστηρὸν Κῶνον ὡς μελάντατον. *Ibid.* 247: πινέτω δὲ οἶνον Κῶνον ὑπόστρυφνον ὡς μελάντατον. So Marquardt, *Privatleben*, p. 439.

³ Athenaeus, i. 32 *d-e*: οἱ δ' ἐπιμελέστερον τεθαλαττωμένοι οἶνοι ἀκραίπαλοι τέ εἰσι καὶ κοιλίας λύουσιν ἐπιδάκνουσί τε τὸν στόμαχον ἐμφυσήσεις τε ἐνεργάζονται καὶ συνεργάζονται τὴν τροφήν· τοιοῦτος δ' ἐστὶν ὃ τε Μύνδιος καὶ ὁ ἀπὸ Ἀλικαρνασσοῦ. ὁ γοῦν κυνικὸς Μένιππος ἀλμοπότιν τὴν Μύνδον φησὶν. ἱκανῶς δὲ καὶ ὁ Κῶνος τεθαλάττωται. Rayet, *ibid.* 106. So Pliny, *N. H.* xxiii. 19: radix decocta in aqua pota in vini Coi cyathis duobus umorem alvi ciet; ideo hydropicis datur (repeated *ibid.* xvii. 44); so Celsus, *De Medicina*, iii. 24: vinum bibere Graecum salsum, ut resolutio ventris maneat; Pliny, *l. c.* xiv. 78-79: Coi

Cos are highly praised by Pliny¹. It is clear from all accounts that the wine-trade of Cos was considerable. Why then, among the many hundreds of stamped jar-handles, which have been collected of late years in Athens, Alexandria, the Crimea and elsewhere, do none bear the name of Cos? With a very few exceptions, all the stamped handles bear the name of Thasos, or of Cnidus, or of Rhodes. The answer given by M. Dumont² was, that the Coan wine was sent across the strait and shipped in Cnidian jars. But there is simply no evidence of this, and when he goes on to say that the district of Cnidus can never have been a wine-producing country, but only an emporium of the trade, he forgets the statement of Strabo (xiv. p. 637): *ἔστι δ' οὐκ εὔοινος (Samos), καίπερ εὐοινοῦσάν τῶν κύκλῳ νήσων, οἶον Χίου καὶ Λέσβου καὶ Κῶ, καὶ τῆς ἡπείρου σχεδόν τι τῆς προσεχοῦς πάσης τοὺς ἀρίστους ἐκφερούσης οἶνους· καὶ μὲν ὁ Ἑφέσος καὶ Μητροπολῆτις ἀγαθοί, ἣ τε Μεσσηνία καὶ ὁ Τρωῶλος καὶ ἡ Κατακεκαυμένη καὶ Κυνίδος καὶ Σμύρνα καὶ ἄλλοι ἀσημότεροι τόποι διαφόρως χρηστοινοῦσιν ἢ πρὸς ἀπόλαυσιν ἢ πρὸς διαίτας λατρικάς*. The truth seems to be that far too many inferences have been drawn from the stamped handles: they are good evidence for their own cities, but not further. The stamp again had nothing to do with the vintage. It was an official certificate of the capacity of the jar, and little more. It points to a duty payable by the wine-merchant to the city of export: the duty was charged upon quantity, and the simplest mode of collecting it was to forbid the wine to be exported in other than government jars. We may assume that the unstamped handles all over Greece far outnumber the stamped. We may also infer from so few cities stamping their

marinam aquam largiorem miscent a servi furto origine orta sic mensuram explentis, idque translatum in album mustum leucocœum appellatur . . . Rhodium Coo simile est, Phorineum salsius Coo. All this explains Horace, *Sat.* ii. 4. 28-29:

Mitulus et viles pellent obstantia conchæ

Et lapathi brevis herba, sed albo non sine Coo.

¹ *N. H.* xv. 17. § 66: *Liguria maritima Alpihus proxuma uvas sole siccatas junci fasciis involvit cadisque conditas gypso includit. hoc idem Graeci platani foliis aut vitis ipsius aut fici uno die in umbra siccatis atque in cado vinaceis interpositis. quo genere Coa uva et Berytia servantur, nullius suavitati postferendae.* Pliny tells us, moreover, that Cos was peculiar in planting its vine during the monsoon, *i. e.* during the time of the dog-star (*ibid.* xvii. 133): *sub etesiarum flatu . . . Coos insula et vites tunc serit, ceteri apud Graecos inoculare et inserere non dubitant, sed arbores non serunt.* All this points to the importance of the Coan vineyards. At the present day the chief trade of Cos is in raisins.

² *Inscriptions Céramiques de Grèce*, pp. 41-51.

jars, that either such export-duty on wine was confined to a few ports, or (what is more probable) that most cities adopted some means of imposing it other than by having a state-monopoly of wine-jars¹. The Rhodian jars are, indeed, stamped with the name of the month (Appendix B) as well as that of the eponymus; but this may be merely a means of checking the turn-out of the government potteries month by month. The only evidence we have of the Coan wine-trade comes from the speech of Demosthenes, *In Lacritum*. We hear of the Athenian merchants making the round of the Aegean and shipping wine from all regions on this side of the Dardanelles,—ἐκ τῶν τόπων τῶν περὶ ἡμᾶς (a curious phrase, but it is in contrast with S. Russia) ἐκ Πεπαρήθου καὶ Κῶ καὶ Θάσιος καὶ Μενδαῖος καὶ ἐξ ἄλλων τινῶν πόλεων παντοδαπός,—and carrying it to the Crimea; there they exchanged their freight for corn, and hastened home to Athens². This mention of Cos in the same breath with Peparethus in connexion with the wine-trade may explain a curious passage in Philostratus, where the scene is laid in the Troad. Hymnaeus, a wine-grower of Peparethus, is described as sending to consult the oracle of Proteus at the Thracian Chersonese concerning some gigantic bones³ which

¹ On this subject consult Mr. Percy Gardner, *Thasian Manubria*, in the *Numismatic Chronicle*, xiv. 1874, pp. 168 foll.; Grundmann, *Henkelinschriften* (Trübner, 1889); Mr. Cecil Smith, art. *Fictile*, in Smith's *Dict. of Ant.* (new ed.).

² *In Lacritum*, 936: ὑμεῖς δ', ὦ ἄνδρες δικασταί, ἐνθυμείσθε πρὸς ὑμᾶς αὐτοὺς εἴ τινας πόποι' ἴστε ἢ ἡκούσατε οἶνον Ἀθήναζε ἐκ τοῦ Πόντου κατ' ἐμπορίαν εἰσάγοντας, ἄλλως τε καὶ Κῶν. πᾶν γὰρ δέπου τοῦναντίον, εἰς τὸν Πόντον ὁ οἶνος εἰσάγεται ἐκ τῶν τόπων τῶν περὶ ἡμᾶς κτλ. Comp. *ibid.* 933: Λάκριτος δ' οὕτως ναναγήσας ἔφη τὸ πλοῖον παραπλέον ἐκ Παντικαπαίου εἰς Θεοδοσίαν, ναυαγήσαντος δὲ τοῦ πλοίου ἀπολωλένα τὰ χρήματα . . . ὃ ἔτυχεν ἐν τῷ πλοίῳ ἐνόντα· ἐνεῖναι δὲ τάριχος τε καὶ οἶνον Κῶν καὶ ἄλλ' ἅττα . . . τό τε οἰνάριον τὸ Κῶν ὀγδοήκοντα στάμνοι ἐξεστηκότος οἶνου (this illustrates what we have already said of this Coan wine) καὶ τὸ τάριχος ἀνθρώπων τινὲς γεωργῶ παρεκομίζετο ἐν τῷ πλοίῳ ἐκ Παντικαπαίου εἰς Θεοδοσίαν, τοῖς ἐργάταις τοῖς περὶ τὴν γεωργίαν χρῆσθαι (O dura messorum ilia!).

³ *Heroicus*, 288–289: these bones, found at Cos, like those of Orestes at Tegea (Herod. i. 68), and the shoulder-blade of Pelops (Pausan. v. 13. §§ 3–4), may have belonged to some extinct monsters. Mr. Paton found some teeth of a mastodon in the neighbourhood of Antimachia, and similar fossils have been recently found in Samos. The discovery of such remains in ancient Samos gave rise to the wonderful story of the *Nῆαδες*, monsters whose roaring shook and split the earth (*Euphorion*, as cited by Aelian, *H. A.* xvii. 28; see Meineke, *Euphorion*, in his *Analecta Alexandrina*, p. 60). Plutarch, *Qu. Gr.* 56, alludes to this Samian story, but attributes the big bones to a battle between Heracles and his friends and the Amazons, in which many were slain; it was they, said some, who by their shouting had split the ground. More startling is the statement that this wine-grower of Peparethus 'owned the whole of Cos' (κέκτηται δὲ αὐτὴν ὁμόως): this may merely mean that Hymnaeus owned, or leased, all the vineyards then cultivated at Cos.

he had dug up in his vineyards at Cos: ἐν Κῷ γὰρ τῇ νήσῳ, κέκτηται δὲ αὐτὴν μόνος, ἔτυχε μὲν ὀρύττων ἀμπέλους, ἡ γῆ δὲ ὑπήχθη τοῖς ὀρύττουσιν οἶον κενή· διανοίξαντος οὖν δωδεκάπηχος μὲν ὁ νεκρὸς ἔκειτο, τὸ δὲ γε κράνιον ᾧκει δράκων.

We can the more believe that the wine of Cos was exported in native jars, since Pliny praises its pottery (*N. H.* xxxv. 161: *Cois laus maxima*).

From the fourth century B.C. until the end of the first century A.D., the most interesting, and perhaps the most valuable, of the industries of Cos, was its silk. This is first mentioned by Aristotle, in his *History of Animals* (v. 19) where, after describing the silkworm, he says: ἐκ δὲ τούτου τοῦ ζῴου καὶ τὰ βομβύκια ἀναλύνουσι τῶν γυναικῶν τινες ἀναπνιζόμεναι, κάπειτα ὑφαίνουσιν· πρώτη δὲ λέγεται ὑφῆναι ἐν Κῷ Παμφίλῃ Πλάτew θυγάτηρ. Most readers would understand this to mean that the women in Cos¹ unwound the cocoons (ἀναλύνουσι), and reeled them (ἀναπνιζόμεναι), and afterwards wove the silk into stuffs. The close connexion of Cos with the East², makes it quite possible that silkworms were thus early introduced. They must have been an inferior kind, and not the true *bombyx mori*, or mulberry-eating worm, which produced the finest Chinese silk. Pliny, who seems to have had before him more than one authority, distinctly asserts, what Aristotle implies, that the cocoons were grown in Cos (*N. H.* xi. 22-23 §§ 76-77): prima eas redordiri rursusque texere invenit in Coe mulier Pamphile, Plateae filia, non fraudanda gloria excogitatae rationis ut denudet feminas vestis. [Thus much is from Aristotle; then he goes on] Bombycas et in Coe insula nasci tradunt, cupressi, terebinthi, fraxini, quercus florem imbribus decussum terrae halitu animante. His natural history in this chapter is absurd, but he probably refers to the food of the Coan silkworms. Altogether therefore, I prefer to suppose that the silk of Cos was produced on the spot from inferior kinds of worms, and not merely woven from imported skeins³. We

¹ This is not explicitly asserted by Aristotle, and the inference has been often questioned: see Smith's note on Gibbon's famous passage in ch. 40 of his *History* (Smith's ed. 1862, vol. v. p. 57).

² It suffices to name Berosus, who left Assyria to settle at Cos: he was born in the time of Alexander the Great. Through Egypt, also, the island was in easy connexion with the East: see also No. 1.

³ Here I have Rayet with me, who knew the island well (*Mémoire*, pp. 85, 86); Blümner (*Technologie und Terminologie der Gewerbe und Künste*, i. 191) argues that the fabrics of Cos were *galette*, woven from carded raw silk obtained from wild cocoons; Marquardt

have, however, no information of the direction of this trade, nor where the Coan silk found its market, until the Augustan age. Then it became the fashion among Roman ladies. The Augustan love-poets¹ are perpetually mentioning it. Its transparency shocked the moralists when worn by women²; it shocked them still more as worn by effeminate men³. It was dyed purple⁴, and inwoven with golden threads⁵; it was admired the more for its costliness⁶. After Pliny it is never again mentioned, except by Juvenal as part of the hoards of the past⁷. Possibly the earthquake in the reign of Antoninus Pius destroyed the silkworms. Silk reappeared in Europe in the time of

(*Röm. Alt.* vii. 475 foll.) concedes that there were silkworms in Cos (p. 479) of an inferior kind.

¹ See Propertius, i. 2. 2:

Quid juvat ornato procedere, vita, capillo,
Et tennes Coa veste movere sinus?

So *id.* ii. 1. 5; Ovid, *A. A.* ii. 298. I understand Persius' *lubrica Coa* (v. 135) to refer to glossy silks and not to wine.

² Hor. *Sat.* i. 2. 101:

Cois tibi paene videre est
Ut nudam, ne crure malo ne sit pede turpi;
Metiri possis oculo latus.

Seneca, *De beneficiis*, vii. 9. § 5: video sericas vestes, si vestes vocandae sunt, in quibus nihil est quo defendi aut corpus aut denique pudor possit, quibus sumptis parum liquido nudam se non esse jurabit.

³ Pliny, *N. H.* xi. 78: Nec puduit has vestes usurpare etiam viros levitatem propter aestivam. in tantum a lorica gerenda discessere mores ut oneri sit etiam vestis. Assyria tamen bombyce adhuc feminis cedimus.

⁴ Horace, *Od.* iv. 13. 13:

Nec Coae referunt jam tibi purpurae
Nec clari lapides tempora quae semel
Notis condita fastis
Inclusit volueris dies.

This probably explains *πορφυροπώλις* in No. 309, and the relatively large number of Phoenician residents; perhaps Meleager's emigration to Cos may be thus accounted for.

⁵ Tibullus, ii. 3. 56:

Illa gerat vestes tennes quas femina Coa
Texuit, auratas disposuitque vias.

⁶ Tibullus, ii. 4. 29:

Hic dat avaritiae causas et Coa puellis
Vestis et e rubro lucida concha mari.

Propert. v. 2. 23: Indue me Cois: fiam non dura puella: *Id.* v. 5. 55: qui versus, Coae dederit nec munera vestis, &c.

⁷ Juvenal, viii. 98 foll.:

Non idem gemitus olim nec vulnus erat par
Damnorum sociis florentibus et modo victis:
Plena domus tunc omnis, et ingens stabat acervus
Numorum, Spartana chlamys, conchyliia Coa, &c.

Justinian, but it was imported from the East¹; even Pliny, in the passage already cited, prefers the silk of Assyria.

The *Mémoire* by Rayet gives the best account of the present condition of the island, with careful statistics of its trade. Raisins for Trieste and fresh grapes for Alexandria, form its chief exports. The feature best known to travellers is the enormous plane-tree which all but wholly fills the square called after Hippocrates²: it is not far from the harbour, and is the favourite resort of the inhabitants. The tree has been often described, as by Clarke (amongst others), early in the century (*Travels*, Part ii, Sect. i, p. 198), and recently by Benndorf and Niemann, *Reisen in Lykien und Karien*, p. 12 (Vienna, 1884), who engrave a photograph of a part of it. Clarke's account (1812) will bear quoting: 'A plane-tree, supposed, and perhaps with reason, the largest in the world, is yet standing within the market-place. It was described as the famous plantain-tree, half a century ago, by Egmont and Heyman (*Travels*, 1759). It once covered with its branches upwards of forty shops; and enough is still remaining to astonish all beholders. An enormous branch, extending from the trunk almost to the sea, supported by ancient columns of granite, gave way and fell. This has considerably diminished the effect produced by its beauty and prodigious size. Its branches still exhibit a very remarkable appearance, extending horizontally, to a surprising distance; supported, at the same time, by granite and marble pillars found upon the island.' I do not know how old the tree may be; but there was a well-known plane-tree in ancient Cos, perhaps on this very spot, under the shadow of which there stood a statue of Philetas. So we learn from the poem of Hermesianax, quoted by Athenaeus (p. 598):

οἶσθα δὲ καὶ τὸν αἰοιδόν, ὃν Εὐρυπύλου πολίηται
 Κῶοι χάλκειον στήσαν ὑπὸ πλατάνῳ
 Βαττίδα μολπάζοντα θοήν, περὶ πάντα Φιλητᾶν
 ῥήματα καὶ πᾶσαν τρυόμενον λαλήν.

¹ Gibbon, *History*, ch. 40. § 3 (vol. v. p. 56, Smith's ed.).

² Oriental legend made much of Hippocrates and so perpetuated his name at Cos. See Sir John Mandeville, ch. ii: 'Some say that in the yle of Lango (i. e. Cos) is Ipocras daughter in maner of a dragon which is a hundred foot long as men saye, for I have not seene it,' &c.

NOTE ON THE PHRASE ΚΩΣ ἢ ΜΕΡΟΠΙΣ AND ON
THE OLDER CITY NAMED COS.

I HAVE given in the text what seems the most probable account of the matter. At present it has received little or no light from excavation, and the literary evidence has been obscured and overlaid through the prominence of the later city of Cos. The facts are briefly these. Thucydides (viii. 41) speaks of Astyochus landing on the island in B.C. 412, on his way from Chios to Caunus. His words are: 'Εν τούτῳ δὲ ἐκ τῆς Καύνου παραγίγνεται ἀγγελία (Astyochus was then at Miletus) ὅτι αἱ ἐπτὰ καὶ εἴκοσι νῆες καὶ οἱ τῶν Λακεδαιμονίων ξύμβουλοι πάρεισι· καὶ νομίσας πάντα ὕστερα εἶναι τᾶλλα πρὸς τὸ ναῦς τε ὅπως θαλασσοκρατοῖεν μᾶλλον τοσαύτας ξυμπαρακομίσαι, καὶ τοὺς Λακεδαιμονίους οἱ ἦκον κατασκόποι αὐτοῦ ἀσφαλῶς περαιωθῆναι, εὐθὺς ἀφείς τὸ ἐς τὴν Χίον ἔπλει ἐς τὴν Καῦνον. καὶ ἐς Κῶν τὴν Μεροπίδα ἐν τῷ παράπλῳ ἀποβὰς τὴν τε πόλιν ἀτείχιστον οὖσαν καὶ ὑπὸ σεισμοῦ ὃς αὐτοῖς ἔτυχε μέγιστός γε δὴ ὦν μεμνήμεθα γενόμενος ξυμπεπτωκυῖαν ἐκπορθεῖ, τῶν ἀνθρώπων ἐς τὰ ὄρη πεφευγόντων, καὶ τὴν χώραν καταδρομαῖς λείαν ἐποιεῖτο πλὴν τῶν ἐλευθέρων· τούτους δὲ ἀφίει. ἐκ δὲ τῆς Κῶ ἀφικόμενος ἐς τὴν Κνίδον νυκτὸς κτλ. Why does Thucydides add the epithet ἡ Μεροπὶς? If anyone has dreamt of cutting it out as a gloss, other passages presently to be cited forbid the excision. The scholiast remarks: τὴν Μεροπίδα περιτῶς προσέθηκεν· ἄλλη γὰρ οὐκ ἔστι Κῶς, which is absurd. Thucydides' words, carefully weighed, suffice to prove that the eastern portion of the island was called Κῶς ἢ Μεροπὶς, and that there was a city of the same name somewhere near the eastern shore. It is obvious that Astyochus landed on the eastern coast: no Greek sailor would have rounded Cape Laketer without a cause. The city was certainly not close to the sea, for no town existed at the harbour until B.C. 366 (see Strabo, p. 657). The older city was probably in the same neighbourhood as the later one, but withdrawn at some distance from the shore (Thucyd. i. 7). It was certainly called Κῶς, as the following passages of Thucydides, taken together, prove. In Thucydides, viii. 44, Rhodes revolts from Athens later in the same year (B.C. 412); whereupon—οἱ δὲ Ἀθηναῖοι κατὰ τὸν καιρὸν τοῦτον ταῖς

ἐκ τῆς Σάμου ναυσὶν αἰσθόμενοι ἔπλευσαν μὲν βυυλόμενοι φθάσαι, καὶ ἐφάνησαν πελάγιοι, ὑστερήσαντες δὲ οὐ πολλῶ τὸ μὲν παραχρήμα ἀπέπλευσαν ἐς Χάλκην, ἐντεῦθεν δ' ἐς Σάμον, ὑστερον δὲ ἐκ τῆς Χάλκης καὶ ἐκ τῆς Κῶ καὶ ἐκ τῆς Σάμου τοὺς ἐπίπλους ποιοῦμενοι ἐπὶ τὴν Ῥόδον ἐπολέμουν. The aim of the Athenian fleet was now to reduce Chios, and prevent the Peloponnesian fleet from relieving it, and also to recover Rhodes (Thucyd. viii. 55, in the winter of 412-11 B.C.): ὁ δὲ Λέων καὶ Διομέδων ἐν τῷ αὐτῷ χειμῶνι ἀφικόμενοι ἦδη ἐπὶ τὰς τῶν Ἀθηναίων ναῦς ἐπίπλουν τῇ Ῥόδῳ ἐποιήσαντο. καὶ τὰς μὲν ναῦς καταλαμβάνουσιν ἀνειλκυσμένας τῶν Πελοποννησίων, ἐς δὲ τὴν γῆν ἀπόβασίν τινα ποιησάμενοι καὶ τοὺς προσβοηθήσαντας Ῥοδίων νικήσαντες μάχῃ ἀπεχώρησαν ἐς τὴν Χάλκην, καὶ τὸν πόλεμον ἐντεῦθεν μᾶλλον ἢ ἐκ τῆς Κῶ ἐποιοῦντο· εὐφυλακτότερα γὰρ αὐτοῖς ἐγίγνετο, εἴ ποί ἀπαίροι τοὺς τῶν Πελοποννησίων ναυτικόν. At Chalke, of course, they could keep better outlook upon the movements of the enemy. But at this point the scene of the struggle is changed to the Hellespont, where the Athenians have to make sure of their allies and so secure the safety of their corn-supplies. The centre of war is thus shifted for the time; but upon the victory of Cynossema, we hear of Rhodes again (*ibid.* 108, B.C. 411): κατέπλευσε δὲ ὑπὸ τοὺς αὐτοὺς χρόνους τούτους καὶ ὁ Ἀλκιβιάδης ταῖς τρισὶ καὶ δέκα ναυσὶν ἀπὸ τῆς Καύνου καὶ Φασηλίδος ἐς τὴν Σάμον . . . καὶ πληρώσας ναῦς ἐννέα πρὸς αἷς εἶχεν Ἀλικαρνασέας τε πολλὰ χρήματα ἐξέπραξε καὶ Κῶν ἐτείχισεν. ταῦτα δὲ πράξας καὶ ἄρχοντα ἐν τῇ Κῷ καταστήσας πρὸς τὸ μετόπωρον ἦδη ἐς τὴν Σάμον κατέπλευσεν. In other words, the island of Cos is made the base of operations against Rhodes, and the *ruined city Cos* is fortified for this purpose. The great need of the Athenian commanders at this moment was money to pay their men. Hence the enforced contribution made at Halicarnassus; to which Diodorus (xiii. 42) adds (probably copying Ephorus, see ch. 41) that Alcibiades 'plundered Meropis': μετὰ ταῦτα τὴν Μεροπίδα πορθήσας μετὰ πολλῆς λείας ἀνέπλευσεν εἰς Σάμον. πολλῶν δὲ συναχθέντων λαφύρων, τοῖς τ' ἐν Σάμῳ στρατιώταις καὶ τοῖς μεθ' ἑαυτοῦ διελόμενος τὰς ὠφελείας, ταχὺ τοὺς εὐπαθόντας εὐνους ἑαυτῷ κατεσκεύασε. Either Ephorus (?) or Diodorus has confounded two different events, the sack of Κῶς ἢ Μεροπίς by Astyochus in B.C. 412, and the fortifying of the ruined town by Alcibiades in 410; or else we must suppose that just before Cynossema, when the Athenian fleet followed the Spartan to Hellespontine waters, and the game of Athens seemed desperate, Cos left the Athenian alliance. Nothing could be more likely; Cos would

naturally, in the absence of external influence, gravitate towards Rhodes. If this be the case, we must fill up the scanty record of events by remembering what changes would have been going on throughout the island in these two years. Oligarchical exiles would be everywhere returning, and false hopes of independence kindled. The damage done by the earthquake would have begun to be repaired, farmers would be restoring their homesteads, and perhaps the ruined city of Κῶς ἡ Μεροπίς was already rebuilding, when the Athenian victory off Cynossema suddenly changed the situation; Alcibiades swoops down to punish the revolt, plundering all he can lay hands on, for the support of the troops, and leaving a garrison in the island to be at once a hold upon Cos and a menace to Rhodes. Once again, in 408 B.C., three years later, he makes a similar raid upon Cos and Rhodes (Diod. xiii. 69): αὐτὸς δ' ὁ Ἀλκιβιάδης προσβολὰς ποιησάμενος τῇ πόλει (Andros), ἐν μὲν τῇ πεφρουρημένῳ τείχει τὴν ἱκανὴν φυλακὴν κατέλιπε, καὶ Θρασύβουλον ἡγεμόνα κατέστησεν, αὐτὸς δὲ μετὰ τῆς δυνάμεως ἐκπλεύσας τὴν τε Κῶ καὶ Ῥόδον ἐδήλωσε καὶ συχνὰς ὠφελείας ἤθροισε πρὸς τὰς τῶν στρατιωτῶν διατροφάς¹.

The phrase Κῶς ἡ Μεροπίς is also quoted by Pausanias (vi. 14. § 12) from an inscription at Olympia: παῖδα δὲ ἐφ' ἵππον καθήμενον, καὶ ἐστηκότα ἄνδρα παρὰ τὸν ἵππον φησὶ τὸ ἐπίγραμμα εἶναι Ξερόμβροτον ἐκ Κῶ τῆς Μεροπίδος, ἐπὶ ἵππον νίκη κεκρυγμένον, Ξερόδικον δὲ ἐπὶ πυγμῇ παιδῶν ἀναγορευθέντα· τὸν μὲν Παντίας αὐτῶν, Ξερόμβροτον δὲ Φιλότιμος Αἰγινήτης ἐποίησε. Pantias flourished about B.C. 380 (Brunn, *Gesch. der Griech. Künstler*, i. 81). This accords very well with all that has been said; but it might be doubted whether Κῶς ἡ Μεροπίς in the inscription referred to the town or the district.

Thucydides, however, and Ephorus (?) are not the only writers of credit who speak of the city as Κῶς ἡ Μεροπίς. Apollodorus of Artemita (first century B.C.) is quoted by Strabo (xiv. 686 and 701) as saying of the old Bactrian Kings and their territory: πόλεις τε σχεῖν πεντακισχιλίας, ὧν μηδεμίαν εἶναι Κῶ τῆς Μεροπίδος ἐλάττω. We are able however to trace this statement and comparison farther back than Apollodorus. Pliny (*N. H.* vi. 59) says 'Alexandri Magni comites in eo tractu Indiae quem is subegerit scripserunt v milia oppidorum fuisse, nullum Coi minus, gentium viiii,' &c. It is highly probable that the passage comes from Onesicritus, of the island Astypalaea, who

¹ Here, instead of Thrasybulus, Conon should be named: see Grote, ch. lxiv, and Xenophon, *Hell.* i. 4. § 10.

was a *comes Alexandri* (see Strabo, p. 701, φησὶ δ' Ὀνησίκριτος). Some of his statements were exaggerated, and this one may be an example. But the comparison with Cos would be natural in the mouth of a neighbouring islander. He refers, of course, to the new city of Cos, built B.C. 366, which rose so rapidly in wealth and standing during the first half century of its existence (Diod. xv. 76). But if the statement dates from Onesicritus, why does he add ἡ Μεροπίς in speaking of the new city? Was there any other city of the name?

Pliny (*N. H.* iv. 71) has been supposed to speak of a town called Cos in Calymna: but the reading is doubtful, and the reference is probably to the little island of Alimia close to Chalki¹. Again, Steph. Byz. (*s. v.* Κῶς) remarks: ἔστι καὶ ἐν Αἰγύπτῳ πόλις Κῶς. But this town is hardly likely to have been conspicuous enough to make a distinguishing epithet necessary for the well-known Cos. It is more natural to suppose that the full designation of the older capital of the island was Κῶς ἡ Ἀστυπάλαια (Strabo, xiv. 657), as that of the eastern town was Κῶς ἡ Μεροπίς, and that even after the foundation of the new city on the eastern shore with the name of Κῶς, the old city of Κῶς ἡ Ἀστυπάλαια still retained sufficient importance during the fourth century to make it desirable to add the distinguishing epithet ἡ Μεροπίς when the newer city was meant².

¹ This suggestion is due to Mr. Paton.

² As these sheets are passing through the press, Mr. Kenyon has very kindly permitted me to see his first proofs of the newly-found mimiambi of Herodas. Their date I certainly place in the third century B.C., and the author evidently belonged to some island or city lying upon the same route as Cos. The scene of the second poem is actually laid in Cos. It is a pleading in a court of law; the speaker lays stress on the *αὐτονομία* of Cos (line 27), and he mentions the *προστάται* (line 40). There are also allusions to the usual Coan legends. The fourth poem describes a group of women bringing a thank-offering to a temple of Asclepius, possibly that of Cos.

ADDENDA AND CORRIGENDA.

IN Nos. 1, 2, 3, 4, 6, 8, 10, 12, 14, 16, 18, 19, 21, 22, 24, 27, 28, 29, 34, the form of epsilon should be Ε. Ε is right in the calendar fragments Nos. 37-42, and here tells in favour of an early date.

No. 5, line 7: read *δαμοσ[ιεύόν]των*.

No. 10 *a*, line 2: read *νουμηνία*. Line 43: restore *Φιλίππου τοῦ [Δ]α[μο]φώντος*. Line 54: in the uncial text (p. 10) dele the two dots between Λ and ΟΙ: the letters on the stone are written very closely, and there is, I think, room for the restoration given in the cursive text. *c*, line 14: at the end read 'Αδδ-.

P. 21: for the military year cp. now *Inscripfien von Pergamon* No. 13. The editors should, at least, have referred to this inscription and Sir C. Newton's comments on it. *Ibid.* foot-note: see Appendix C. (p. 354).

P. 28, foot-note: *τόπον* is confirmed by Mr. Cecil Smith's examination of the stone. The significance of the form *ἀποδεξάντω* is not affected by the change.

No. 16: Sakkellion's copy, not previously accessible to me, includes a few more letters on the left, since chipped off the stone. They confirm the restorations proposed.

No. 27, line 4: for *δα[μος]* read *δα[μος]*. Line 10: read *ιερασ[εῖτ]αι*.

No. 29: for the last lines, see p. 331.

No. 36: Several passages from the wills of Theophrastus and Epicurus preserved by Diogenes should have been cited in illustration of this inscription.

P. 85, note on line 21: the inscription from Pserimos, here referred to, is of late imperial times, when both Pserimos and Calymna had for long been incorporated with Cos. See Appendix H.

P. 90: note on *κλέωντι Καρνείαι*. See p. 334.

No. 39, line 1: the *τετράς ἐξ εἰκάδος* must be the same as the *τετάρτα ἀνομένου*. Cp. the Rhodian Calendar, *BM.* 344.

P. 94, line 12: for 'calendar at all,' read 'a calendar at all.'

No. 42 *b*, line 4: read *τέταρτα[ι]*.

No. 86, heading: for No. 4 read No. 10.

No. 106, heading: for No. 3 read No. 2.

No. 129, line 2: read *τραγωδοῦ*.

P. 157: the phrase *φамиλία μονομάχων καὶ ὑπόμνημα κυνηγεσίων* (No. 141 and elsewhere) has not been satisfactorily explained. *ὑπομνήμα*, if it means 'monument,' cannot be coordinated with *φамиλία*. It is perhaps a translation of 'commentarium,' and some other explanation than Mommsen's must be sought for.

No. 141: read *Καστρικίου*.

Two tombstones published by Ross (*Inscr. In.* Nos. 300, 301), have been omitted by an oversight. Both have now disappeared.

325 bis.

ΗΠΥΑΛΟΣΙ ···· ΥΛΠΙΚΙΟΥΙΑ ··
 ΡΟΥΦΟΥΚΑΙΦΛΑ · ΥΙΑΣΑΘΗΝΟΚΛΕΟ
 ΘΥΓΑΤΡΟΣΣΩΣΤ ·· ΤΗΣΖΗΤΑΣΓΥΝΑ
 ΣΣΙΑΓΕΤΑΚΤΑΝ

‘Η πύαλος[- - - Σο]υλπικίου, [Γ]α[ίου ? υίου,
 ‘Ρούφου, καὶ Φλα[ο]υίας, ‘Αθηνοκλέο[us
 θυγατρὸς, Σωστ[ράτ]ης—Ζῆ(ι)—τᾶς γυναι[ι-
 κὸς αὐτοῦ - - -]ς (δ)ια(τ)έτακτα(ι)

325 ter.

ΕΡΩΤΟΣ
 crown
 ·· ΦΛΑΝΑ
 ΕΠΙΤΡΟΠΟΥ

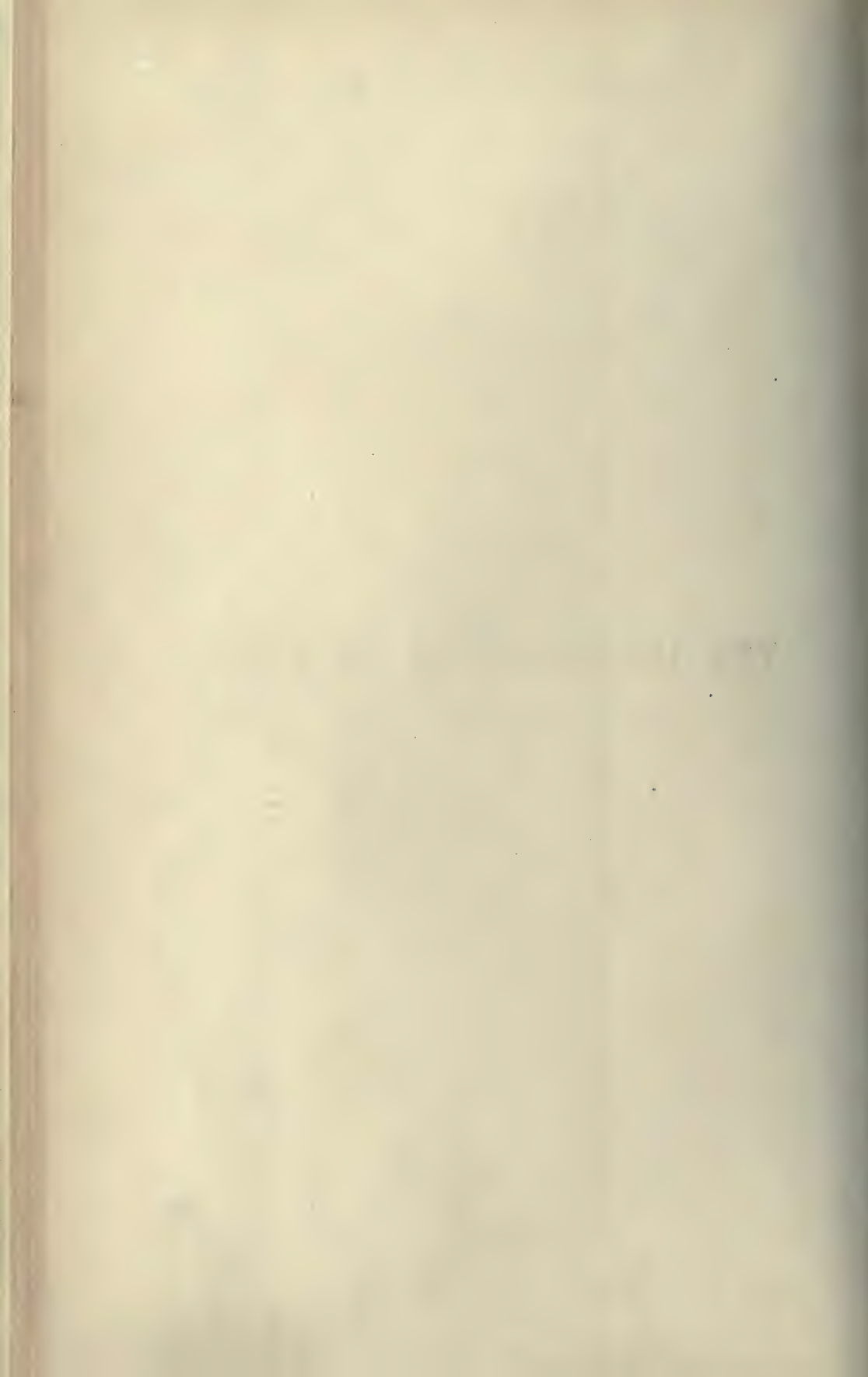
No. 345, line 17 : possibly we should *read* Σουλπικίου here. In that case the man is he whose epitaph we have in No. 325 bis.

No. 384, line 16 : at the end *read* [. . . . ῆ

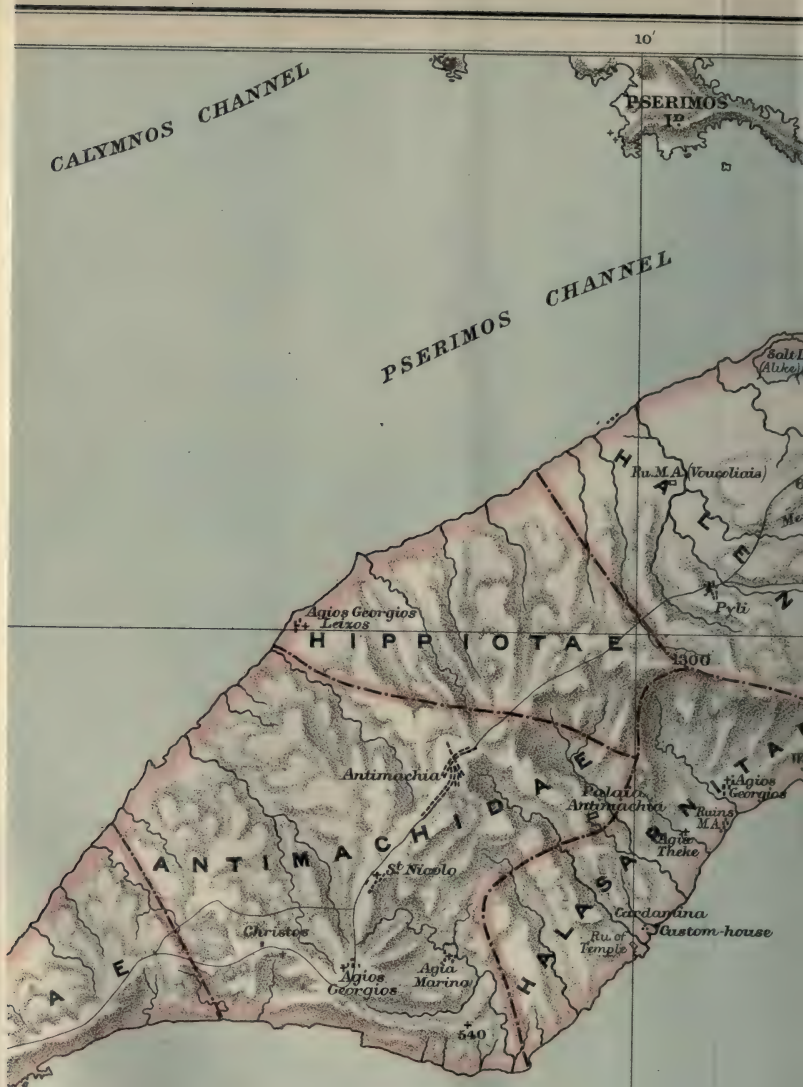
No. 415, heading : *for* left *read* right.

P. 321 : for the name Αἰφικιανός, see now Galen, *Scripta Minora* (ed. Marquardt), vol. ii. p. lxiv.

THE INSCRIPTIONS OF COS

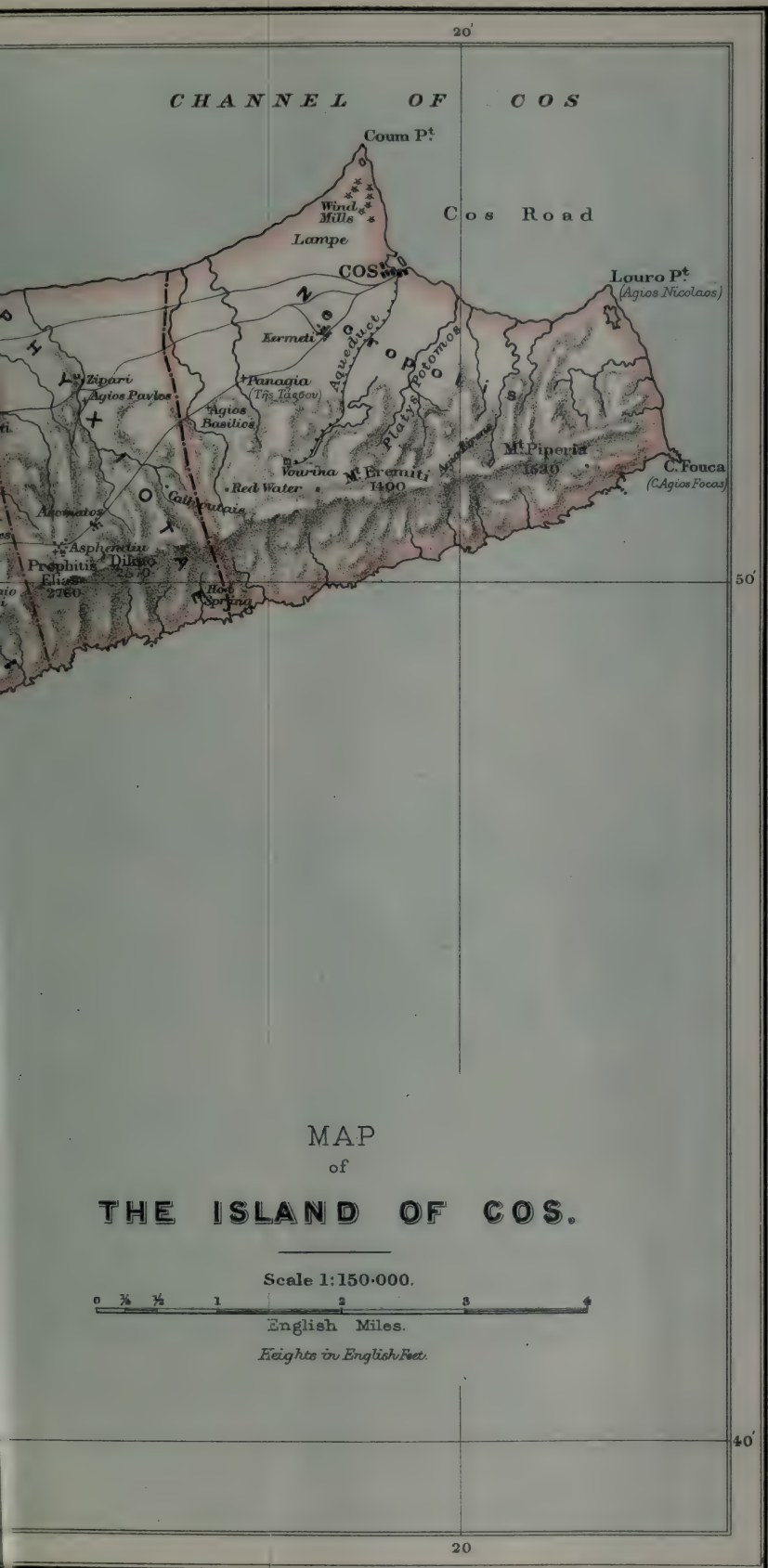






io Castro

B.





INSCRIPTIONS FROM THE CITY OF COS.

I.

COAN DECREES.

1.

STELE in the house of George Thymanakis. Height 35 cm., width 38 cm.
Correctly published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 206, No. 2.
=Cauer, *Delectus*, No. 160.

Ἦδοξε τῇ βουλῇ καὶ τῷ δάμῳ Δια-
γόρας Κλευχίου εἶπε· ἐπειδὴ Θήρων
Βουδαστράτου Τύριος ἀνὴρ ἀγαθός
ἐστι περὶ τὸν δᾶμον τὸν Κόων καὶ
5 ἐμ πᾶσι τοῖς καιροῖς χρείας διατελεῖ
παρεχόμενος πᾶσι Κόοις, δεδόχθαι
τῷ δάμῳ ἐπαινέσαι τε αὐτὸν καὶ ἡ-
μεν πρόξενον τᾷς πόλιος τᾷς Κό-
ων καὶ ἐκγόνους· ἡμεν δὲ αὐτοῖς
10 ἔσπλουν καὶ ἔκπλουν καὶ ἐμ πολέμῳ
καὶ ἐν εἰράνῃ ἀστυλεῖ καὶ ἀσπονδεῖ
καὶ αὐτοῖς καὶ χρήμασι τοῖς δὲ π[ωλη-
ταὶ μισθωσάντω ἀναγρ[άψαι τε τὰν
προξενίαν ἐς τὰν στ[άλαν καὶ στασαι
15 ἐ]ν τῷ ἱερῷ τῶν Δ[υώδεκα Θεῶν.

Decree conferring proxeny on Thero, a Tyrian.

2.

In the garden of Constantine Tzakanoglou. Stele, imperfect at the top, the lower part effaced, both edges complete. Published by Pantelidis, *Bull. Hell.* xi. p. 71.

IC

ΞΕΝΟΚΡΙΤΟΣ ΕΪΠΕ ΠΡΩΤΟΜΑΧΟΝ
ΕΠΙΝΙΚΟΥ ΚΙΑΝΟΝ ΠΡΟΞΕΝΟΝ
ΗΜΕΝΤΑΣ ΠΟΛΙΟΣ ΤΑΣ ΚΩΙΩΝ ΚΑ
5 ΕΚΓΟΝΟΣ ΗΜΕΝ ΔΕ ΑΥΤΟΙΣ ΕΣΠΛΟΥΝ
ΚΑΙ ΕΚΠΛΟΥΝ ΚΑΙ ΕΜΠΟΛΕΜΩΙΚΑΙ
ΕΝΕΙΡΑΝΑΙΑΣ ΥΛΕΙΚΑΙΑΣ ΠΟΝΔΕΙ
ΚΑΙ ΑΥΤΟΙΣ ΚΑΙ ΧΡΗΜΑΣΙ ΕΔΟΞΕ
ΤΑΙ ΒΟΥΛΑΙ ΚΑΙ ΤΑΙ ΕΚΚΛΗΣΙΑΙ ΓΝΩ
10 ΜΑ ΠΡΟΣΤΑΤΑΝ ΉΣΘΑΙΤΑΙ
ΞΕ ϜΟ Ω

Ξενόκριτος εἶπε· Πρωτόμαχον
Ἐπινίκου Κιανὸν πρόξενον
ἦμεν τᾶς πόλιος τᾶς Κώων κα[ι]
5 ἐκγόνοσ· ἦμεν δὲ αὐτοῖς ἔσπλουν
καὶ ἔκπλουν καὶ ἐμ πολέμῳ καὶ
ἐν εἰράνῃ ἀσυλεὶ καὶ ἀσπονδεὶ
καὶ αὐτοῖς καὶ χρήμασι· ἔδοξε
τᾷ βουλᾷ καὶ τᾷ ἐκκλησίᾳ· γνῶ-
10 μα προστατᾶν (χ)[ρ]ῆσθαι? τᾷ
Ξε[νοκρίτου γν]ώ[μα]?

Decree conferring proxeny on Protomachus a native of Cius.

There seems to be no other possible restoration of line 10. The phrasing is unusual: see S. Reinach, *Traité de l' Epigr. Gr.* p. 355.

3.

Fragment; the left edge complete; in the house of Mr. Pantelidis. Published by him, *Bull. Hell.* xi. p. 72; and previously by Hauvette-Besnault and Dubois, *Ibid.* v. p. 108.

The letters resemble those of No. 2. Μ and Σ are slightly sloped: Υ has here curved arms, and Ω has slight apices.

- - - πασι Κῶ[οις, δεδό-
 χθαι τῷ δάμῳ ἐπα[ινέσαι
 τε αὐτὸν καὶ ἡμεν [πρόξε-
 νον τᾶς πόλιος τᾶς [Κῶων
 5 καὶ ἐγγόνος, ἡμεν δ' αὐ[τοῖς
 ἔσπλουν καὶ ἔκπλουν [καὶ ἐμ
 πολέμῳ καὶ ἐν εἰράνῃ
 ἀσυλὲι καὶ ἀσπονδεὶ [καὶ
 αὐτοῖς καὶ χρήμασι.
 10 Ἐδοξε τᾷ βουλᾷ καὶ τ[ᾷ
 [ἐκκλησίᾳ· γνώμα προστατᾶν]
- - - - -

Fragment of a decree conferring proxeny on an unknown person.

It is doubtful whether lines 10-11 are the beginning of another decree, or belong to this one, like the last lines of No. 2. A fragment of a similar Coan decree in honour of a native of Olbia is published by Latyschev, *Inscr. Ponti Euxini*, No. 49.

4.

In a wall near the theatre.—Fragment broken on all sides.

- | | | |
|----|---------|------------------|
| | Α | |
| | -Ξ- | |
| | ΞΟΙ | - - - - - |
| | ΠΡΟΞ | π]ρόξ[ενος |
| 5 | ΑΙΕΥΕ | καὶ εὐε[ργέτας, |
| | ΥΤΟΞ | αὐτὸς |
| | ΑΙΕΚΓ | καὶ ἔκγ[ονοι· |
| | ΔΑΜΑΤ | Δαμάτ[ριος |
| | ΙΛΛΗΟΦ | - - - - - |
| 10 | ΡΟΞΕΝΟ | π]ρόξενος |
| | ΑΙΕΥΕΡΓ | κ]αὶ εὐεργ[έτας, |
| | ΑΙΕΚΓΟΝ | κ]αὶ ἔκγον[οι· |
| | ΥΠΟΛΕΙ | Ε]ὐπόλε[μος |
| | ΑΙΑΡΙΞ | καὶ Ἀρισ[το- |
| 15 | ΛΗΞΜΗ | κ]λῆς Μη - - - |
| | ΞΘΕΑΓ | ς Θεαγ[γελεῖς |
| | ΡΙΞΙ | Ἀ]ρισ[τ - - - |

The last letter of line 9 may be P.

This appears to be a fragment not of a decree, but of a list of *πρόξενοι*. The lines are evidently of unequal length, so restoration is very uncertain. Line 9 probably contains an ethnic.

5.

Near the church of the 'Παναγία τοῦ φόρου.' Height 60 cm., width 30cm. Published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 201, No. 1, and Dittenberger, *Sylloge*, No. 330. The upper part especially is much corroded, and a hole in the stone has destroyed portions of lines 10-15.

ΠΡΑΞΙΜΕΝΗΞΕΙΠΕΕΡΕΙΔΗ ΜΟΞΕ
 ΝΟΥΕΝΤΕΤΟΙΣΠΡΟΤΕΡΟΝΧΡΟΝΟΙΞΕ ΕΙΑΝ
 ΕΠΟΙΕΙΤΟΤΩΝΠΟΛΙΤΑΝΚΑΤΑΤΑΝΤΕ . ΝΑΝΤΑΝ
 ΙΑΤΡΙΚΑΝΠΑΡΕΧΩΝΑΥΤΟΣΑΥ·ΝΠ·Ο . . . ΟΝΕΙΞ
 5 ΤΑΝΞΩΤΗΡΙΑΝΤΩΝΝΟΣΕΥΝΤ· . ΛΙ· . ΝΕΝ'ΕΤΟ
 ΤΩΝΠΟΛΛΩΝΑΓ Ο·ΩΝ/ . . . ΞΤ·ΛΑΤΩΝ
 ΚΑΙΤΩΝΙΑΤΡΩΝΤΩΝ . . . ΟΞ . . . ΤΩΝΕΝΤΑΙΡΟ
 ΛΕΙΑΡΡΩΣΤΗΣΑΝΤΩΝ . . ΤΑΣ·Α· . ΠΑΘΙΑΣΤΑΣ
 ΓΕΝΟΜΕΝΑΣΠΕΡΙΑΥΤΟΥΣΛ . . ΤΑΝΕΡΙΜΕΛΕΙΑΝΑΝ
 10 ·ΡΟΙΕΥ· . ΤΩΝΚΑΜΝ· . . . ΞΕΝΟΤΙΜΟΣΑΥΤΕ
 ·Α ΛΕΙΤΟΙΣΔΕΟΜΕΝΟΙΣΠΑΡΕΙΧΕΤΟΤΑΝ
 ΒΟ Γ·ΕΙΝΠΡΟΑΙΡΕΥΜΕΝ·ΤΟΙΣΑΡΡΩΞ
 - ΛΚΙ· . ΝΟΥΔΕΜΙΑΝΑ . . . ΝΑΞΙΝ
 ΡΟ ΑΛΛΟΜΟΙΩΣΠΕΡΙΠΑΝΤΑ . . . ΞΠΟΛΙ
 15 ΑΣ ΑΙΩΝΔΙΕΞΩΙΞΕΡΟΛΛΟΥΣ . . ΟΧΘΑΙ
 ΤΩΙΔΑΜΩΙΕΡΑΙΝΕΣΑΙΞΕΝΟΤΙΜΟΝΤΙΜΟΞΕΝΟΥΚΑΙ
 ΞΤΕΦΑΝΩΣΑΙΧΡΥΞΩΙΞΤΕΦΑΝΩΙΕΥΝΟΙΑΞΕΝΕΚΕΝ
 ΚΑΙΕΡΙΜΕΛΕΙΑΣΑΜΡΟΙΕΥΜΕΝΟΣΔΙΑΤΕΛΕΙΤΩΝΡΟ
 ΛΙΤΑΝΟΔΕΙΕΡΟΚΑΡΥΞΤΟΙΣΔΙΟΝΥΣΙΟΙΣΑΝΑΓΓΕΙ
 20 ΛΑΤ·ΟΤΙΟΔΑΜΟΣΞΤΕΦΑΝΟΙΞΕΝΟΤΙΜΟΝΤΙΜΟΞΕ
 ΝΟΥΑΡΡΑΡΓΥΡΙΟΥΟΥΕΚΤΩΝΝΟΜΩΝΠΛΕΙΣΤΟΥ
 ΥΡΙ·ΕΣΤΙΛΕΚΚΛΗΣΙΑΧΕΙΡΟΤΟΝΙΑΙΜΕΓΙΣΤΑΝ
 ΩΡ·ΑΝΔΟΜΕΝΕΥΝΟΙΑΞΕΝΕΚΕΝΚΑΙΕΡΙΜΕΛΕΙΑΣ
 - ΤΟΙΕΙ· . ΑΤ· . . . ΤΡΙ· . ΝΤΕΧΝΑΝΤΩΝΕΝ
 25 . . . Ο . . . ΑΣΙ . . . ΩΝΟΡΩΞΕΙΔΩΝΤΙ
 /ΟΞ·ΥΞΧΡΗΣΙΜΟΥΣΟΝΤΑΣΚ/
 ΞΤ

- Πραξιμένης εἶπε· ἐπειδὴ [Ξενότιμος Τι]μοξέ-
 νου ἔν τε τοῖς πρότερον χρόνοις ἐ[πιμέλ]ειαν
 ἐποιεῖτο τῶν πολιτῶν κατὰ τὰν τέ[χ]ναν τὰν
 5 ἱατρικὰν παρέχων αὐτὸς αὐ[τὸ]ν π[ρ]ό[θυμ]ον εἰς
 τὰν σωτηρίαν τῶν νοσεύντων, καὶ [νῦ]ν ἐν[π]ετό[ν]-
 των πολλῶν ἄγ[αν] ὀλεθρίων [ἄρρω]στ[η]μάτων,
 καὶ τῶν ἱατρῶν τῶν [δαμ]οσιεύ[ων]των ἐν τῇ πό-
 λει ἄρρωστησάντων [διὰ] τὰς [κ]α[κο]παθίας τὰς
 γενομένας περὶ αὐτοὺς διὰ τὴν ἐπιμέλειαν ἂν
 10 ἐ[ποιεῖ]ντο τῶν καμνόντων, Ξενότιμος αὐτε-
 π[ᾶ]γγελτος ἀεὶ τοῖς δεομένοις παρέιχετο τὴν
 βο[ῆ]θειαν φέρειν προαιρεύμενος τοῖς ἄρρωσ-
 τοῦσι πᾶσι τὴν ἄ[κ]εσιν, οὐδεμίαν [δὲ] προτί[μασιν]
 πο[ιεύμενος], ἀλλ' ὁμοίως περὶ πάντα[ς] τὸς πολί-
 15 τας [σπουδ]άζων διέσφρε πολλούς, [δεδ]όχθαι
 τῷ δάμῳ ἐπαινέσαι Ξενότιμον Τιμοξένου καὶ
 στεφανῶσαι χρυσῷ στεφάνῳ εὐνοίας ἔνεκεν
 καὶ ἐπιμελείας ἧμ ποιεύμενος διατελεῖ τῶν πο-
 λιτῶν, ὃ δὲ ἱεροκᾶρυξ τοῖς Διονυσίοις ἀναγγει-
 20 λᾶτ[ω], ὅτι ὁ δᾶμος στεφανοῖ Ξενότιμον Τιμοξέ-
 νου ἀπὸ ἀργυρίου οὗ ἐκ τῶν νόμων πλείστου
 κ[υρί]α ἐστὶ ἡ ἐκκλησία χειροτονίᾳ μεγίσταν
 δ[ωρ]εῖαν δόμεν εὐνοίας ἔνεκεν καὶ ἐπιμελείας
 ἂν ἐπ[οιεῖ]το κ[ατὰ] τὴν ἱα[τρι]κὰν τέχνην τῶν ἐν
 25 τῇ π[ό]λει - - - - -ων, ὅπως εἰδῶντι
 πάντες ὅτι ὁ δᾶμος [το]ὺς χρησίμους ὄντας καὶ
 εὐνοὺς τῶν π[ο]λιτῶν καταξίω[ς] τ - - - -

Decree conferring a gold crown on a physician, Xenotimus, for his services during an epidemic.

Compare the analogous decree from Carpathos (Dittenberger, *Sylloge*, No. 331), and the Laconian decree (B. M. No. 143).

Lines 7 and 8: the conjecture of the first editors, *δαμοσιεύωντων*, and Dittenberger's *κακοπαθίας* are confirmed.

Line 13: in the first half only K can be read with certainty. The first editors restore τῶν οἱ[κ]εῖων οὐδεμίαν [ἐπαύξ]ασιν; Dittenberger substitutes [ἐπίτ]ασιν for [ἐπαύξ]ασιν. The evidence of the stone is favourable to neither of these restorations. I am almost convinced that the letters before K are not OI, and between οὐδεμίαν and ασιν

there is room for at least seven letters. It appears to me that strictly a new clause introduced by *καί* or *δέ* is required between *παρέιχετο* in line 11 and *διέσφρε* in line 15. If the whole be restored on the plan I have adopted, this clause must begin with *οὐδεμίαν*. The restoration *προτί]μασιν*, which has occurred independently to more than one critic, assumes that the N of the uncial copy should be M.

Line 22: *ΕΣΤΙ* is certain. Mr. Hicks who read P on the impression suggests *κυπλά*, which certainly makes the sentence complete in sense and grammar.

Line 25: I am very uncertain of the letters I give in the middle of the line, as the impression is here useless.

6.

Outside the church of St. John.—Fragment; the left edge partially complete.

| | | |
|---|-------------|---------------------------|
| | ΙΙΣ | |
| | ΛΟΙΣΟΙΔΕΔΙΑ | - - - - - |
| | ΕΠΙΔΑΜΙΑΝΕ- | τὰν] ἐπιδαμίαν ἐ[ποιεῦντο |
| | ΜΟΣΦΑΝΕΡΑ | ὁ δᾶ]μος φανερὰ[ν |
| 5 | ΜΑΝΓΓΟΗ | τι]μὰν ποη[σ - - - |
| | -ΑΝΤΩ | |

Fragment of a decree, perhaps in honour of foreign dicasts, who are often praised for their orderly conduct in the city they visited (*ἐπιδαμία*).

7.

British Museum, No. 336 (right edge nearly perfect).

| | |
|--------------|-----------------------------------|
| | Ι . ΙΑΖΙΑ ΛΙΖ |
| | - - - αγε ἀφικομένου τε |
| | - - - πόλισ(μ)α τὸ ἐν Ἀλασάρνα |
| | - - - μ]ετὰ τῶν ἀνδρῶν τῶν |
| 5 | - - - τας τὰ μὲν ὑπὲρ τοῦ δάμου |
| | - - - κατ]ίσχειν τὰν καθαίρεσιν |
| τῶν τειχέων? | - - - π]ρεσβείαν ποτὶ βασιλῇ |
| | - - - τ]ε διαλεγεῖσθαι τῷ βασιλεῖ |
| | - - - ιοντα ἐν Ἀθάναις |
| 10 | - - - ὅπ[ω]ς τὸ πόλισμα μὴ |
| | - - - ἐν ἀσφαλεῖ οἰκέωντι |

‘Perhaps part of an honorary decree rewarding envoys for their services in the embassy to a king.’ (NEWTON.)

The king may well have been Ptolemy Philadelphus II, who was not only born in Cos, as Sir C. Newton remarks, but also reckoned the island among the Egyptian dominions (Droysen, *Hellenismus*, iii. 1, p. 380). The form βασιλῆ (see Meisterhans, *Grammatik*, p. 109) can hardly be earlier than his reign. If, as Newton argues, there was a fort at Halasarna, the king may have wished to dismantle it (line 6), and the envoy may have been sent to deprecate this. The mention of Athens in this connexion is not out of place (line 9); for Philadelphus sent a force to Athens to help against Antigonos Gonatas in the Chremonidean War (Droysen, iii. 1, pp. 225 foll.).

8.

The following fragment, published by Gardner (*Hellenic Journal*, vi. p. 256, No. 12), is now at Symi. The owner told me it was not from Cos, but he gave no account of its ‘provenance.’ The dialect and the mention of the Asclapeion induce me to think that it may belong to Cos, and I think it better to give it here. I did not devote the same care to its revision as I should have done, had I known that it came from Cos.

ΛΟΣΛΝΕΙΙ
ΜΕΝΟΝΥΠΤΟΤΩΝ
ΝΙ ΛΙ ΑΠΛΗΣΙΩΣΤΟΙΣΤΟ
ΝΘΕΩΝΟΙΚΟΝ · ΕΤΑΒΕΒΗΚΕΝΕΙ
5 ΒΕΒΗΚΕΝΜΕΤΑΜΩΝΧΡΟΝΩΙΧΑΡ
ΥΤΟΥΧΑΛΚΗΝΜΕΝΕΙΚΟΝΑΕΦΙΙ
ΤΩΙΑΣΚΛΑΤΕΙΩΙΑΓΑΛΜΑΔΕΕΝΙ
ΤΕΙΔΕΘΥΜΕΛΙΚΟΥΣΑΓΩΝΑΣΑΥΤΩ
ΕΝΤΩΙΓΥΜΝΑΣΙΩΙΤΩΝΝΕΩΝΕΝΑ
10 ΑΣΤΕΘΗΘΡΟΝΟΝΕΠΤΙΧΡΥΣΟΝΕΠΤΑΥ
ΟΝΧΩΡΟΝΑΒΑΤΟΝΚΑΘΙΕΡΩ

- - - - -
- - μενον ὑπὸ τῶν

- - ν [π]α[ρ]απλησίως τοῖς το - -

τῶ]ν θεῶν οἶκον [μ]εταβέβηκεν ε - -

5 βέβηκεν μετ' αὐῶν χρόνῳ χαρ - -

α]ὐτοῦ χαλκὴν μὲν εἰκόνα ἔφι[ππον - -

ἐν] τῷ Ἀσκληπείῳ, ἄγαλμα δὲ ἐν τ[ῷ - - -
 ἐν ἄσ]τει? δὲ θυμελικούς ἀγῶνας αὐτῷ[ι - - -
 ἐν τῷ γυμνασίῳ τῶν νέων ἐν Α - - -
 10 - - ας τεθῇ(ι) θρόνον ἐπίχρυσον ἐπ' αὐ[τ - -
 τ]ὸν χῶρον ἄβατον καθιερω[σαι - -

Fragment of an honorary decree to some very eminent person, perhaps a king. Line 9: possibly ἐν Ἀ[λασάρνῳ or Ἀ[ντιμαχίᾳ. For ἀμῶν see Wilamowitz, *Isyllos von Epidaurios*, p. 28.

9.

British Museum, No. 337 (the right edge nearly complete).

ΙΑΔΑΜ

- - - - - διαφυλας - - -
 - - - - - υ Νικίου Εὐήμε[ρ - -
 - - - - - τοι τ]αμίαι ἐγδόντω σ[τάλας
 5 ἐργάσασθαι καὶ ἀναγραφάντω τόδε τὸ ψάφισμα καὶ τ[ᾶ
 - - - - - -ωαν καὶ ἀναθέντω ἐν τ[ῷ
 ἐπιφανεστάτῳ τῆς ἀγορᾶς τ]όπῳ· ἵνα δὲ καὶ ὁ σύνπας
 δᾶμος εἰδῇ πάντα παθεῖν τ]ᾶ τίμια Νικίαν (Ν)ικίου ὑπὸ το[ῦ
 δάμου τῶν, ὁ δά]μαρχος ἄνδρας ἐλέσθω τῶν
 10 δαμοτῶν τοι δὲ αἰρεθέν]τες ἀναδόντω τόδε τὸ ψάφισ-
 μα τοῖς προστάταις? καὶ ἐπ]ελθόντες ἐπὶ τὰν βουλὰν καὶ ἐ[πὶ
 τὸν δᾶμον παρακαλεσάντω τ]ὸς πολίτας ποιήσασθαι τὰν ἀν[α-
 γόρευσιν τῶν τιμῶν ἐν τοῖς κ]αθήκουσι καιροῖ[ς. ἄ]νδρες
 α(ι)ρεθέν-
 τες ἐπὶ τὰν πρεσβείαν· Ἀπολ]λόδαρος Νικο[μάχ]ου, Νικόμα[χος
 15 τοῦ δεῖνος, ὁ δεῖνα - - - - -νακ]τος Β, καὶ τοι τα[μί]αι τοῦ δάμου
 ὁ δεῖνα τοῦ δεῖνος, Ἀ]νταγόρας Φιλίστου, Μίκων Γεν-
 οκλεῦς Γ]νάθωνος, Ζώπυρος Ἀρίστωνος.
 - - - - - -αν Κώμαρχος Β, Τειμαγόρας Ἐκ[ατ-
 - - - - -, ὁ δεῖνα Ἀρ]ιστοφάνου, Πυ[θ]οκλῆς Β, Χαρίδα[ς
 20 τοῦ δεῖνος, - - - - -]ας Ἀριστοκλείδα.

Line 1: possibly ΛΙ at the end instead of Μ. Line 4: at the end I read -Ι/. Line 15: at the beginning read ΞΤΟΣ. Line 18: at the end read ΕΚ/.

The restoration of this document, given above, differs slightly from Sir Charles Newton's. I regard it as a decree of a Coan deme: it is impossible to tell which deme, but 'Αλασαρνιτᾶν in line 9 would suit the space. The Νικίας Νικίου here honoured, is probably not the tyrant of Cos, as the name of the latter's father is not mentioned in documents referring to him (see Nos. 76-80).

Line 7: for the expression ὁ σύνπας δᾶμος see the Carpathian decree (*British Museum*, No. 364), and Newton's note.

Line 10: the number is probably τρεῖς. τεσσάρas would make the line too long.

10.

British Museum, No. 343. Formerly in the Church of St. John at Rhodes, where part of it was copied by Ross (*Inscr. In.* No. 274). It has been conclusively shewn to belong to Cos by Dittenberger, *de Sacris Rhodiorum*, II. p. x. If any confirmation were necessary it would be supplied by the following fragment of one of the duplicate copies of the stele, which was found in Cos and is now at Syri. This fragment has been already published by Gardner (*Hellenic Journal*, vi. No. 4).

On two faces of a fragment of bluish marble, height 20 cm.

a. Broken on left: width 9 cm.

b. Broken on right: width 18 cm.

- I
Y X
ΞΑΝΔΡΟΣ
Υ·ΗΚ
ΑΜΑΣΝ
ΟΣ·ΗΗ
ΩΝΥΙΩΝΙ
ΥΤΟΣ
ΝΙΚΗ
ΥΓΕ

N·Π E
ΚΑΙΥΠΕΡ
ΣΙΚΛΗΣΣΙΜΑ/
ΝΙΣΚΟΥΚΑΙΥΠΕΙ
ΙΜΟΥΚΑΙΥΠΕΡΤ
ΑΡΙΣΤΟΒΟΥΛΟΥΓ
ΣΑΝΘΙΔΑΗΕΥδ
ΑΙΥΠΕΡΤΩΝΓΑΙΛ
ΑΝΔΡΟΥΑ ΙΜΙ
ΟΝΤΟΣΚΑΙΥΠΕΡ
ΕΙΤΟΣΑΡΕΤΩΙ
Α ΡΟΣΕΝ

a=col. c of the Museum stele, lines 14-22.

b=col. d of the Museum stele, lines 5-17.

There are a good many mistakes in the British Museum stele, such as omission of letters, A substituted for Λ and vice versa. As two of these errors are corrected by this fragment, it appears that the whole to which it belonged was a more careful copy, than that which has reached us.

The following are the results of my re-examination of the stele.
Col. *a*. The beginnings of lines 6-12 should be thus printed.

N
-Σ
ΑΓΓΕ
ΛΕΝΟΣ
ΙΟΛΙΤΙ
ΟΙΚΩΝ
ΓΕΙΛΑΜ

Smaller letters begin with line 36.

Line 41: for ΔΙΠΡΟΥ read ΛΙΠΡΟΥ. Line 45: the letters at the beginning are very uncertain, possibly ΚΑΥΒΑΣ instead of ΠΑΧΡΑΣ. My own reading of lines 49-60, which are in parts much corroded, is as follows.

| | | |
|----|---------------------------------|--------------------|
| | ΤΡΟΣΗΓΑΓΘΟΚΛΗΣΣΤ | ΛΕΥΣΕΥΕΡΓΕ- |
| 50 | ΤΙΜΟΚΛΕΙΔΑΣΑΡΙΣΤΟΙΣ | ΉΦΑΝΤΙΔΑΣΕ |
| | ΤΟΥΗΨΙΛΙΑ ΠΙΚΡΑΤ | ΠΡΟΚΡΑΤΗΣΘ |
| | ΛΟΥΗ ΔΑ | ΑΙΥΠΕΡΤΑΣΓ |
| | ΚΟΣΠΑ ΥΛΟΥ | ΤΕΥΣΑΡΙ |
| | ΗΜΙΝΝΙΩΝΚΑΙΑ . . ΟΙ | ΥΠΕΡΤΩ IX |
| 55 | ΜΟΥΣΑΙΟΣΕ ΔΑΜΟΥΑΝ | ΠΠΥΘ ΔΟΤΟΣ |
| | ΠΡΟΚΡΑΤΙ ΣΚΑΙΥΠΕΡΤ | ΝΗΓΑΡΜΕΝΙΣΚΟΣ |
| | ΩΝΙΔ . . ΚΑ Ο | ΔΑΜΟΚΡΤΗΣΦΙΑ |
| | ΡΑ ΕΥΣΟ . . . ΉΗΔΑΡΔΑΝΟΣΟΡΘ/ | |
| | ΙΚΑΙΥΠΕ ΥΙΩΝΧΡΑΙΖ ΙΩΠΥ ΙΩΝΟΣΩΝΕ | |
| 60 | ΠΟΛΑΜΟ . ΤΙΜΩΝΑΚΤΙ κ.τ.λ. | |

I only propose these readings, where they differ from Sir Charles Newton's, as alternatives; more might be made of this part by repeated study with a favourable light.

Line 62: ad fin. possibly ΗΑΙΔΙΟ. Line 63: ad in. I read ΛΕΥ- . . Ι . . . ΙΤΟΣ. Line 66: ad in. possibly ΔΡΟΥ. Line 69: ad in. Α . ΙΔ.

Col. *b*. Lines 19-25 should be printed thus:—

ΛΑΝΤΑΨΒΟΤΩΝΘΕΥΔΩΡΟΥΚΑΙΥ
 20 ΨΧΥΙΟΝΗΓΟΡΓΟΣΙΩΙΛΟΥΨ
 ΨΗΗΚΑΙΜΙΣΟΟ·ΛΑΝΕΝΙΑ
 ΨΝΟΣΑΡΑΤΙΔΑΚΑΙΥΠΕΙ
 ΨΤΟΝΑΣΙΚΛΗΣΦΑΙΝΙΠΡΟΥΗΤΕ
 ΡΟΣΝΙΚΑΡΧΟΥΚΑΙΥΠΕΡΤΩΝΥΙΩΝΗ
 25 ΑΓΗΣΙΑΣ κ.τ.λ.

Line 45: ad fin. read ΑΨ. Line 47: ad fin. read ΑΣ. Line 54: ad fin. ΠΙ>. Line 55: ad in. ΨΣ. Line 62: ΨΚΡΑΤΗΣ. Line 75: ad fin. ΣΨ.

Col. *c*. Line 7: perhaps ΔΑΡΔΩΠΙΔ. Line 9: ΘΕΥΔΟΡΟΣ. Line 34: ΛΑΜΑΓΟΡΑ. Line 50: ΑΓΑΛΟΥ. Lines 82-84: ad fin. thus:—

ΘΙ Ψ
 ΗΣΦΨΙΛΙΝΟΥ
 Χ Α Δ

Line 88: read ΨΟΣ not ΨΟΣ. Line 93: Α·ΨΝΟΣ.

Col. *d*. Lines 2-5 should be thus printed:—

ΟΣΝΙΚ Ω
 ΓΡΟΣΗΨΚΑΛΛΙΨ
 ΡΙΣΤΑΓΟΡΑΣ Σ Ψ Ψ
 ΑΙΝΙΩΝΟΣΚΑΙΥΠΕΡΤΩ

Line 16: two letters have been erased. Line 19: ΝΙΚΟΜ. Line 22: ad fin. ΠΨ. Line 42: the Ψ at the beginning is doubtful. I see only ι. Line 43: ΨΙΔΨ. Line 44: ad fin. Π. Line 45: ΨΛΙΠ. Line 50: ad fin. ΨΨΑ. Line 57: ΑΡΙΣ - - ΨΞ. Line 63: ΣΩΣΙΤ.

α.

Ἐπὶ μὲν]άρχου Νικομήδους
 ο]ν νουμηνία. Διοκλῆς
 Λεωδ]άμαντος εἶπε· ὅπως

- ἐφ' ἐκά]στου καιροῦ φαίνων-
 5 ται τ]οὶ πολῖται συναντι-
 λα]νβα[ν]όμενοι τᾶς κοινᾶς
 ἀσ]σφαλείας, δεδόχθαι ἐ-
 π]αγγέλλεσθαι τὸς δηλο-
 μένος τῶν τε πολιτᾶν καὶ
 10 πολιτῖδων καὶ νόθων καὶ πα-
 ρ]οίκων καὶ ξένων, τῶν δὲ ἐπαγ-
 γειλαμένων τὰ ὀνόματα
 ἀναγορευσάντω παρα-
 χρῆμα ἐν τῇ ἐκκλησίᾳ, ὃ δ[ὲ]
 15 δᾶμος διαχειροτονεῖτω
 τὰν ἀξίαν τᾶς δωρεᾶς
 κ]αὶ, εἴ κα δοκῇ, λαμβαν[έ-
 τ]ω· ὅπως δὲ ὑπόμνα[μα
 ὑπ]άρχη [τ]ῶν ἐς τὰν σω[τη]-
 20 ρί]αν τὰν τᾶς πατρίδος [καὶ
 τῶν συμμάχων συνεπι[δόν
 των ἑαυτοῦς, τοὶ πωληταιὶ
 ἐγδόντω στάλας ἐργάσασ-
 θαι τρεῖς καὶ ἀναθ[έντω μ]ί-
 25 αμ μὲν ἐν τῷ θεάτρῳ, τὰν δὲ
 ἄλλαν ἐν τῷ Ἀσ[κλα]πι-
 εῖῳ, τὰν δὲ τρίταν ἐν τῇ ἀγο-
 ρῇ παρὰ τὸν βωμὸν τὸν τοῦ
 Διονύσου, τῶν δὲ χειροτο-
 30 νηθέντων τὰ ὀνόματα ἀν[α-
 γραψάντω [ἐς] τὰς στάλας,
 καταχρημα[τι]σάντω δὲ κα[ὶ
 εἴ [κά τ]ινων ἀποχειροτονη-
 θῇ ἡ ἐπαγγελία· αἱ δὲ κά τι-
 35 νες ὑστερῶντι τᾶς ἐπαγγελ-
 ί]ας ἐξῆμεν αὐτοῖς καὶ ἐν τῇ ἐχομένῃ ἐκ-
 κλησίᾳ ἐπαγγέλλεσθαι. Διοκλῆς
 Λεωδάμαντος καὶ ὑπὲρ τοῦ υἱοῦ Ξενοτίμου ΠΧΧ.
 Θε]ύδοτο[ς] Ἀρχιδάμου ὑπὲρ αὐτοῦ καὶ τῶν τέκνων
 40 καὶ τᾶ]ς γυ[ν]αι[κῶ]ς ΧΧΧ. Δάρδανος Ἡρακλείτου ΧΧΧ.

- Δωρόθεος [Φι]λίππου Η. Ἐκατόδωρος Νικομή-
 δευς Η. Καλλικ[ράτ]ης Κλευμήδευς Η. Φίλιππος
 . . Ἰππου τοῦ . α . . φῶντος ΗΗ. Ἐκαταῖος
 Ζ(ω)ῖλου καὶ ὑπὲρ τ[ῶν π]αιδίων καὶ τὰς γυναικὸς Χ.
 45 . α . . . ση[ς π]αιδίο[ν Ἀρ]ιστίππου καὶ ὑπὲρ τοῦ
 πάππου Ἀλ[κι]δάμου - -. Δαμόκριτος καὶ Διογένη[ς]
 τοῖ Τεισέα καὶ Δαμόκρ[ιτ]ος καὶ Τισίας τοῖ Διογένη[ς]
 ΧΧΧ. Ἀπολλώνιος Ἀπο[λλ]ωνίου καὶ ὑπὲρ τοῦ π[α-]
 τρὸς ΗΓ. Ἀγαθοκλῆς Στ[ρατοκ]λεὺς εὐεργέτης - -
 50 Τιμοκλείδας Ἀριστο[φ]ῶ[ντος] ΗΗ. Ἐφαντίδας Ε - - -
 του ΗΓ. [. Ἐ]πικράτης -. Ἰπποκράτης Θεσσα-
 λοῦ ΗΓ. Μ ος Δα[. . . κ]αὶ ὑπὲρ τὰς γ[υναι-]
 κὸς (ΗΓ). Α ῖλου[- -. Ἀρισ]τεὺς Ἀρι[στ]
 ΗΓ. Μιννίων καὶ [. . . τ]οῖ[- - - καὶ] ὑπὲρ τῶ[ν υἱῶ]ν Χ.
 55 Μουσαῖος Ἐρμ[ο]δάμου ἀν[τι] ΗΓ. Πυθ[ό]δοτος
 Ἰπποκράτ[ευ]ς καὶ ὑπὲρ τ[ῶν υἱῶ]ν Η. Παρμενίσκος
 Λεωνίδ[α] καὶ ὑπὲρ τ[οῦ υἱοῦ] - -. Δαμοκρ[ά]της Φιλ[ο-]
 στ[ράτου] - -. - - - τ[εὺς] (Θ) [. . . ου] ΗΗ. Δάρδανος Ὀρθ[αγ-]
 ὄρα καὶ ὑπ[ὲρ] τῶν υἱῶν Χ. παιδ[ία] Ζωπυ[ρ]ίωνος, ὧν ε-
 60 ἄ[πό]δαμο[ς] Τιμώνακτι, ΧΧΧ. Νικοφῶν Τιμοστρά-
 του καὶ ὑπὲρ τοῦ υἱοῦ Η. Ἀνδρό[μ]αχος Ἀρτεμιδώρ[ο]ν - .
 Ἐπαί[νετος] Λ[εω]νίδα καὶ ὑπὲρ τῶν υἱῶν ΗΓ. (Π)αιδίο[ν . . .
 . . . κ]λεὺς τος Ἐφαντίδα Η. Μητροφάνης
 Α ἀνδρος Δαματρίου καὶ ὑπὲρ - - -
 65 - - - - κράτ[η]ς Μνασέα, καὶ ὑπὲρ τοῦ υἱοῦ - - - -
 - - - - ἀν[δ]ρου καὶ ὑπὲρ τοῦ υἱοῦ (ΗΓ). Φο[ρμίων]
 - - - - τι ος Η. Δαμόστρατο[ς] Ν[ι]κα - - - - -
 - - - - Η. Θεόδωρος Νικάρχ[ο]ν καὶ ὑπὲρ - - - - -
 - - - - κρ[α]τ[ί]δα καὶ ὑπὲρ τῶν υἱῶν - - - - -
 70 - - - - ὦντος Χ. Ἀνδροσθ[έν]ης - - - - -
 - - - - τας [καὶ ὑπ]ὲρ τῶν υἱῶν - - - - -
 - - - - καὶ ὑπ[ὲρ] τῶν παιδίων - - - - -
 - - - - ὑπ[ὲρ] τ - - - - -
 - - - - ΧΝ·C - - - - -

b.

- Θεουκλῆς Φιλίππου Η. Παρ[με-
 νίσκος Ἰέρωνος Η. Λύκαιθος (Λ)ε[υ-
 κίππου καὶ ὑπὲρ τῶν παιδίων
 καὶ τᾶς γυναικὸς ΗΠ. Θαυμῖνος
 5 Ἀρίστου Η. Πολύκλειτος Νικο-
 μάχου Η. Δίων Διοκλεῦς καὶ ὑ-
 πὲρ τᾶς γυναικὸς ΗΠ. Φίλιστος
 Μοσχίωνος καὶ ὑπὲρ τῶν υἱῶν ΧΧΧΧ.
 Ἀρισταγόρας Διοκλεῦς ΗΗΗ. Πρω-
 10 τοφάνης Χαιρεφάνευσ καὶ ὑπὲρ
 τοῦ υἱοῦ Χ. Εὐδαμος Πυθαγόρα κα[ὶ
 ὑπὲρ τῶν παιδίων Χ. Ἀριστόκριτος
 Κριτοβούλου καὶ ὑπὲρ τοῦ υἱοῦ Χ. Φί[λι-
 νος Φιλίππου καὶ ὑπὲρ τοῦ υἱοῦ ΗΗ. Ἀ[ν-
 15 τίохος Ἀθανίππου καὶ ὑπὲρ τοῦ υἱοῦ-.
 Νικοκλῆς Νικαγόρα καὶ ὑπὲρ τῶν παι-
 διῶν ΗΗΗ. Θράσων Ἀρχιδάμου ΗΗ. [Με-
 λάντας Ἱεροκλεῦς Η. Ἱεροκλῆς [Με-
 λάντα ΗΠ. Βότων Θεωδῶρου καὶ ὑπὲρ
 20 τῶν υἱῶν Η. Γόργος Ζωῖλου κ[αὶ ὑπὲρ
 τῶν υἱῶν] ΗΗ, καὶ μισθο[ύς] ἀν' ἐνια[υτ-
 ὄν νος Ἀρατίδα καὶ ὑπὲρ τ-
 ΗΠ. Ὀνασικλῆς Φαινίππου Η. Τε-
 λέσανδ]ρος Νικάρχου καὶ ὑπὲρ τῶν υἱῶν Η.
 25 Ἀγησίας Δαμοφώντος καὶ ὑπὲρ τῶν
 τέκνων καὶ τᾶς γυναικὸς . Ὀνύμα[ν-
 δρος Χαρμοφάντου καὶ ὑπὲρ τῶν
 παιδ[ιῶν] καὶ τᾶς γυναικὸς Χ. Ἀρχιπ[ο]ς
 Ἀρχιλόχου Η. προστάται τοῖς σὺν Χ[α-
 30 ρίνῃ ΗΠ. Θευτιμίδας Ἀριστάνδρου ΗΠ.
 Χαρμύλος Θευτιμίδα τοῦ Δαμοκρ[ί-
 του ΗΗΗ. Χαιρέδαμος Θεμιστοκλεῦς Η.
 Κλεισανθίδας Κλεισιμάχου καὶ ὑ-
 πὲρ τοῦ υἱοῦ Η. Διογένης Διομέδον-
 35 τος καὶ ὑπὲρ τᾶς θυγατρὸς ΗΠ. Φί-

- λιστος Ἰέρωνος Η. Ἀρίσταρχος Τιμο-
 γε]νευς Η. Φιλίτιον Ἀπολλωνίου Η. Πο-
 λυ]χάρης Πολυτίωνος καὶ ὑπὲρ τῶν
 νί]ων Η. Ἑρμογένης Νικοστράτου Η. Ἰε]ρ-
 40 οκλῆς Ἀριστάρχου Η. Φίλιστος Εὐ-
 τ]ελίδα ΗΗΗ. Κλειτίας καὶ Εὐξίμβροτος
 οἱ Θευ[δ]ώρου σὺν τῇ τιμῇ τοῦ οἴνου Χ.
 Ἀλέξ[αν]δρος Ἑρμία καὶ ὑπὲρ τῶν νί]ων ΗΗ.
 Ξεῖνι[ς] Ἀθανύλου καὶ ὑπὲρ τοῦ νιού Η.
 45 Κλεύκριτος Θευδώρου ΗΗΗ. Φίλιππος Α[ύ]-
 τοφῶ[ν]τος Χ. Μηνόφιλος Ἀλία καὶ [ὑπὲρ
 τῶν π[αι]δίων ΗΗΗ. Λαμπίας Ζωῖ(λ)ο[ν]
 καὶ ὑπ[ὲρ] τῶν νί]ων ΗΗΗ. Πυθίας Φιλίνου Χ.
 Ἀνάξι[ππ]ος Ἀναξίππου Η. Μενεκράτης
 50 Ἀπο[λλω]νίου ΗΗ. Χάρμιππος Ζωῖλου [ὑπὲρ
 τοῦ [νιού] καὶ τοῦ παιδίου τοῦ Χαρμί[π]-
 πο[ν]. Ἐ]κατόδωρος Ἐκατοδώρου -. .
 Θε ης Ἀλεξία καὶ ὑπὲρ τῶν νί]ων
 καὶ τῆς γ]υναικὸς ΗΗΗ. Φιλίτας Μοιρίχ[ου].
 55 ος Πραξιάνακτος ΗΗΗ. Λυσα
 χρίωνος Βοιώτιος Η. Εὐνομ - - -
 - - - Ἑρμίας καὶ Θεύδωρος τοῖ Ἑμ[με]-
 νίδα-.] Πόμπις Ζωπύρου καὶ ὑπὲρ
 - - - ἀντὶ τοῦ οἴνου ΗΗΗΗ. Θεύκρι[τος]
 60 Ἀριστ[?]ομένευς ΗΗΗ. Σῖμος Σίμου Η.
 - - - Χ]αρμίνου Χ. Δαμάτριος Ἑρμί[π]-
 πο[ν]. Ἀρχ]εκράτης Ἀρτεμιδώρου καὶ
 ὑπ[ὲρ] τῶν νί]ων ΗΗΗ. Ἰέρων Φώκου Χ. Ἡράκλ[ει]-
 65 τος ου καὶ ὑπὲρ τοῦ νιού ΗΗ. Ἀρ-
 ος Ρο[δοκλ]εὺς Η. Ἀχελῶος Ἰέρωνος
 καὶ ὑπ[ὲρ] τ[ῶν] παιδίων Η. Τιμόξενος [Παρ-
 μενίσκο[ν] - -] Εὐκλῆς Πραξιδάμαν[τος]
 καὶ ὑπὲρ [τοῦ] νιού ΗΗΗ. Νικομήδης Πα[ρθε]-
 νοπαίου - -. Πλάτων Ἀντιπάτρου πρόξ[ε]-
 70 νος ΗΗΗ. Ἀ[ρί]στανδρος Ἀριστάνδρου καὶ
 Ἀρίστανδ[ρ]ος Ἀριστίππου καὶ ὑπ[ὲρ] τοῦ
 πατρὸς ΗΗ. [π]αιδία Ξενοδίκου Χ. Κλύ[μενος]

- Εὐκλεὺς · · Η. Παναμύας Μαιδάτ[α καὶ
 ὑπὲρ τᾶς [γυ]να(ι)κὸς καὶ τῶν παιδί[ων]-.
 75 Δι]οκλῆς Θ[ε]υδότου ΗΗΗ. Ἑκαταῖος Σ[τ-
 · · · Πει[σί]δαμος Πεισιστράτου [καὶ
 ὑπὲρ τ]οῦ υ[ί]ο]υ ΗΗΗ. Ἀρχων Ἀρχεδάμ[ου καὶ
 ὑπὲρ τῶν] υἱῶν Χ. Θρασύμβροτο[ς - - - -
 - - - - -

C.

- παιδίον Αἴσχρου Η. Πολυκ [· · · Χαρ-
 μίλου ΠΙ. Διοκλῆς Κλείνου [καὶ ὑπὲρ
 τοῦ παιδίου ΗΗ. Δαμαγόρας [Σωζομε-
 νοῦ Η. Ἀγησίας Θράσωνος ΠΙ - - - -
 5 σας Εὐκράτους καὶ ὑπὲρ τοῦ υἱοῦ - - .
 Νικόμαχος Νικομήδους καὶ ὑπὲρ
 τῶν παιδίων ΗΗ. Κράτης Δαρδωπιδ[α - .
 Νικασίων Κράτητος Η. Ξενόφαντος
 Κράτητος Η. Θεύδ(ω)ρος Θευδότου Η.
 10 Καλλιππίδας Καλλιππίδα καὶ ὑπὲρ
 τῶν παιδίων ΠΙ. Σάτυρος Θεαιτήτο[υ
 καὶ ὑπὲρ τῶν υἱῶν ΗΗΗ. Ὀνατορίδας
 Φρασιμήδους ΗΗ. Βοῖδας Φιλοστρά-
 του Χ. Νικοτέλης Νικηράτου Χ. Ἀλέ-
 15 ξανδρος Ἀναξίππου καὶ ὑπὲρ τοῦ
 υἱοῦ Η. Κόνων Ἀπολλωνίου Η. Καλλιδ[ά-
 μας Νικάνδρου ΠΗ. Ὀλυμπος Σώφρο-
 νος ΗΗ. Φίλιππος Τιμοξένου καὶ ὑπὲρ
 τῶν υἱῶν Η(ΠΙ). Λεοντιδεὺς Φιλίππου Η.
 20 Θεύδοτος Θευγένους καὶ ὑπὲρ τοῦ
 υἱοῦ ΗΠΙ. Νίκης Νίκωνος Η. Κόνων Τιμο-
 κλεὺς καὶ ὑπὲρ τοῦ υἱοῦ Η. Φαινύλος
 Σ]ίμου καὶ ὑπὲρ τοῦ υἱοῦ ΠΙ. Πολύαρχος
 Κλεομβρότου ΗΗ. Λεωνίδας Διοσκουρί-
 25 δα καὶ ὑπὲρ τῶν υἱῶν ΠΙ. Δαμάτριος Νικη-

- ράτου $\Gamma\alpha$ Νικά Γ νω ρ Εὐτηρίδα καὶ ὑπὲρ
 τῶν νύων καὶ τᾶς γυναικὸς ἀντὶ τοῦ
 οἴνου ΧΗΗΗΗ. Νικόμαχος Πολυμνάστω
 καὶ ὑπὲρ τοῦ νιοῦ ($\Gamma\alpha$). Τελέσανδρος
 30 Φίλωνος Η. Θεσσαλὸς Κλην(α)γόρα
 καὶ ὑπὲρ τῶν παιδίων καὶ τᾶς γυναικὸς
 ἀντὶ τοῦ οἴνου Χ $\Gamma\alpha$. Ἐκαταῖος Ἐκαταί-
 ου τοῦ Ἐκατοδώρου $\Gamma\alpha$. Δίων Κλείνου κα Γ
 ὑπὲρ τῶν νύων $\Gamma\alpha$. (Δ)αμαγόρας Νικαγό-
 35 ρα Η. Εὐτελίδας Νικαγόρα ΗΗ. Δέλφισ
 Φιλίνου Π . Ἀριστίων Λαμπία καὶ ὑπὲρ
 τᾶς γυναικὸς Π . Ἡράκλε Γ ι τ ος Πασία $\Gamma\alpha$
 Μοιραγένης Διογένευσ $\Gamma\alpha$. Πυθάρατος
 Γλαυκίππου $\Gamma\alpha$. Διαγόρας Ἡρακλείτου Χ.
 40 Μενεκράτης Μενεκράτευσ $\Gamma\alpha$. Πλά-
 των Ἐκατοδώρου καὶ ὑπὲρ τῶν νύων ΗΗ.
 Νίκαρχος Πολυκλείτου καὶ ὑπὲρ τῶν
 νύων ΗΗΗ. Ἰέρων Στρατίππου καὶ ὑπὲρ
 τῶν νύων $\Gamma\alpha$. Ἀριστος Κλευμβρότου $\Gamma\alpha$. Κα Γ -
 45 λιάναξ Τημένου Η. Νικόμαχος Σατύ-
 ρου Η. Σωσίστρατος Ἀγαθοκλεῦς
 καὶ ὑπὲρ τῶν νύων ΗΗ. Κλεύμαχος Φα-
 νομάχου καὶ Φανόμαχος Φανομά-
 χου ΧΧΧ. Χαρμύλος Χαιρύλου ΗΗΗ. Ἐπίν Γ -
 50 κος Ἀρισταγόρα ΗΗΗ. Θεκλῆς Ἀγ(λα)οῦ Π
 Νικαγόρας Πυθοκλεῦς Χ. Νάννακος Πυ-
 θοκλεῦς Χ. Χαιρέας Χαιρύλου καὶ ὑπὲρ
 τᾶς γυναικὸς Γ κα Γ τῶν παιδίων Π , καὶ ὑ-
 πὲρ παιδίου Φαν Γ ομά χ ου ΗΗ. Κυδίας Νικο-
 55 μῆδευσ καὶ ὑπὲ Γ τῶν ν Γ ύων Η $\Gamma\alpha$. Εἰραναί-
 ος Ἰάσονος Π . Εὐέλθων Σωφίλου καὶ ὑ-
 πὲρ τᾶς θυγατρὸς Η. Λεοντίσκος Κλε-
 φάντου Η. Ἀρατος Κλευφάντου Η. Φιλί-
 στης Νικόλα Π . Ἀριστομένης Ἀριστω-
 60 νύμου Π . Χαιρέας(ς) Ἀριστοκλείδα κα Γ
 ὑπὲρ τοῦ νιοῦ Π . Διοκλῆς Ἀναξικλεῦς Γ -
 αὶ Καλλίμαχος Δ Γ ι Γ ογένευσ Π . Ζωῖλος καὶ

- Καλλίστρατος τοῖ Καλλιστράτου ΗΗ. Τιμ[ό]-
 θεος καὶ Νικόμαχος τοῖ Νικομήδους καὶ ὑπ[έ]ρ
 65 τῶν παιδίων ΗΗΗ. Ἀγίας Δορκύλου Η. Χαίρ[ι]-
 πος Νικομάχου Η. Βίτταρος Βιττάρου [καὶ
 ὑπ[έ]ρ τοῦ ἀδελφοῦ Καλλισθένης ΗΗ. Ἀρ[ι]-
 στόπολις Βοήθου Χ. παιδίον Ἀρχέλα ΧΧΧ.
 70 Θευκράτης Διοτ[ί]μ[ο]ν καὶ ὑπ[έ]ρ τῶν υἱῶν Η.
 Βίτων καὶ Φιλίνος [τοῖ Κ]ρατίδα ΗΗ. Βότρι-
 χος Διονυσίου Η[-. Α]α[μ]πίας Θαρσύνο[ν]-
 τος καὶ ὑπ[έ]ρ τᾶς γυν[αι]κὸς Χ. Ἡράκλε[ι]-
 τος Νικοστράτου ΗΗΗ. Λιμναῖος Θευ-
 ξενίδα καὶ ὑπ[έ]ρ τοῦ παιδίου καὶ τᾶς
 75 γυναικὸς Η. Φιλίνος Εὐτηρίδα Η. Πλε[ί]-
 σταρχος Ῥοδοκλεῦς καὶ ὑπ[έ]ρ τοῦ [υἱοῦ - -.
 Ἀναξίβιος Νικομήδους καὶ ὑπ[έ]ρ [τᾶς θυγα-
 τρὸς ΗΗ. Ἐτεοκλῆς Ἰέρωνος κα[ὶ] ὑπ[έ]ρ τοῦ
 υἱοῦ Η. Ἡρακλείδας Ἀπολλωνίου [- - - - - α-
 80 γόρας Τιμογένης ΗΗΗ. Ἀριστ
 Καλλιάν(α)κτος Η. Ἄρατος Μακα[ρί]νου - -.
 Σωσίστρατος Πυθονίου Η. Θε[υ]φίλη-
 τος Καλλισθένης Η. Σωσθένης Φιλίνου Η.
 Κλεύμαχος Καλλιάνακτος Χ. Ἄδο - - -
 85 κητος Ἀγέα Η. Φίλιππος Ἀχαιοῦ ΗΗ. Γο[ρ]-
 γίας καὶ Ἰπποκράτης τοῖ Τίμ[ω]νος καὶ ὑ-
 π[έ]ρ τῶ[ν υἱῶ]ν Η. Ἀριστόλας Δαμαγόρα -.
 Κ[α]λλί[στρατ]ος Καλλισθένης καὶ ὑπ[έ]ρ
 90 τῶν π[αιδίων] Η. Εὐτελιστράτη Ἀρχέ-
 λα ΧΧΧ. Φίλιππος Ἀριστολόχου καὶ ὑπ[έ]ρ
 τῶν υἱῶν ΗΗΗ. Πάμφιλος Δίωνος ΗΗ. Εὐκ-
 - - - - - οκρίτου καὶ [ύ]π[έ]ρ τοῦ υἱοῦ
 - - - - - δ[ί]ωνος ΧΧΧ. - - - -

d.

-κ-ρ

ος Νικοφῶ[ν]τος καὶ ὑπ[έ]ρ - - - -
 τρὸς Η(τᾶ) Καλλι[ππ] - - - -

- 5 Ἀρισταγόρας Σ[ίμ]ο[υ] - - - - -
 Αἰνίωνος καὶ ὑπὲρ τῶν νύων ΠΙ. Ἐ[κα-
 τ]όδωρος Χαιρεστράτου καὶ ὑπὲρ
 τῆς γυναικὸς ΗΗ. Πεισικλῆς Σιμά-
 λου Η. Αἰσχυλῖνος Παρμενίσκου καὶ
 ὑπὲρ τοῦ νιοῦ ΠΙ. Ἐπικράτης Σίμου
 10 καὶ ὑπὲρ τῶν παιδίων Η. Νίκανδ[ρος]
 Ἀριστοβούλου ΠΙ. Διοσκουρίδας Κλ[ει-
 σανθίδα Η. Εὐφίλητος Γλαυκίππο[υ]
 καὶ ὑπὲρ τῶν παιδίων Η. Ὀνασικλ[ῆ]ς
 Ὀνυμάνδρου ΠΙ. Ζμένδρων Διομ[έ-
 15 δοντος καὶ ὑπὲρ τῶν παιδίων - - .
 Ἡράκλειτος Ἀρετῶνος κ[αὶ] ὑπὲρ
 τοῦ νιοῦ ΗΗ. Ἐκα[τόδω]ρος Εὐ - - - -
 νου Η. Σύμμαχ[ος] Νι-
 καγόρας Νικομ [- - - - -
 20 Ζωΐλου Η. Μο[σχί]ων καὶ
 ὑπὲρ τῆς γυν[αικὸς] - - - - -
 δωνος ΠΙ. Πυ - - - - -
 τευς καὶ ὑπ[ὲρ] - - - - -
 Φιλωνίδας Πυ - - - - -
 25 καὶ ὑπὲρ τῶν - - - - -
 δας Ἐπιστράτ[ου] καὶ ὑπὲρ τῶν νύ-
 ῶν ΠΙ. Νικόμαχος [- - - - - καὶ
 ὑπ[ὲρ] τῶν νύων Η. - - - - - α καὶ [ὑ-
 πὲρ τῶν νύων ΗΗΗ. Ἀ[ρτέ]μων Ἐπιγ[ή]-
 30 ριος ΠΙ. Ἀριστος Θευγένευσ Η. Λυ-
 σανίας Χαρμένου καὶ ὑπὲρ τῶν π[αι-
 δίων Η. Στρατόνικος Καλλισθέ[ν]-
 ευσ ΠΙ. Θεύμναστος Ἀριστοδί[κου]
 κα[ὶ] ὑπὲρ τῶν παιδίων Η. Ἐπίχαρμ[ος]
 35 Ἀρχ[ε]πόλιος Η. Θεσσαλὸς καὶ Ἀ[ρι-
 δείκης τοῖ Θεσσαλοῦ Η. παιδίον
 Ἀναξα[ν]δρίδα ΠΙ. Χάρμιππος Χαρ-
 μύλου κα[ὶ] ὑπ[ὲρ] τῶν νύων καὶ τῆς γυν-
 ν[αικὸς] ΠΙ. [Νι]κόμαχος Παρμενίσκ[ου]
 40 ὑπὲρ τοῦ πα[τρ]ὸς ΠΙ. Ἐπίχαρμος Ἐ[πι-

ν]ου ΗΗΓΑΔΗΗΗΗΗΗΗΗ. Κλεῖνος, Κράτ[ης, ὁ δεῖνα,
 'Ε]κατόδωρος, ἕκαστος σιτ[- - - - -
 80 μ]ήνου ΧΓΑΔΗΗ. Ζμένδρ[ων - - - - -
 σιτηρέσιον ἐνιαυτο[ῦ ΗΓΑΗ καὶ ὑπὲρ τῶν νί-
 ῶν καὶ ὑπὲρ τᾶς γυν[αικὸς - - - - -
 - - - - - ονος σιτ[ηρέσιον - - - - -

List of citizens and inhabitants of Cos¹ who contributed for military expenses at a time of national emergency. The date may well be the third century, and it is perhaps worth while to suggest a connexion with the Chremonidean War, in which Ptolemy Philadelphus II seems to have been defeated by Antigonos Gonatas in a sea-fight off Cos (Droysen, *Hellenismus*, iii. 1, p. 241). This date is confirmed by another indication. Among the donors of dedications in the temple of Apollo at Delos, mention is made of a number of citizens of Cos (see M. Homolle, *Les Archives de l'intendance sacrée à Délos*), whose gifts can be assigned to particular dates. M. Homolle has very kindly furnished us with written memoranda of these entries, some of which give the father's name also. Among those who must be placed 'before B.C. 180,' are Diomedon son of Zmendron and Chaerestratus son of Hecatodorus. They are probably the grandsons of Ζμένδρων Διομ[έ]-δουτος (*d.* 14), and 'Ε[κατ]όδωρος Χαιρεστράτου (*d.* 4). Our list then belongs to the preceding generation, *i.e.* the third century B.C. Another of the dedicators at Delos is Nicagoras, son of Theodorus; Theodorus may perhaps be identified with the son of Nicarchus (*a.* 68).

a. line 7, the σ of ἀσφαλείας seems to have been doubled.

a. line 49, εὐεργέτης is a title like πρόξενος (*b.* 69).

With regard to the amounts for σιτηρέσιον, Sir Charles Newton's explanation is that the military year consisted of nine months. The daily ration would then be about $3\frac{2}{3}$ obols. If the payments were monthly, and were calculated on this basis, the payment for a month of thirty days is 102 obols ($30 \times 3\frac{2}{3}$): for a month of twenty-nine days 99 obols ($(29 \times 3\frac{2}{3}) + \frac{2}{3}$). The sum for five long months and four short is then 906 obols or 151 drachmae.

In line 75, 99 dr. 4 ob. is given as the amount for six months. This is just one drachma less than the amount we require.

¹ The νόθοι (*a.* line 10) are entered as παῖδια τοῦ δέινος; the ξένοι have their ethnics added (*b.* line 56); the πάροικοι are indistinguishable from Coan citizens; at least five names to which no ethnic is added are those of Calymnians (see Newton's note, *B. M.* p. 114).

The 265 drachmae 3 obols of line 78 must then be for sixteen months, and this is just the sum we require if we reckon from the 99 dr. 4 ob. for six months.

This explanation is then doubtless correct, the only objections to it being, (1) the slight discrepancy of a drachma between the six-months and nine-months allowance, (2) the fact that the spaces in lines 77 and 79 will not admit *σιτηρέσιον ἑκκαίδεκαμήνου*.

11.

Fragment, broken on all sides; height 35 cm. Found near the theatre; now in the Konak.

| | |
|----|-----------------|
| | ΟΥΧΑΙΡΕΞΤ |
| | ΟΥΝΟΥΔΔΓΣΜΕΙ |
| | ΞΙΦΑΝΗΣΠΤΟΛΕ |
| | ΔΙΜΗΝΟΥΠΑΡΜΕΝ |
| 5 | ΕΡΜΙΠΡΟΥΕΞΑΜ |
| | ΜΑΔΙΜΗΝΟΥΓΑΙΔΙΟ |
| | ΟΣΑΡΧΙΔΑΜΟΥΔΡΑ |
| | ΟΣΚΑΙΑΙΝΗΣΙΔΗΜ |
| | ΑΙ·ΠΕΡΤΩΝΥΙΩΝ |
| 10 | ΜΕΤΡΗΜΑΔΙΜ |
| | ΜΕΤΡ |
| | ΟΥΔΑΜ |
| | ΟΥΚΛΗΝΑΓΟΡ |
| | ΟΥΑ·ΑΣΑΝΔΡΟΣΛ |
| 15 | Ε ΗΝΟΥΘΕ |
| | ΙΙΖΟΙΟΥ |
| | Ε ΟΥΜΕΛ |
| | Σ |

The letters have slight apices: the forms of Σ and Γ are not constant.

| | |
|---|-----------------------------------|
| | ----μήν]ου. Χαιρέστ[ρατος ---- |
| | ἀντὶ τοῦ] οἶνου ΔΔΓ. Σμέ[νδρων -- |
| | ----ξιφάνης Πτολε[μαίου ---- |
| | μέτρημα] διμήνου. Παρμεν ---- |
| 5 | ---Ερμίππου ἑξαμ[ήνου. ---- |
| | μέτρη]μα διμήνου. παιδίον ---- |

----- os 'Αρχιδάμου δρα[χμὰς - -
 ----- os καὶ Αἰνησίδημ[ος -----
 --- κ]αὶ [ὕ]πὲρ τῶν νιῶν -----
 10 ----- μέτρημα διμ[ήνου -----
 ----- μέτρ[ημα -----
 ----- -μήν]ου. Δαμ- --
 -- μήν]ου. Κληναγόρ[ας -----
 ----- μήν]ου. 'Α[γ]άσανδρος -----
 15 μέτρημα] ἐ[ξαμ]ήνου. Θε -----

 ἐ[ξαμ]ήν]ου. Μελ -----

This fragment, coming from the theatre, where one of the copies of No. 10 was erected, is a portion of a similar and almost contemporary list. μέτρημα is here used instead of σιτηρέσιον. μέτρημα means the allowance of corn for one soldier (cp. Polyb. vi. 38, § 3); σιτηρέσιον is ration-money. Not improbably the μέτρημα is for a naval, the σιτηρέσιον for a military expedition.

12.

Platanista collection. Fragment of a stele engraved on two sides: height 53 cm. Published, *Pandora*, xix. p. 44 and xvii. p. 451. Letters of the decree, 11 mill. high; of the catalogue, 8 mill.

α.

The right edge nearly complete.

, N I
 10 Υ Ο Ε Ο
 Ο Ε Ν Δ Ι Ε Λ
 Ε Μ Ι Σ Θ Ω Σ
 5 \ Τ Ε Λ Ε Υ Ν Τ
 Η Τ Α Ι Υ Γ Α Ρ Χ Ε
 Α Τ Ο Υ Γ Α Ρ Α Δ Ε
 Ν Μ Ι Σ Θ Ω Σ Α Ν Τ Ω
 Α Γ Ρ Α Φ Α Ν Γ Ο Η Σ Α Σ
 10 \ Τ Ι Δ Ε Η Ι Π Ε Ρ Ι Τ Ω Ν
 \ Φ Ε Σ Θ Ω Ν Α Ι Ρ Ε Θ Ε Ν Ε

- ON ΛΙΑΤΙΔΑΣΧΑΡΜΙΝΟ
 ΑΙΥΠΕΡΤΩΝΥΩΝΑΡΙΣΤΟ
 ΥΑΡΧΙΔΑΜΑΝΤΟΣΧΙΛΙΑ
 15 ΓΙΟΥΠΕΝΤΗΚΟΝΤΑ
 ΣΤΙΜΟΞΕΝΟΥΠΕΝΤΗΚΟΝΤΑ
 ΞΝΗΣΔΟΡΚΩΝΟΣΕΚΑΤΟΝ
 ΟΛΟΧΟΣΞΜΕΝΔΡΩΝΟΣ
 ΙΑΚΟΣΙΑΣ ΑΙΣΧΥΛΟΣ
 20 ΚΟΣΙ· ΑΛΕΞΑΝΔΡΟΣΗΡΑΚΛΕΙ
 ΧΙΛΙΑΣ ΑΡΕΔΕΙΚΗΣΞΕΝΟΔΙ
 ΤΡΙΑΚΟΣΙΑΣ ΑΓΗΤΩΡ
 ΙΑΤΡΟΣΕΚΑΤΟΝ ΑΡΙΣΤΑΓΟΡ
 ΑΙΡΕΑΚΑΙΥΠΕΡΤΩΝΥΩΝΤΡΙΑΚΟΣΙ
 25 ΛΟΥ· ΟΙΠΤΟΛΕΜΑΙΟΣΛΕΟΝΤΙΟΣ
 ΉΚΟΝΤΑ ΑΡΧΙΩΝΙΔΑΣ
 ΤΗΚΟΝΤΑ ΑΡΙΣΤΩΝ ΑΡΙΣΤΩΝΟΣ
 Σ· ΑΡΙΣΤΟΦΙΛΟΣΛΥΚΑΙΘΟΥΠΕΝΤΗΚΟ
 ΥΣΚΑΙΥΠΕΡΤΩΝΥΩΝΕΠΙΚΛΕΥΣ

 30 ΛΟΥΠΕΝΤΗΚΟΝΤΑ ΔΙΟΦΑΝ-
 ΑΤΡΙΟΣΑΛΕΞΙΑΕΚΑΤΟΝ ΔΡΑΚΩ
 ΙΚΑΙΑΡΧΟΥΚΑΛΥΜΝΙΟΣΕΚΑΤΟΝ
 ΟΣΙΑΣ
 ΑΚΛΕΙΤΟΥΥΠΕΡΑΥΤΟΥΚΑΙ
 35 ΤΕΤΡ· Ο-

The Σ in the decree, which is carefully cut, has the arms very nearly but not quite parallel.

In lines 22 and 26 there are, it seems, erasures at the end.

b.

Left edge complete. Height of inscribed portion, 16 cm. The space below is vacant.

ΑΤ
 ΜΥΝΔΙΟΣΙ
 ΑΡΙΣΤΟΚΡΑΤ
 ΑΓ ΛΛΩ

5 ΑΡΟΛΛΟΔ
 ΜΥΝΔΙΟΣΠΕΙ
 Ε\ 'ΚΑΙΞ
 Υ \ΤΟΝ ΜΕ
 Υ ΜΑΤΡΙΟΥ
 10 Λ ΡΙΟΥΕΚΑΤΟ
 ΜΟΥΠΡΙΑΝΙ
 ΛΥ ΟΥΡΕΝΤΗΚΟ
 ΦΙ/ ΟΞΑΓΗΣΙΠΡΟ

According to my copy which gives Μ and Ξ the letters are later than those of α. I have unfortunately no impressions of β.

α.

- - - - -
 - - - - - τ]οῦ (θ)εο[ῦ - - -
 - - - - - (θ)εν διελ - - - - -
 - - - - - μισθωσ[α - - -
 5 - - - - - τελευντ - - - - -
 - - - - - ηται ὑπαρχε - - - - -
 - - - - - ατου παραδε - - - - -
 - - - - - στάλα]ν μισθωσάντω
 - - - - - τὰν ἀν]αγραφὰν ποιήσασ[θαι
 10 - - - - - ὅτ' δέη περὶ τῶν
 ἀναγρ]αφέσθων. αἰρέθεν Ε- - - -
 - - - - -
 - - - - - ἑκατ]όν. Αἰατίδας Χαρμῖνο[υ
 - - - - - κ]αὶ ὑπὲρ τῶν ὧν Ἀριστο - - -
 - - - - - ο]ν Ἀρχιδάμαντος χιλία[s].
 15 - - - - - καὶ ὑπὲρ τοῦ] υἱοῦ πεντήκοντα.
 - - - - - s Τιμοξένου πεντήκοντα.
 - - - - - ἐνης Δόρκωνος ἑκατὸν
 - - - - - ὄλοχος Σμένδρωνος
 - - - - - δ]ιακοσίας. Αἰσχύλος
 20 - - - - - α]κοσί[as]. Ἀλέξανδρος Ἡρακλεί - -
 - - - - - χιλίας. Ἀρεδείκης Ξενοδί[κου]

- - - - - τριακοσίας. Ἀγήτωρ
 - - καὶ ὑπὲρ τῆς μ]ατρὸς ἑκατόν. Ἀρισταγόρ[ας
 - - - - - Χ]αιρέα καὶ ὑπὲρ τῶν υἱῶν τριακοσί[ας
 25 - - - - - λου [ύ]οι Πτολεμαῖος, Λεόντιος
 - - - πεν]τήκοντα. Ἀρχιωνίδας
 - - - πεν]τήκοντα. Ἀρίστων Ἀρίστωνος
 - - - - - ία]ς. Ἀριστόφιλος Λυκαίθου πεντήκο[ντα
 - - - - - ε]υς καὶ ὑπὲρ τῶν υἱῶν Ἐπικλεῦς

 30 - - - - - λου πεντήκοντα. Διόφαν[τος
 - - - Δαμ]άτριος Ἀλεξία ἑκατόν. Δράκω[ν
 - - - - - Δ]ικαιάρχου Καλύμνιος ἑκατόν.
 - - - - - - - κ]οσίας
 - - - - - - - Ἑρ]ακλείτου ὑπὲρ αὐτοῦ καὶ
 35 - - - - - - - - - - - τετρ[ακ]οσ[ίας].

b.

- - - - -
 Μύνδιος - - - - -
 Ἀριστοκράτ - - - - -
 Ἀπολλω[νι - - - - -
 5 Ἀπολλοδ[ωρο - - - - -
 Μύνδιος πε[ντήκοντα - - - - -
 ε[ν · ου] καὶ Ξ - - - - -
 ε]υ[ς ἑκα]τόν. Με[- - - καὶ ὑπὲρ τοῦ
 υἱοῦ Δα]ματρίου - - - - -
 10 - - - - - ρίου ἑκατδ[ν - - - - -
 - - - - - μου Πριαν[εύς - - - - -
 Λυ . . . ου πεντήκο[ντα - - - - -
 Φιλ[ί]ν]ος Ἀγῆσιππο[ν - - - - -.

This fragment contains the end of a decree and part of the attached subscription list. There is no indication that the subscriptions were for military purposes. Nothing as to their object can be gathered from the remains of the decree. In line 11, αἰρέθην is a Doric form for ἡρέθησαν. The persons chosen were perhaps collectors. It is evident that a good deal is missing. *b*, which comprises the names of foreigners, seems to be the end of the list.

13.

In the house of Alexios Thymanakis. Height 60 cm., width 40 cm. Published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 211, No. 6.

- [εὐ-
- ν]οίας τῆς εἰς τὸν δῆμον καὶ ἀναγγεῖλαι
τ]ὸν στέφανον ἐν τῷ θεάτρῳ ὅταν ἡ πόλις
πρῶτον ἄγῃ χορικοὺς ἀγῶνας τῇ δεύτερον
ἡμέρᾳ τῶν κυκλίων, τοὺς δὲ πρυτάνεις ἐφ' ὧν
5 ἂν ὁ ἀγὼν συντελῇται ἐπιμεληθῆναι μετὰ
τοῦ ἀγωνοθέτου ὅπως ἂν ἡ ἀναγγελία γένη-
ται τοῦ στεφάνου ἐν τῷ θεάτρῳ, ἀναγράψαι
δὲ τόδε τὸ ψήφισμα τοὺς ἐξεταστὰς τοὺς
ἐ]πὶ Τιμοθέου εἰς στήλην λιθίνην, ἔγδοσιν
10 π]οιησαμένους μετὰ τοῦ πωλητοῦ ἐμ μηνὶ
'Ε]λευθεριῶνι, καὶ στῆσαι ἐν τῷ ἱερῷ τοῦ 'Απόλ-
λωνος, ἐλέσθαι δὲ καὶ πρεσβευτὴν ὅστις ἀφ-
ικόμενος εἰς Κῶ τόδε τὸ ψήφισμα ἀποδώσει,
κ]αὶ παρακαλέσει αὐτοὺς ἐπιμέλειαν ποιήσα-
15 σ]θαι ἵνα ἀναγγελῇ καὶ παρ' αὐτοῖς ὁ στέφανος
ἐ]ν τῷ θεάτρῳ Διονυσίοις τοῖς πρώτοις καὶ
τ]οῖς 'Ασκληπείοις γινομένοις κατὰ πανήγυ-
ρι]ν, καὶ ὅπως ἂν τόπον ἀποδείξωσιν τῇ ἀναγρα-
φ]ῇ τοῦ ψηφίσματος ἐν τῷ 'Ασκληπείῳ, ἵνα φα-
20 νε]ρὰ πᾶσιν ἦ ἡ τοῦ δήμου εὐχαριστία. Ὑῆφοι ἐγέ-
νο]ντο ἐν τῇ βουλῇ ἑκατόν, αἱ δ' ἐν τῷ δήμῳ τε-
τρ]ακισχίλια. 'Ηρέθη Σαμιάδης Μενεκράτου.
- 'Εδ]οξεν τᾷ βουλᾷ καὶ τῷ δάμῳ, γνώμα προστα-
τᾶ]ν· περὶ ὧν 'Αλικαρνασσεῖς, φίλοι καὶ σύμμαχοι
25 ὑπ]άρχοντες τοῦ δάμου, ψάφισμα καὶ πρεσβευ-
τὰ]ν ἀποστείλαντες Σαμιάδην Μενεκράτου
ἀξ]ιοῦντι δόμεν αὐτοῖς ἀναγόρευσιν καὶ ἀνα-
γρα]φὰν στεφάνῳ ᾧ τετιμάκанти 'Ερμίαν 'Εμμε-
νίδα], δεδόχθαι ἀποκρίνασθαι αὐτοῖς ὅτι ὁ δᾶ-
30 μος πρότ]ερὸν τε πάντα τὰ δυνατὰ καὶ καλῶς

ἐχ]οντα πράσσω διετέλει καὶ νῦν τὰν αὐτὰν
 διαθ]εσιν ἔχων δίδωσι αὐτοῖς τὰν ἀναγ[όρ]ευσιν
 το]ῦ στεφάνου καὶ τὰν ἀναγραφὰν καθ' ἃ ἀξιοῦν-
 τι, τ]ὸν δὲ πρεσβευτὰν καλέσαι ἐπὶ ξένια εἰς

35 τὸ] πρυτανεῖον.

The shapes of the letters are A K M O (not always quite circular) Π Ξ Φ Ω. The O and Ω are not quite as large as the other letters. All have slight apices.

A portion of a decree of Halicarnassus in honour of Hermias a Coan, and the Coan reply to the embassy sent to demand the publication of the honours in Cos.

Other Coan decrees from Calymna will be found in the *Inscriptions of the British Museum* (Nos. 247, 260¹, 267, 299 b.).

¹ In this inscription (line 9) I should conjecture τὸ[πον for τοῖ[ον, in which case ἀπο]δεξάντω (line 8) is not the word we require. For this form, supposing it to be correct, see Bechtel's note in the *Gött. Nachrichten*, 1890, p. 31.

II.

FOREIGN DECREES AND LETTERS.

14.

IN a disused tank to the N.W. of the town, near the garden of Anastasiades. Stele of fine white marble. Width 30 cm., height of the preserved portion of the inscription, 18 cm.

P/

ΑΦΙΣΜΕΝΑΙΤΙΜΑΙΕΛΕΣΘΑΙΑΓΓΕΛΟ
 ΟΣΤΙΣΠΛΕΥΣΑΣΕΛΚΩΤΟΤΕΨΑΦΙΣΜ
 ΑΞΕΙΚΑ·ΠΑΡΑΚΑΛΕΣΕΙΚΩΙΟΥΣΔΟΜΙ
 5 ΑΝΑΓΓΕΛΙΑΝΤΑΙΠΟΛΕΙΤΟΥΣΤΕΦΑΝΟ
 ΕΝΤΕΤΩΙΑΓΩΝΙΤΩΝΔΙΟ·ΥΞΙΩΝ
 ΚΑΙΤΩΜΜΕΓΑΛΩΝΑΣΚ·ΑΡΙΕΙΩΝ
 ΚΑΙΤΟΠΟΝΑΙΤΗΣΙΤΑΙΟΡΩΣΑΝΑΓΡΑ
 ΦΗΙΕΣΣΤΑΛΑΝΚΑΙΤΕΘ·ΕΣΤΟΙΕΡΟΝ
 10 ΤΟΥΑΣΚΛΑΠΙΟΥΟΡΩΣΕΙΔΩ·ΤΙΚΩΙΟ
 ΟΤΙΟΔΑΜΟΣΤΙΜΗΤΟΥΣΑΥΤΟΝΕΥΕ
 ΓΕΤΕΥΝΤΑΣΑΝΑΓΡΑΨΑΙΔΕΚΑΙΑΥΤΑ
 ΤΟΥΑΦΙΣΜΑΕΣΣΤΑΛΑΝΚΑΙΘΕΜΕΝ
 ΣΤΟΙΕΡΟΝΤΟΥΑΣΚΛΑΠΙΟΥ
 15 ΓΕΛΟΣΑΙΡΕΘΗ
 ΙΣΤΡΑΤΟΣΑΙΝΗΣΙΩΝΟΣ

The letters have very slight apices.

- [τᾱ
 ἐψ]αφισμένα τιμᾱ, ἐλέσθαι ἄγγελο[ν
 ὅστις πλεύσας ἐς Κῶ τό τε ψάφισμ[α
 ἀξεῖ κα[ὶ] παρακαλεσεῖ Κώους δόμ[εν
 5 ἀναγγελίαν τᾱ πόλει τοῦ στεφάνου
 ἐν τε τῷ ἀγῶνι τῶν Διο[ν]υσίων
 καὶ τῶν μεγάλων Ἀσκ[λ]απείων,
 καὶ τόπον αἰτησῖται ὅπως ἀναγρα-
 φῇ ἐς στάλαν καὶ τεθῇ[ι] ἐς τὸ ἱερὸν
 10 τοῦ Ἀσκληπιοῦ, ὅπως εἰδῶ[ν]τι Κῶοι
 ὅτι ὁ δᾱμος τιμῇ τοὺς αὐτὸν εὐε[ρ-
 γετεῦντας ἀναγράψαι δὲ καὶ αὐτ[ᾱ]
 τὸ ψάφισμα ἐς στάλαν καὶ θέμεν
 ἐ]ς τὸ ἱερὸν τοῦ Ἀσκληπιοῦ.
 15 Ἀγ]γελος αἰρέθη
 . . ἰστρατος Αἰνησίωνος

The end of a decree of a Doric city, conferring honours on a Coan. The city had a temple of Asclepius (line 14). Sicyon seems to be excluded by the expression πλεύσας ἐς Κῶ, which implies a direct sea voyage. The decree may belong to Astypalaea, cp. *Dialekt-Inschriften*, No. 3462.

Line 12. I only latterly noticed on the impression traces of Α at the end. There is scarcely room for more than one letter. We must therefore read αὐτᾱ, for which see Meyer, *Gr. Gramm.* p. 365.

15.

The decree of Iasus in honour of Τελευτίας Θευδώρου, a Coan, published correctly by Pantelidis (*Bull. Hell.* xi. p. 76).

The forms of the letters are Α Ο Γ Δ, the apices, as is usual, more apparent in the case of Δ than of the other letters.

For Teleutias, see *Hellenic Journal*, viii. p. 112. He may be identified with the person whose epitaph was written by Antipater of Sidon (*Anth. Pal.* vii. 426). Antipater was the contemporary and friend of Meleager, who spent the latter years of his life in Cos. The date to which the inscription must be assigned confirms this identification. Α Θεύδωρος Τελευτία occurs in No. 10 (d, 45).

16.

Platanista collection. Height 26 cm., width 28½ cm. Complete on the right
Published by Pantelidis, *Pandora*, xvii. p. 431, and Sakkelion, *Eph. Arch. Per.*
B. No. 240.

ΛΕΩΞΠΤΟΛΕΜΑΙΟΥΚΑΙΤ
 ΙΤΗΣΑΤΟΔΙΚΑΣΤΑΣΚΑΙΔΙΑΛ
 ΞΔΙΑΚΡΙΜΟΥΝΤΑΣΠΕΡΙΤΩΝΑΜΦ
 ΩΝΣΥΜΒΟΛΑΙΩΝΚΑΙΗΡΟΛΙΞΗΤΩΝ
 5 ΣΤΕΙΛΕΝΑΝΔΡΑΣΚΑΛΟΥΣΚΑΓΑΘΟΥΣ
 ΙΟΜΕΝΟΙΠΡΟΣΗΜΑΣΠΕΡΙΤΕΤΩΝΑΠΟ
 ΩΝΑΜΦΙΞΒΗΤΗΞΕΩΝΚΑΙΤΩΝΑΛΛΩΝ
 ΙΤΩΝΑΥΤΟΙΣΥΠΟΤΗΞΡΟΛΕΩΞ
 ΞΤΟΥΣΤΩΝΔΙΑΦΕΡΟΜΕΝΩΝΑΝΑ
 10 ΪΛΑΚΙΞΕΦΑΥΤΟΥΣΔΙΕΛΥΟΝΣΥΜΦ
 ΛΔΕΔΙΕΚΡΙΝΟΜΜΕΤΑΡΑΣΗΞΔΙΚΑΙ
 ΟΝΟΣΔΕΑΥΤΟΙΣΤΟΥΧΡΟΝΟΥΓΙΝΟΜΕΝΟ
 ΤΩΝΚΡΙΞΕΩΝΚΑΙΒΟΥΛΟΜΕΝΩΝΤΩΝ
 ΪΠΡΟΣΤΑΙΔΙΑΟΔΗΜΟΣ
 15 ΤΟΥΣΜΕΤΑΒΑΚΧΩΝΟΞ
 ΛΕΙΝΑΝΤΑΣΚΑΙΤΑΛΟ
 ΞΞΑΠΑΓΟΝΤΑΣΜΕ
 ΞΘΑΙΝΑΞ · · ΪΞΟΙΔΕΚ/
 ΞΘΑΙΒΟΥΛΟΜΕΝΟΙ
 20 ΔΗΝΕΠΟΙΗΣΑΝ
 ΞΙC Ϊ) Ϊ

[ἐπειδὴ ὁ δεῖνα ἐλθὼν εἰς Κῶ κατὰ τὰ προσταχ-
 θέντα ὑπὸ βασι]λέως Πτολεμαίου καὶ τοῦ δήμ-
 ου ἡ]τήσατο δικαστὰς καὶ διαλ[α-
 κτήρας τοῦ]ς διακρι(ν)οῦντας περὶ τῶν ἀμφ[ι-
 σβητουμένων]ων συμβολαίων, καὶ ἡ πόλις ἡ τῶν
 5 Κῶν ἀπέ]στειλεν ἄνδρας καλοὺς κάγαθούς,
 οἱ παραγεν]όμενοι πρὸς ἡμᾶς περὶ τε τῶν ἀπο-
 γεγραμμένων]ων ἀμφισβητήσεων καὶ τῶν ἄλλων
 τῶν ἐπιτραπέν]των αὐτοῖς ὑπὸ τῆς πόλεως
 τοὺς μὲν πλεί] (σ)τους τῶν διαφερομένων ἀνα-

- 10 καλούμενοι πο]λλάκις ἐφ' αὐτοὺς διέλυνον συμφ-
 ερόντως τοὺς] δὲ διέκρινομ μετὰ πάσης δικαιο-
 σύνης, πλεί]ονος δὲ αὐτοῖς τοῦ χρόνου γινομένο[ν
 διὰ τὸ πλήθος] τῶν κρίσεων, καὶ βουλομένων τῶν δ[ι-
 καστῶν αὐθις ἀναστρέψ]αι πρὸς τὰ ἴδια, ὁ δῆμος
 15 παρεκάλεσε τοὺς δικαστὰς] τοὺς μετὰ Βάκχωνος
 - - - - - αὐτόθι] μέιναντας καὶ τὰ λο-
 ιπὰ - - - - -]ς ἐξα(γ)αγόντας με-
 χρὶ τέλους συμπαραγίγνε]σθαι Ναξ[ί]οις, οἱ δὲ κα-
 - - - - - πείθε]σθαι βουλόμενοι . .
 20 - - - - - πᾶσαν σπου]δὴν ἐποιήσαν[το
 - - - - - Να]ξιο - - - - -

A decree of the Naxians in honour of dicasts sent from Cos.

There is no doubt about the general sense, and some lines can be restored with tolerable certainty. We find here one of the Ptolemies, during the period when Egypt was paramount in the Archipelago, playing the same part as King Antiochus in Asia Minor. (See the similar decrees *B. M.* No. 423, and Lebas-Waddington, *Asie Mineure*, No. 87. See also *B. M.* No. 261.)

Line 17. cf. Polybius, ix. 33, 11 τὴν ἐξαγωγὴν ποιήσασθαι περὶ τῶν ἀμφισβητουμένων, and διεξαγόντων in a Cretan inscription (Hicks, *Greek Hist. Inscr.* No. 172, line 70). I am not sure of ξ at the beginning of this line.

17.

Built into the house of Sherif-Bey. Published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 208, No. 4. The M is somewhat sloped.

Part of an Athenian decree in honour of a Coan whose father's name is Aristandrus. The restoration of lines 8-10, which is in the main certain, is that of the first editors. It is probable that this decree is part of a series in honour of the same person to which the two following also belong. (It is impossible to ascertain now whether they were found together or not, but the circumstances of their being all in Sherif-Bey's possession favours this supposition.) He was evidently a person who had rendered important political services to Athens and other states. The name must be a short one. There is not space for Νικομήδης, which is perhaps suggested by No. 19.

Hauvette-Besnault and Dubois restore the inscription as on the opposite page.

- - - - - ο]ν Θριάσιος εἶπεν, ἐ[πειδὴ ὁ δεῖνα Ἀριστάνδρου Κῶος - - - - -
 - - - - - λέγων καὶ πράτ[των τὰ συμφέροντ]α τῷ δήμῳ - - - - -
 - - - - - κοινῇ καὶ ἰδίᾳ χρή[σιμον αὐτὸν παρέσχεν - - - - -
 - - - - - ντων ὑπὲρ τῆς δημ[οκρατίας - - - - -
 - - - - - νος ἐνδέδεικται δε - - - - -
 - - - - - πό]νηρὸν τετίμηται τ - - - - -
 - - - - - ας τιμῶν καὶ τοὺς α - - - - -
 ἀγαθῇ τύχῃ δεδύχθαι τῇ βουλ[ῇ] τοὺς προέδρους οἱ [ἀν] λάχῃσι προεδρεύειν ἐν τῷ δήμῳ εἰς τὴν ἐπιου-
 σαν ἐκκλησίαν χρηματίσαι π[ερὶ] τούτων, γνώμην [δὲ] ξυμβάλλεσθαι τῆς βουλῆς εἰς τὸν δῆμον, ὅτι
 10 δοκεῖ τῇ βουλῇ ἐπαινέσαι - - - Ἀριστάνδρου Κῶο[ν] εὐνοίας ἔνεκα καὶ φιλοτιμίας τῆς εἰς τὸν δῆμον τὸν
 Ἀθηναίων καὶ στεφανῶσαι αὐτὸν χρυσ[ῷ] στεφάνῳ κ.τ.λ.

18 and 19.

In the same place as the preceding, and published *Ibid.* No. 5. When seen by the French editors, the two fragments were engraved on opposite sides of the same stone. They are now separately built into the wall of the house. Sherif-Bey, by whose enlightened care many documents were thus preserved, is now dead. I presume that he had the marble sawn in half, in order to be able to exhibit both sides. My own copy accords perfectly with that of the first editors. I give it in uncials, to show the correct position of the letters. It exhibits some difference between Nos. 18 and 19 as regards the character of the letters.

18.

ΟΥΚΩΙC ΗΡΚ[ΛΛΟ
ΕΛΛΟΜΕΝΑΞΠΡΟΞΑΝΤΙΓ
ΝΟΙΣΚΑΙΑΝΑΓΡΑΨΑΙΟΠΟΥΚ[Α
Τ]ΑΞΑΠΟΔΙΔΟΝΑΙΤΟΙΣΚΑΛΟ
5 ΚΑΙΧΙΛΙΑΣΤΥΝ
ΝΑ[~] Ι[~] ΑΤΡΙΒΩ.

19.

ΙΕΠΡΕ[Σ
ΗΙ]ΠΟΛΕΙΔΕΔΟΧΘΑΙ
ΕΥΡΟΜΕΝΗΝΕΙΣΤΟΝΔΗΜΟΝ[Ε
ΔΕΤΟΔΕΤΟΥΗΦΙΣΜΑΕΝΣΤΗΛΗΙΛΙ
5 ΟΥΝΑΙΤΟΥΣΤΑΜΙΑΣ ΕΔΟΞΕΤΩΙ
ΑΙΤΗΣΕΙΚΟΝΟΣΤΗΣΝΙΚΟΜΗΔΟΥΣ
~ΕΜΙΣΙΩΝΟΣΕΡΙΣΤΕΦΑΝΗΦΟΡ
Γ]ΡΥΤΑΝΕΥΟΝΤΟΣΑΝΤΙΓΑΤΙ
ΗΡΑΓΑΘΟΣΚΑΙΕΥΝΟΥΣ[Σ
10 ΑΦΕΡΟΝΤΑΤΗΠΟΛΕΙ[Ε
ΟΥΣΙΑΜΠΑΝΤ

Line 3 ad in. E seems certain.

Lines 1-5 of No. 18 contained the whole or nearly the whole of one decree. This decree is certainly Ephesian, and may be partially restored as follows:—

Ἐδοξέν τῇ βουλῇ καὶ τῷ δήμῳ, ὁ δεῖνα εἶπεν· ἐπειδὴ ὁ δεῖνα ----]ου Κῶ[ς ἀν]ήρ καλὸς καὶ ἀγαθὸς ἐστίν ----
 ---- τὰς στ[ελλομένας πρὸς Ἀντίματρον, δεδόχθαι τῇ βουλῇ καὶ
 τῷ δήμῳ δοῖναι ---- πολιτείαν ἐφ' ἧσιν καὶ ὁμοίᾳ αὐτῶ καὶ ἐκδό[ν]οις, καὶ ἀναγράψαι ὅπου καὶ αἱ λοιπαὶ πολιτεῖαι ἀναγε-
 ραμμέναι εἰσίν, ὅπως ἅπαντες εἰδῶσιν, ὅτι ὁ δῆμος ἐπίσταται χάριτας ἀποδιδόναι τοῖς καλ[ο]ῖς καὶ ἀγαθοῖς ἀνδράσιν . . .
 5 ἐπικληρῶσαι δὲ αὐτὸν τοὺς νεωποίας εἰς φυλὴν] καὶ χιλιαστύν.

If we adhere to the model of the Ephesian decrees, no shorter restoration is possible, and this gives nearly 100 letters in a line.

Line 6 contains the commencement of another decree—

---- ἐπειδὴ ὁ δεῖνα Ἀριστάνδρου Κῶ[ιο]ς δι[α]τρέψω[ν] παρὰ ----

The restoration Ἀριστάνδρου suits the space and the observable traces of letters.

No. 19 contains portions of two decrees, both, like the last, of Ionic cities. If it was really engraved on the same stone as No. 18, a complete restoration is of course impossible. I give a few supplements chiefly taken from the first editors.

Decree A, lines 1-6.

----- ἐπρέσ[βευσε -----
 ----- τ]ῇ πόλει· δεδόχθαι [τῇ βουλῇ -----
 ----- ευρομένην εἰς τὸν δῆμον ε[-----
 ἀναγράψαι] δὲ τόδε τὸ ψήφισμα ἐν στήλῃ λι[θίνῃ, καὶ στήσαι - -
 5 τὸ δ' ἀνάλωμα δ]οῦναι τοὺς ταμίας. *Εδοξε τῷ [δῆμῳ· τὰ μὲν ἄλλα
 καθάπερ τῇ βουλῇ, στήσαι δὲ τὴν
 εἰκόνα ἐν δεξι]ᾳ τῆς εἰκόνης τῆς Νικομήδους

Decree B, lines 7-11.

Μηνὸς Ἀρ]τεμισίωνος, ἐπὶ στεφανηφόρ[ου -----
 ----- πρυτανεύοντος Ἀντιπάτ[ρου ----- ἐπειδὴ
 ὁ δεῖνα Κῶος ἀν]ήρ ἀγαθὸς καὶ εὖνους ᾧ[ν διατελεῖ ----- ἀεὶ λέγων
 10 καὶ πράττων τὰ συ]μφέροντα τῇ πόλει ε -----
 ----- παρ]ουσίαμ παντ -----

20.

Fragment, complete at the top with moulding; broken on the left, and chipped on the right. Height of the preserved portion of the inscription, 21 cm.; height of moulding, 13 cm.

ΕΠΔΜΕΙΝΟΝΟΣ
 ΙΘΕΩΡΟΥΣΑΠΕΣΤ-
 ΘΕ·ΚΡΙΤΟΥΚΑΙΑΙ
 ΙΑΓΚΑΙΤΟΝΑ
 5 ΡΙΔΟΣΚΑΙΑ
 ΙΣΑΣΥΛΟΝ/ ΛΟ
 ΙΔΗΜΩΙΔΕ
 ΜΦΟΤΕΡΩΝ
 ΓΑΡΑΒΑΙ
 10 ΣΑΙΙ
 ΟΙΣΕΠ
 -

Line 4. The first letter is I. All the lines are complete at the end except lines 2-5.

Ἐπὶ - - - - -] Ἐπαμείνωνος
 - - - - - ἐπειδὴ Κῶ]ι θεωροῦς ἀπέστ[ε-
 ιλαν - - - - - τὸν δεῖνα] Θεοκρίτου καὶ Α - - -
 - - - - - ἐπαγγέλλοντας τὴν θυσ]ίαγ καὶ τὸν ἀ[γῶνα
 5 - - - - - ὑπὲρ τῆς αὐτῶν πατ]ρίδος καὶ ἀ[ξιούν-
 τας εἶναι τὸ τέμενος - - - - - αὐτο]ῖς ἄσυλον - - -
 - - - - - δεδόχθαι τῶ]ι δῆμῳ δέ-
 χεσθαι μὲν τὴν ἐπαγγελίαν - - - ἀ]μφοτέρων
 - - - - - παραβα[ν-
 10 τ - - - - -]σαι - - -

Fragment of a decree of some city in answer to an embassy of the Coans announcing the foundation of games (?), and demanding a right of asylum. We cannot be at all sure that it relates to the Asclepieia, and the sanctuary of Asclepius. Compare the Chian decree relative to the Σωτήρια (*Bull. Hell.* v. p. 305). I can find no key to the length of the lines, but the general sense is evident.

21.

In a Jew's house; from an impression. The letters are beautifully cut, and well preserved.

ΜΗΝΟΣ ΠΟΣΙΔΕΩ
 ΓΟΡΓΟΥΤΟΥΘΕΟΔΟ
 ΘΕΟΔΟΤΟΣ ΔΗΜΗΤ
 ΑΡΧΟΝΤΩΝ ΓΝΩ
 5 ΑΡΤΕΜΙΔΩΡΟΥ Δ
 ΙΑΤΡΟΚΛΕΟΣ ΑΠΟ
 ΣΑΝΝΑΙΟΥ ΠΑΝΤ
 ΑΡΙΣΤΟΚΡΑΤΕΩ

Μηνὸς Ποσιδεῶ[νος τῇ δέϊνι ἡμέρᾳ·
 Γόργου τοῦ Θεοδό[του πρυτανεύοντος· ?
 Θεόδωτος Δημητ[ρίου ἐγραμμάτενε· ?
 ἀρχόντων γνῶ[μη· τοῦ δέϊνος τοῦ
 5 Ἀρτεμιδώρου, Δ[- - - - - τοῦ
 Ἰατροκλέος, Ἀπο[- - - - - τοῦ
 Σανναίου, Παντ[- - - - - τοῦ
 Ἀριστοκράτεω[s - - - - -

Fragment of a decree of some Ionian city. Lines 5-8 seem to contain only portions of names. The name Σανναῖος is unknown to me, but Σάννος is known at Miletus and elsewhere. The suggested restorations are merely *verbi gratiâ*.

22.

Fragment; the left edge complete.

ATHS MENI
ΛΜΜΑΤΕΥΕ
ΘΕΟΚΛΗΣ/
5 ΣΤΙΝ ΠΕΡΙ
ΙΗ ΠΕΡΙΓ
ΤΗΣ ΕΝΕΚ
Ν Π Ρ Ο
Λ

[- - - - - κρ-
άτης Μενι[- - - - - ὁ δεῖνα ἐγρ-
αμμάτευε [- - - - - ἐπειδὴ
Θεοκλῆς [τοῦ δεινός Κῶος ἀνὴρ καλὸς καὶ ἀγαθὸς ἐ-
5 στιν περὶ [τὸν δῆμον - - - - - κοι-
ν]ῇ περὶ π[άντας - - - - - ἀρε-
τ]ῆς ἕνεκ[α καὶ εὐνοίας - - - - -
ν προ - - - - -

23.

Fragment in a wall, broken on all sides; small apices.

ΝΙΟΣ ΑΥΤΗΝ ΚΑ - - - νος αὐτὴν κα - - -
ΙΔΗΜΟΦΟΙΝΙΑΣ - - - δημοθοινίας - - -
ΕΙΣ ΤΟΛΙΝ - - - εἰς [τὴν] πόλιν - - -

24.

Portion of a stele, broken at the bottom; height 36 cm., width 40 cm. The upper portion is uninscribed; height of inscribed part, 13 cm. The stone is built into the steps of a house in the village of Kermeti (the first house on the right as we approach the village from Cos). The inscription was only partially visible; the exposed part, the right half, is much effaced. I was enabled to take the stone out for a few hours, and examine it. I have no impression.

ΠΟΣΕΙΔΩΝ · ΟΥ
 Ω Ν Ε = = I
 Π Ο Τ N Τ Ω
 Ν Δ Ι Ο Ν Υ Σ Ο Ν Τ Ε Χ Χ Ρ Ε Ι Α Σ
 5 Ε Χ · Ε Ν · Σ Ο Ι Σ Χ Λ Ι Δ Ι Α Τ Ε Λ Ε
 Ε Δ Ο Χ Θ Α Ι Τ Ω Ι Κ Ο Ι Ν Ω Ι Τ Ω Ν Τ Ε Χ Ν Ι Τ Ω Ν Ε Π Α Ι Ν Ε
 Ι Λ Ε Π ' Κ Λ Ε Ν Ο Ξ Υ Δ Ω Ι Ο Ν Κ Α Ι Σ Τ Ε Φ Α Ν Ω
 Α Ι Α Υ Τ Ο Ν Σ Τ Ε Φ Α Ν Ω Ι Τ Ω Ι Ε Κ Τ Ο Υ Ν Ο Μ Ο Υ Α Ρ
 Η Σ Ε Ν Ε Κ Ε Ν Κ Α Ι Ε Υ Ν Ο Ι Α Σ Τ Η Σ Ε Ι Σ Τ Ο Υ Σ Τ Ε Χ Ν Ι Τ Α
 10 Λ Ε Χ Θ Α Ι Δ Ε Σ Β Ε Ω Ν Τ Ω Ν Τ Ε Ι
 Ω Ν Δ Υ Ο Ο Ι Ν Ι Α Γ Ε Ν Ο Μ Ε Ν Ο Ι Ε Ι Σ Κ Ω Τ Ο Τ Ε
 Φ Ι Σ Ι Α Τ Ο Δ Ε Α Ρ Ο Δ Ω Σ Ο Υ Σ Ι Κ Α Ι Π Α Ρ . . . Λ Ε Σ Ο Υ
 Ι Ν Κ Ω Ι Ο · Σ Ο Ν Τ Α Σ · Ι Λ Ο Υ Σ Τ Ω
 Γ Γ Ι

 Ποσειδων[ι]ου -----
 · ω ν ε -----
 · ποτ . . . ν τῷ κοινῷ] τῷ[ν περὶ
 τῶν Διόνυσον τεχν[ιτῶν, ἰδίᾳ τε] χρείας [παρ-
 5 εχθ[μ]εν[ο]ς [τ]οῖς [ἀεὶ ἐντυγ]χά[νουσ]ι διατελε[ί],
 δ]εδόχθαι τῷ κοινῷ τῶν τεχνιτῶν ἐπαινε[σα-
 ι - - - (Θε)υδ[. . ου Κ]ῶν καὶ στεφανῶ[σ-
 αι αὐτὸν στεφάνῳ τῷ ἐκ τοῦ νόμου ἀ]ρετ-
 ῆς ἔνεκεν καὶ εὐνοίας τῆς εἰς τοὺς τεχνίτα[ς· εἰ-
 10 λέχθαι δὲ [καὶ παρε]σβε[ντα]ς [ἐξ αὐτ]ῶν τῶν τε[χνι-
 τ]ῶν δύο, οἵ[τι]ν[ες παρ]αγενόμενοι εἰς Κῶ τό τε
 ψή[φισ(μ)α τόδε ἀποδώσουσι καὶ παρ]ακα[λέσου]σ-
 ιν Κῶσ[υ]ς ὄντας· [φ]ίλους τῷ [κοινῷ - - - - -

A decree of the Dionysian artists in honour of a Coan.

I have not in line 7 restored ἐπαινέσαι Ἐπικλῆν, as it is too much at variance with the traces of letters which I read. I have only introduced such restorations as appear to be certain. The straight stroke at the end of line 10 is probably my own mistake. There must have been at least one more line at the beginning, but nothing can now be read.

25.

Platanista collection. Imperfect below. Height 18 cm., width 29 cm. Very carelessly engraved. Published *Pandora*, xvii. p. 428; xix. p. 42.

ΤΙΒΕΡΙΟΣΚΑΙΣΑΡΘΛ· · · · ΒΑΣ
 ΥΙΟΣΣΕΒΑΣΤΟΣΔΗΛ· · · · · ΗΣΕ
 ΞΟΥΣΙΑ·ΤΟΕΠΤΑΚΑΙ/ · · · · ΟΝΑΥΤ-
 ΚΡΑΤΩΡΤΟΖΚΩΙΩΝΑΡΧ· · · · · ΟΥΛΗΙ
 5 ΜΟΙΧΑΙΡΕΙΝΑΠΟΔΟΝΤΩΝΜΟΙΤΩΝΥ
 ΜΕΤΕΡΩΝΠΡΕΣΒΕΩΝΤΟΤΕΨΗΦΙΣΜ·Υ
 ΜΩΝΚΑΙΑΣΥΠΕΘΕΣΘΕΑΥ·ΟΙΣΠΡΟ
 ΨΕΕΝΤΟΛΑΣΤΗΣΜΕΝΔΙΑΘΕΣΕΩ
 ΜΑΣΤΗΣΠΡΟΣΕΜΑΥΤΟΝΕΠΑΙΝ
 10 ΕΚΓΙΜΗΙΙΔΕΚΑΙΠΡΟΤΕΡΟΝ
 ΤΗΝΥΜΓ

Τιβέριος Καῖσαρ, Θεοῦ Σεβαστοῦ
 υἱός, Σεβαστός, δημ[αρχικ]ῆς ἐ-
 ξουσία[s] τὸ ἐπτακαὶ[δέκατ]ον, αὐτο-
 κράτωρ τὸ ζ', Κόων ἀρχ[ουσι β]ουλῇ [δή-
 5 μφ χαίρειν ἀποδόντων μοι τῶν ὑ-
 μετέρων πρεσβέων τό τε ψήφισμ[α] ὑ-
 μῶν, καὶ ὡς ὑπέθεσθε αὐ[τ]οῖς (π)ρὸ[s] ἐ-
 μὲ ἐντολάς, τῆς μὲν διαθέσεω[s] ὑ-
 μᾶς τῆς πρὸς ἑμαυτὸν ἐπαιν[ῶ·
 10 δι]εκ(ε)ίμην(ν) δὲ καὶ πρότερον [πρὸς
 τε τὴν πόλιν] τὴν ὑμ[ετέραν] - - - -
 - - - - -

Letter of Tiberius to the Coans.

The date is 15 A.D., the year after his accession.

26.

In the same place as No. 5. Height 45 cm., width 40 cm. Line 10 is destroyed by a cross subsequently engraved on the stone. Published by Hauvette-Beaumont and Dubois, *Bull. Hell.* v. No. 23.

ΕΡΟΥΥΗΦΙΣΜΑ
ΛΗΣΙΝΕΘΕΤΟΕΠΙ
ΘΟΜΗΝΕΠΗΡΕΙΑΣ
ΑΥΤΟΝ ΥΤΟΠΕΠΟΙΗΚΕΝΑΙΔΕ
5 ΟΙΝΥΝΕΙΜΕΝΕΠΙΤΟΝΣΕΒΑΣΤΟΝ
ΛΗΣΙΣΓΕΙΝΕΤΑΙΙΠΡΟΙ·ΡΟΝΕΜΕ
ΑΣΑΙΤΗΝΑΙΤΙΑΝΕΙΔΕΕΠΕΜΕΤΟ
ΝΑΞΙΟΧΡΕΩΣΛΑΒΕΙΝΤΟΥΣΑΡ
ΑΣΔΗΝΑΡΙΩΝΔΙΣΧΕΙΛΙΩΝΤ·Ν
10 -ΙΙΙΙ ΙΟΥΗΤΕ·ΕΝΙΙΙΕ·Ο·Σ
ΜΑΔΙΑΤΟΥΣΦΥΓΟΔ·ΚΟΥΝΤΑΣ
ΕΠΡΟΣΤΑΥΤΑΜΗΓ

An impression of this fragment was forwarded, through Mr. Ramsay, to Professor Mommsen, who at once recognized its important bearing upon the right of appeal, and has most kindly communicated to the editors his views respecting it. He has made it the subject of a paper in the *Zeitschrift der Savigny-Stiftung für Rechtsgeschichte*, 1890. The following is Professor Mommsen's restoration of the text:—

φανερὸν δ' ἐκ τοῦ ὑμετέρου ψηφίσματος,
ὅτι ὁ δεῖνα τὴν ἑκκλησίαν ἐθετο ἐπὶ
τὸν δεῖνα, εἰ καὶ ἡσθόμην ἐπηρείας
χάριν] αὐτὸν [τοιοῦτο πεποιηκέναι. Δε-
5 ἦσει τ]οίνυν, εἰ μὲν ἐπὶ τὸν Σεβαστὸν
ἢ ἑκκλησίαις γέινεται, πρότ[ε]ρον ἐμὲ
ἐξετάσαι τὴν αἰτίαν, εἰ δὲ ἐπ' ἐμέ, τὸ
παρὸν ἀξιοχρεῶς λαβεῖν τοὺς ἀρ-
χοντ]ας δειναρίων δισχειλίων π[ε]ν-
10 τακοσίων κατὰ τὸ προτεθὲν ὑπ' ἐ[μ]οῦ δι-
άταγμα διὰ τοὺς φυγοδικοῦντας
... s πρὸς ταῦτα μὴ γ - - - - -
- - - - -

The substance of Professor Mommsen's Commentary is as follows :—

'The fragment is, no doubt, part of a letter of the proconsul of the province of Asia to the *libera civitas* of Cos. It relates apparently to an appeal, of which the proconsul disapproves; ἐπηρείας [χάριν] can only mean *injuria, non juste*. The appellant, the αὐτός of line 4, must be the representative of the civic authorities, their ἐκδικος or σύνδικος, for (1) the proconsul is informed of the appeal by a decree of the Coans, and (2) the archons have to guarantee the sum forfeited in the event of its failure. [Were it admissible to take ἀξιώχρεως as a substantive, and translate "The archons must take sureties to the amount of 2500 denarii," the matter would be much simplified. In that case the action would be one between two private persons before the civic tribunal: the proconsul instructs the court to demand sureties. But such a use of ἀξιώχρεως is impossible. The following remarks are equally applicable on this assumption.] We cannot tell what was the object of the suit, or why the governor objects to the appeal at this early stage. The appeal had merely been lodged; the two alternatives open to the appellant were those exhibited in Hadrian's order respecting the recovery of oil-dues by the *libera civitas* of Athens (*C. I. A.* iii. 38): the suit is decided either by the Boule alone, or by the Boule and Demos; the appeal is either to the emperor or to the proconsul (ἐὰν δὲ ἐκκαλέσῃται τις ἢ ἐμὲ ἢ τὸν ἀνθύπατον, χειροτονεῖτω σύνδικους ὁ δῆμος). In the first case the governor reserves the right of deciding, after enquiry, whether he shall forward the appeal or not. In the second case, he demands that before any further steps are taken, the archons shall be made responsible for the sum due in case of the appeal being dismissed, and that they shall therefore guarantee this sum, as is prescribed in the proconsul's edict already issued on account of (διὰ) vexatious appellants: for this must be the meaning. This answers to the general procedure described by Paulus, *Sent.* 5. 33: the sum may be deposited, but a guarantee is, as a rule, sufficient. The designation of defeat on appeal by the word φνυγοδικεῖν is appropriate, in so far as the sum deposited or guaranteed is regarded as escheated if the reasons justifying the appeal are insufficient or nil. In the same sense Diocletian (*Cod. Just.* 7. 62. 6, 6) calls these recognizances *Cautiones de exercenda provocatione*, and the *moratoria cautiones* (Paulus, *Sent.* 5. 35. 2) may be nothing but special clauses expressly directed against the abuse of appeal. This document therefore is worth the careful attention of students of procedure.

'But it also bears on political jurisprudence. To begin with, the

position to be assigned to *liberae civitates* is affected by the fact that from Athens and from Cos appeals may be made not only to the emperor, but even to the proconsul, although the Emperor Trajan does not assume the right of annulling by powers legally confided to him a decree of the *libera civitas* Amisus (*Staatsrecht*, iii. 688). Not less remarkable is the inference rightly drawn by Ramsay from this inscription, that the proconsul was authorized, but not bound, to give effect to an appeal to the emperor or to any other demand for the emperor's interference coming from his province. I had formerly assumed this in the case of subject communities (*Staatsrecht*, iii. 742); here the same rule is found to apply to the free communities also. It is evident, on the other hand, that the refusal of such a request by the governor might be misconstrued.'

To these masterly comments of Professor Mommsen upon the general bearing of the document, it is superfluous to add anything. A word or two will, however, be desirable respecting the text. A careful inspection of the impression proves the reading in line 9 to be certainly ΑΣΔΗΝ, not ΑΣΔΕΙΝ: we are thus relieved of the strange form *δειναπλών*. In line 4 there is hardly room for the restoration [τοις]δτο. In line 8 Mr. Paton notes, in his copy from the original stone, that after ΑΡ at the end there is an illegible letter, and he fancies it to be a second P. He suggests ἀρ[αβῶν]as, of which more anon. At the end of line 10 Professor Mommsen notes: 'ΥΠΕΙ·Ο·Ζ Kaibel from the squeeze; the last sign looks quite different from the rest of the writing, and is probably not a letter at all.' Mr. Paton, however, and I feel pretty sure of Σ, which is formed in this document with long intersecting tongue-strokes, one of which only is visible in the impression in this particular letter. In view of these differences of reading, I venture to propose a slightly different restoration of the document.

The explanation given by Professor Mommsen of *φυγοδικεῖν* is at once ingenious and satisfactory. His account of *ἐπηρείας* [χάριν] and of *ἀξιώχρεως* followed by a genitive is perhaps less convincing. It is clear that this is the answer of the proconsul to the authorities of Cos, who had forwarded to him their *ψήφισμα* (line 1); but it does not follow that we need restore ἄρ[χοντ]as at the end of line 8. Mr. Paton's suggestion ἀρ[αβῶν]as in the sense of 'securities' yields a better sense, going well with *ἀξιώχρεως* and explaining the genitive *δυναπλών*. If we no longer restore ἄρ[χοντ]as, we are free to conjecture at our pleasure who were the parties to the suit which gave rise to the appeal. I venture to suggest that the appellant was a man against whom the authorities of Cos had some claim, or who had been con-

demned by the native courts. From these he appeals to the emperor (line 3). Upon this the authorities of Cos pass a psephisma on the subject, and communicate it to the proconsul: their messengers doubtless informed him of the strength of their case, and complained that the appeal was a merely vexatious one, intended only to secure delay and defeat justice. The proconsul replies that the appeal was made evidently 'out of bravado,' ἐπηρείας [χάριν] = *per contumeliam*. He therefore reassures them by asserting his own rights in the matter. The appeal, if the appellant really wishes to carry it to Rome, must first come before the proconsul's notice. He claims a discretionary power to send or not to send it on to Caesar. Also, if the appellant, upon consideration, is content to carry his appeal before the proconsul, he must first give security for the usual *cautiones*. The letter might be turned into Latin somewhat as follows: [*Certior equidem factus*] *decreto vestro* [*nescio quem*] *appellationem fecisse ad* [*Augustum satis*] *intellexi contumeliae* [*causa*] *eum id ita fecisse. Necesse autem, siquidem ad Augustum appellatio fit, prius a me causam cognosci; sin ad me, in praesentiam satis accipere cautiones denariorum MMD secundum constitutionem a me prolatam propter eos qui temere appellant. Quod si ad haec minus . . .*

The text would run thus:—

5 πυθόμενος ἐκ τοῦ ὑμετ]έρου ψηφίσμα-
 τος ὅτι ὁ δεῖνα τὴν ἐκκ]λησιν ἔθετο ἐπὶ
 τὸν Σεβαστόν, ἰκανῶς ἤσ]θόμην ἐπηρείας
 χάρι]ν αὐτὸν [το]ῦτο πεποιηκέναι· δέ-
 10 ον τ]οίνυν, εἰ μὲν ἐπὶ τὸν Σεβαστόν
 ἢ ἐκ]κλησις γέινεται, πρότ[ε]ρον ἐμὲ
 ἐξετ]άσαι τὴν αἰτίαν·—εἰ δὲ ἐπ' ἐμέ, τὸ
 παρδ]ν ἀξιόχρεως λαβε[ῖ]ν τοὺς ἀρ[ρ]-
 αβῶν]ας δηναρίων διοχειλίων πεν-
 τακο[σίων] [κατὰ] τὸ προτε[θ]έν ὑπ' ἐ[μ]ο[ῦ] σ[ύν]-
 ταγ]μα διὰ τοὺς φυγοδ[ι]κοῦντας.
 'Εὰν δ]ὲ πρὸς ταῦτα μὴ γ - - -

III.

ORDINANCES RELATING TO WORSHIP AND RITUAL, AND CALENDARS.

27.

LARGE marble built into the house of the late Sherif-Bey. Width at top 35½ cm., at bottom 38 cm. The upper portion imperfectly published by Dubois, *Bull. Hell.* vii. p. 478, No. 1 = *De Co Insula*, No. 37. All the centre of the stone is much corroded, and scarcely anything is visible on the impression. I have consulted the original repeatedly, and with care. The traces of letters in the centre of lines 1-30 are often sufficient to verify conjectures, but it is difficult to be sure of single letters where whole words cannot be read. I have printed in the uncial text the most doubtful letters in broken lines, but no doubt some of the others also are wrong. Towards the end the lines are much more closely written than at the beginning, with at least forty letters to one line instead of about thirty-five.

ΑΡΧΟΥΝ Η·ΣΒΑΤΡΟΜΙΟΥ
 ΔΕΚΑΤΑΛΓ ΞΣΥΝΕΓΡΑΨΑΝ
 ΤΑΓΟ[Σ]ΝΙΚΑΝ Υ/ ΙΙΣΙΣΕΤΤΙΙ
 ΓΡΟΥ...ΤΔΛΛ ΟΥΕΥ/ ΓΟΣΕΥΚΑΡ
 5 ΤΟΥΦΟ.....ΕΥΔΑ·Ο.....ΜΜΑΤΕΥ
 ΕΥΑΡΑΤΟΣΔΙΟΚΛΕΥΣΤΟΙ·Α·Α·ΠΟΔΟΣΘΩ
 ΤΑΝΙΕΡΩΣΥΝΑΝΤΟΥΔΙΟΝΥΣ·ΟΥ·ΥΛΛΟΦΟΡΟ
 ΜΗΝΟΣΒΑΤΡΟΜΙΟΥΕΚΚΑΙΔΕΚΑΤΑΙΑΔΕΠΤΡΙΑΜΕΝΑ
 ΕΣΤΩΙΥΓΙΗΣΚΑΙΟΛ·ΚΛΑ·ΑΙ·ΗΝΕΩΤΕΡΑ
 10 ΕΤΩΝΔΕΚΑΙΕΡΑΣ·ΑΙΔΕ·ΙΟΥΚΑΤΑΒΟΛΑΣ
 ΔΕΠΤΟΙΗΣΕΤΑΙΤΟΥΕΥ·ΕΜΑΤΟΣ·ΥΟΤΑΝΜΕΝ
 ΠΡΑΤΑΝΕΝΜΗΝΙΒΑΤΡΟ·Ω·ΠΙΤΟΥΕΝ·
 ΤΩΤΟΣΜΟΝΑΡΧΟΥΜΕΧΡΙΤΑΣΤΡΙΑΚΑΔΟΣΤΑ·

- ΔΕΔΕΥΤΕΡΑΝΜΕΧΡΙΤΑΣ· ΣΤΑΙΣΚΑΙΔΕΚΑΤ·
 15 ΤΟΥΓΕΡΑΣΤΙΟΥΜΗΝΟΣ· ΕΠΙΤΟΥΕΝΕΣΤΩΤΟΣ
 ΜΟΝΑΡΧΟΥΕΠΙΤΕΤ· ···· ΣΤΑΙΖΑΜΙΑΣΑ[Ι]
 ΑΜΗΚΑΤΑΒΑΛΛΗΤΑΗΚΑΤΑ· ΑΝ· ΤΩΙ·ΡΟΝΩΙ
 ΤΩΙΓΕΓΡΑΜΜΕΝΩΙΑΤ· ···· Α·Τ·Ζ· ···· ΑΝΤΟΙ
 ΠΡΟΣΤΑΤΑΙΚΑΙΤΟΙΤΑΜΙΑΙ· / ···· ΑΝΤΑΞΑ·
 20 ΙΑΙΔΙΠΛΑΣΙΑΝΤΑΝΔΕΙΕΡΕΙΑΝ· ···· ΞΙΑΠΟ·
 ΤΟΔΑΝΑΛΩΜΑΤΕΛΕΣΑ· ···· ΟΠΩΣΔ
 ΤΕΛΕΣΘΗΙΑΙΕΡΕΙΑ· ΤΑΤΑΝΟΜΙΖ· ΜΕΝΑΤΟΙΠΩΛ
 ΤΑΙΑΠΟΜΙΣΘΩΣΑΝΤΩ ΤΕ· ···· ΙΔΕΤΑΙΙΕΡΕΙΑΙΥΦΙΕ
 ΕΙΑΝΑΠΟΔΕΙΞΑΙΠΟΛΙΤ· ···· ΕΣΤΩΙΔΕΑΛΛΑ
 25 ΕΡΑΣΘΑΙΜΗΔΕΤΕΛ· ···· ΩΙΔΙΟΝΥΣΩΙ
 ΤΑΝΗΑΝΚΑΙΕ ···· ΖΤ· Δ· ΜΟ
 ΑΙΔΕΤΙΣΚΑΠΤΑΡΑ ···· [Ι]ΕΞΕΣΤΩ
 ΩΙΚΥΡΙΩΙΤΑΣΙΕΡΕΙ ···· ΝΤΩΙ·ΡΗΖ·
 ΙΕΣΑΓΓΕΛΛΕΙΝΕΣΤΑΝ· ···· Α· ···· ΤΑΝΤΕΛ· ΣΑΝΙ
 30 ΔΙΚΕΥΣΑΝΤΑ[Ε ···· ΤΑΓ Α·ΟΥ
 ΙΔΙΚΕΙΝΤΕΛΕΥΣΑ ···· ΣΑΤ
 <ΦΤΟΥΤΟΔΕ· ···· Υ ΜΕ ···· ΓΑΝΟΙ
 ΙΑΝΤΟΣΤΟΔΕΛΜ ···· ΑΝΟΦ
 ΛΟΥΣΑΝΤΟΙΤ· ΙΑ ···· Α ΕΝ
 35 ΙΗΑΠΟ· Α ···· ΕΙ
 ΕΝΕΧΟΥΜΑΤ ···· Α··ΙΕ/
 ΤΟΝΔΙΟΝΥ ···· Α
 ΑΠΟΛΙΣΤ ···· ΞΩ
 ΚΤΑΙΑΠ ···· ΛΕΚ/
 40 ΤΑ· ΑΓΗΙΤ ····
 ΞΕΣΤΩΙΑΥ· Α ···· ΑΝ· Σ
 ΠΑΡΧΕ ···· Ι
 ΠΡΟΤΕΡΑΣ ····
 ΤΩΙΕ ····
 45 Μ ···· ΜΕΝ
 ΔΕ ····
 ΙΔΕΤΑΙ ····
 ΧΡΗΖΗΙΥΤ ····
 ΤΑΙΙΕΡΑ ····
 50 ΣΑΥ ····

| | | | |
|----|--------------------------------|--|----------|
| | ΩΙΤ | | |
| | ΟΣ | | |
| | Π·ΑΙΣΑΡΗ | | |
| | ΣΙΑΠ·Α- | | |
| 55 | ΣΙΑ | | ΝΓΕΓΓ |
| | ΛΕΚΑΙΤΗ | | ΝΑΣ |
| | ΑΙ | | ΕΙΣΑ |
| | Λ C ΙΤΩ | | ΗΜΙΣΣΩ |
| | ΤΑΝΛ·ΤΕΛΡ | | ΕΣΤΡΑΣ· |
| 60 | ΕΡΕΙΑΙΔΕΤΑΔΕ | | ΙΣΤΕΛΕΖΟ |
| | ΝΑΙΣΤΑΝΤΑΓΓΑΡΕ | | ΝΤΩΙΘΥ |
| | ΛΟΦΟΡΩΔΙΟΥΝΥΣΩ | | ΤΩΝΜΕΝΜ |
| | Λ·ΖΝΙΕΡΕΙΩΝΚΑΙ | | ΤΡΙΩC |
| | ΙΕ·ΕΙΩΝΚΕΦΑΛΑΝ·.....ΑΙΔΡΑΧΜΑΣΕ | | |
| 65 | ΑΙΩ·ΚΑΤΙΣΤΑ | | ΩΘCΩΓΑ |
| | ΙΕΡΕ ΤΑΙΔΕ | | ΡΑΠΤΑΥΤΑ |
| | ΤΑΕΣΤΩΕΠΙΔΕΤC | | ΙΝΓΑΤΑΙC |
| | ΦΙΕΡΕΙΑΑΝΚΑ | | ΟΔΕ |
| | ΝΙΕΡΩΣΥΝΑΝΕ | | ΠΟΥ |
| 70 | ΑΥΤΟΝΕΣΕΠΙΣΚΕ | | ΚΑ |
| | ΕΚΑΜΗΚΑΤΑΒΑ | | ΙC |
| | C·ΑΝΤΩΑΝΑ | | - |
| | ΑΘΕ·ΕΝΕ | | |
| | ΤΕΛΕΤΑ | | |

The M is usually thus, but sometimes a little sloped. The number of letters missing in line 64 is calculated from measurements made on the stone.

Ἐπὶ μὲν]άρχου Ν[· μ]η[νδ]ς Βατρομίου [ἐ-
 κκαὶ]δεκάτα(ι)· [- - - -] συνέγραψαν
 στρα]ταγὸς Νίκαν[δρος ο]ν, (Ἄγνη)σις Ἐπι[κ-
 ο]ύρου, δᾶ[μος]ον, Εὐ[άρατ]ος Εὐκάρ-
 5 που, Φο[ρμίων] Εὐδά[μ]ο[ν], οἷς ἐγγρα]μμάτευ[εν
 Εὐάρατος Διοκλεῦς. Τοὶ [τ]α[μί]α[ι ἅ]ποδόσθω[ν
 τὰν ἱερῶσύναν τοῦ Διονύσου τ]οῦ [Θ]υλλοφόρου
 μὲνδς Βατρομίου ἐκκαὶδεκάτῃ· ἃ δὲ πριαμένα
 ἔστω ὑγίης καὶ ὀλ[ό]κλη[ρος κ]αὶ [μ]ὴ νεωτέρα
 10 ἐτῶν δέκα· ἱεράσ[ετ]αι δὲ [διὰ β]ίου· καταβολὰς

- δέ ποιησε(ι)ται τοῦ εὐ[ρ]έματος [δ]ύο, τὰν μὲν
 πράταν ἐν μηνὶ Βατρο[μί]ω[ι τῷ ἐ]πὶ τοῦ ἐν[εσ-
 τῶτος μονάρχου μεχρὶ τῆς τριακάδος, τὰ[ν
 δὲ δευτέραν μεχρὶ τῆς [τε]σ[σ]α[ρε]σκαιδεκάτ[ας
 15 τοῦ Γεραστίου μηνὸς [τοῦ] ἐπὶ τοῦ ἐνεστῶτος
 μονάρχου· ἐπὶ - - - - - στα ξαμίας αἶ
 κ]α μὴ καταβάλλῃ τὰν κατα[βολ]ὰν [ἐν] τῷ [χ]ρόνῳ
 τῷ γεγραμμένῳ - - - - - τοῖ
 προστάται καὶ τοὶ ταμίαι - - - - - τάξα[ι
 20 κ]αὶ διπλασίαν· τὰν δὲ ἱέρειαν [τελεσσε]ῖ ἡ π[ρ]ῶτις,
 τὸ δ' ἀνάλωμα τελεσά[ντω τοὶ ταμίαι·] ὅπως δ[ὲ
 τελεσθῇ ἡ ἱέρεια [κα]τὰ τὰ νομίζ[ό]μενα τοὶ πωλ[η-
 ται ἀπομισθωσάντων [ἐξ]έ[στω] δὲ τῇ ἱερείᾳ ὑφίε[ρ-
 εἰαν ἀποδείξαι πολίτ[ιν· μὴ ἐξ]έστω δὲ ἄλλα[ν ἱ-
 25 ἐρᾶσθαι μὴδὲ τελ[εῖσθαι ἱέρειαν τ]ῇ Διονύσῳ
 π[ρ]ῶτῃ ἢ ἄν κα ἱε[ρ] - - - - -
 αἱ δὲ τίς κα παρα[· τὰν ἱέρειαν] ἐξέστω [τ-
 ῶ κυρίῳ τῆς ἱερεί[ας, αἱ δὲ μή, ἄλλῳ] τῷ [χ]ρήζ[ον-
 τ]ι ἐσαγγέλλειν ἐς τὰν [βου]λ[ὰν τὸν] τὰν τελ[εῖ]σαν . . .
 30 ἀδικεύσαντα. - - - - -
 ἀδικεῖν τελευσά[ν - - - - - ἀποτει]σάτ[ω.
 (δραχμὰς) φ. τοῦτο δὲ - - - - -

Up to this the general sense of this interesting document can be recovered. It contains directions for the sale of the priesthood of Dionysus Θυλλοφόρος, and for the consecration of the priestess. Not many similar documents from other parts of the Greek world are preserved. The two most instructive examples (from Chalcedon and Halicarnassus) are given in Dittenberger's *Sylloge*, Nos. 369, 371. The first has many analogies with this inscription. The latter half, now practically lost to us, related, in part at least, to the duties and perquisites of the priestess. I have not introduced into the text any restorations but those which the spaces and traces of letters render quite probable.

Line 2. There is certainly no *l* after ΚΑΤΑ, but the *iota mutum* is omitted elsewhere in this inscription. The next letter is Λ not Α.

Line 3. ΟΣΝ. Dubois. There is space for Σ, but I could not read it. We cannot restore συνέγραψαν στραταγοί, for there were only three 'generals' at Cos, and here we have five names. No restoration

of line 2, which gave the name of the board, can be attempted. The president was a *στραταγός*, and there were four other members, and a secretary. It is possible that the board consisted of members of one tribe only, and that the *στραταγός* of this tribe acted as president. In the case of another priesthood (No. 32) all the *στραταγοί* acted as salesmen. The actual sale is here ordered to be effected by the *ταμίαι*. At the end of this line ΕΠΙΙ is very doubtful: it is my original reading, and the impression seems to confirm it, but on another occasion I read on the stone ΙΣ·ΤΑΙ.

Line 4 ad in. Possibly Ο instead of Ι. 'Επικούρου is exceedingly doubtful.

Line 8. Ουλλοφόρον is confirmed by line 61, where the name recurs. It is probably derived from *θύλλα· κλάδους ἢ φύλλα* (Hesych.). Cp. Dionysus Skyllites (No. 37). For the lines which follow, cp. the analogous document from Chalcedon (Dittenberger, *Sylloge*, 369)—*ὠρείσθω ὅς κα ἡ ὀλόκλαρος—ἐξέστω δὲ καὶ παιδὶ ὠνεῖσθαι*. In No. 30 fourteen seems to be fixed as the limit of age in the case of a priest¹.

Line 11. τοῦ εὐρέματος. Cp. No. 29, line 16. εὔρεμα means the sum which the priesthood fetches. The sum is here paid in two instalments, as in the Chalcedonian inscription, while in No. 29 we have at least three instalments. At Chalcedon the instalments are monthly, here possibly fortnightly. Ibid. ΠΟΙΗΣΕΙΤΑ Dubois.

Lines 16–20 deal with the fines to be exacted if the instalments are not paid punctually. The letters in the middle of the lines are so doubtful, that I have not ventured upon any restoration. Only line 17 seems fairly certain. I do not think it likely that ΔΕ is missing at the end of line 16, as it would make the line somewhat longer than others near it: ἐπιτετ - - - στα ζαμίας αἱ κα μὴ καταβάλη κ.τ.λ., is then one sentence. We may with probability restore ἐκά]στα i. e. ἐκάστα καταβολῇ. An indication of the amount of the fine is required; this was probably expressed in numerals. We thus arrive at some such restoration as the following; ἐπιτετ[άχθαι δὲ δ(ραχμὰς) . . ἐκά]στα ζαμίας, αἱ [κ]α μὴ καταβάλη τὰν κατα[βολ]ὰν [ἐν] τῇ [χ]ρόνῳ τῇ γεγραμμένῳ. At the end of line 19 ΤΑΞΑ is probably right. I tried without success to find traces of ΠΡΑΞΑ on the stone. After ΑΞΑ there is perhaps a perpendicular stroke, certainly not Σ. The letter at the beginning of line 20 is probably Κ; I noted on my last examination of the stone that Ο was possible, but the impression does not confirm this. On the whole, the evidence is against τάξασθαι or πράξασθαι, and in favour of τάξαι καί. If this is right, then a separate clause begins

¹ For the age ten, cp. Harpocrat. s. v. δεκατεύειν.

after ταμίαι. We may restore in lines 18, 19 εἰσπραξ[ί]ν[τω] [ταύτ]αν τοῖ προστάται καὶ τοῖ ταμίαι, or something similar. If the sense of the last clause is that, in addition to the fine, the price is to be doubled in case of delay —τᾶν δὲ τιμ[ὴν] τάξα[ι] καὶ διπλασίαν—, the καί would be explained, but the word τάξαί would not be appropriate. If, on the other hand, the meaning is that under certain circumstances the fine is to be doubled —μὴ ἀποδούσα δὲ] τάξα[ι] καὶ διπλασίαν—, the καί is not required.

Line 20. At Chalcedon the priest is to bear the expenses of his own induction. Here they fall upon the city: the πωληταί are to invite contracts for the expenses of the ceremony.

Line 23: the ὑφιέρεια is mentioned again in line 68.

After line 32 any consecutive restoration is impossible; a few words only can be recovered.

Lines 33, 34: τ[ὸν] δ[ὲ] λοῦσαν τοῖ τ[αμ]ία[ι] - - -

Line 36: ἐχθύματ[α] - - -

Line 37: τὸν Διόνυ[σον] - - -

Line 38: ἡ πόλις - - -

Line 41: ἐ]ξέστ[ω] αὐ[τῶν] - - -

Line 59 ad fin.: τέλ[ος] εστ[ρα] ? σ - -

Lines 60, 61: τα[ῖς] τελε[σί]σ[ι] [μὲ]ναις πάντα παρε[χ] - - -

Lines 61, 62: τῶ Θυ[λ]οφόρω(ι) Διονύσω(ι) - - -

Lines 62, 63: τῶν μὲν μ[ε]ν[τ] (ἀ)[λ]ων ἱερέων καὶ - - -

Line 64: ἱε[ρ]είων κεφαλὰν [.....] καὶ δραχμὰς ἐ[κατὸν] - - -

Line 65: α(τ)ω αἱ κά τις πα[ρ] - - - - - τ[ὸν] (ι) θεῶ(ι) - - -

Lines 68, 69: ὑ[φ]ιέρειαν κα - - - - - ὁ δὲ [πριάμενος | τὰν] ἱερωσύναν ε -

Line 71: αὶ δ[ὲ] κα μὴ καταβά[λ]η - - -

Line 73: - α θέ[μ]εν ἐ[σ] - - -

28.

Church of Haghia-Marina. Broken on all sides. Letters similar to those of No. 27.

A

. 1

ΑΙΑΙΤΡΟΔΙΑΙΡ

ΠΡΟΣΤΑΤΑΙΣΕΞΤΑΝΕΠΙΤΑΙΓ

ΣΥΝΑΣΘΥΣΙΑΝΛΤΝΑΚΟΡΟΝΛ

5

ΓΩΙΟΤΡΙΑΜΕΝΟΣΤΑΝΙΕΡΩΣΥΝΑΝC

ΗΛΗΤΑΙΤΟΝΔΕΙΕΡΗΤΕΛΕΣΑΤΩΑΠΟ

ΟΜΙΖΟΜΕΝΑΤΟΙΔΕΓΩΛΗΤΑΙΜΙΣΘC

Τ/ΝΟΜΙΖΟΜΕΝΑΤ Γ I

ΤΟΑΙ/

Lines 6, 7 must be restored τὸν δὲ ἱερῇ τέλεσάτω ἃ πό[λις κατὰ τὰ ν]ομιζόμενα. This, it will be found, gives thirty-seven letters in one line, about the same number that we have in No. 27. This, taken together with the exact similarity of the characters, and the subject-matter, would seem to show that the two documents belong to a series. Knowing the number of letters in each line, we may restore this fragment somewhat as follows :—

----- προδια(γ)ρ[αψάντω
τοῖς π]ροστάταις ἐς τὰν ἐπὶ τῇ [τελετῇ τῆς
ἱερ]ωσύνας θυσίαν Ζτ̄· νακόρον δ[ὲ ἀποδειξάτω
5 αὐτ]ῷ ὁ πριάμενος τὰν ἱερωσύναν ε[γ κα τῶν ἀστῶν
δ]ήληται· τὸν δὲ ἱερῇ (τ)ελεσάτω ἃ πό[λις κατὰ τὰ ν-
ομιζόμενα· τοὶ δὲ πωληταὶ μισθω[σάντω τέλεστ-
ρα] τ(ὰ) νομιζόμενα -----

The νακόρος corresponds to the ὑφίερεια of No. 27. This is one of the rare allusions to any religious ceremony on the appointment of a priest or priestess : see Schömann, *Gr. Alterthümer*, ii. p. 412.

I take the word τέλεστρα from an unpublished inscription of Amorgos : cp. No. 27, line 59.

29.

Platanista collection. Fragment, broken on all sides ; height 20 cm. Published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 222, No. 11.

ΟΔΕΙΚ

ΣΚΑΘΙΖΟΝΤΕΣ·

ΝΠΕΝΤΗΚΟΝΤΑΚΑΙ·

ΘΥΕΤΩΚΑΙΤΩΝΕΛΕΥΘΕ

5 ΚΑΙΤΟΙΤΑΜΙΑΙΚΑΙΔΕΛΤΟ

ΠΕΛΕΥΘΕΡΩΣΙΝΜΗΔΕΠΟΙΙ

ΑΣΑΠΟΛΥΤΡΩΣΙΟΣΑΙΚΑΜΗΟΙΕΡ

ΥΣΙΑΝΕΠΙΤΕΤΕΛΕΣΘΑΙΗΟΦΕΙΛΣ

ΙΕΡΑΣΑΔΡΑΣΤΕΙΑΣΚΑΙΝΕΜΕΣΙΟ

10 ΛΙΤΟΝΙΕΡΗΚΑΤΑΤΑΝΟΜΙΖΟΜΕ

ΤΑΣΚΕΥΑΣΑΙΚΑΙΑΝΑΓΡΑΨΑ

ΤΟΝΑΠΟΔΕΙΧΘΗΣΟΜΕΝΟΝ

ΤΑΝΤΕΛΕΤΑΝΤΟΥΙΕΡΕΩ

ΑΓΓΡΑΦΑΣΤΟΙΤΑΜΙΑΙΕ
 15 ΛΑΣΔΑΠΝΑΣΟΔΕ
 ΙΤΟΥΕΥΡΕΜΑΤΟΣΓ
 ΑΛΣΕΙΩΙΤΩΙΕ
 ΗΝΙΒΑΔΡΟ
 ΗΝΙΠΑΙ

The letters have slight apices.

With line 14, which is separated from line 13 by a somewhat broader interval than usual, a fresh paragraph begins.

- - - - - ἀπ]οδείκ[νυσθαι· θυόντω δὲ καὶ τοὶ
 τοὺς δούλου]ς καθίζοντες [ἕκαστος αὐτῶν ἱερεῖον
 ἀπὸ δραχμᾶ]ν πεντήκοντα καὶ [ἱερὰ ἐπὶ τούτῳ· παρα-
 πλησίως δὲ] θυέτω καὶ τῶν ἐλευθε[ρουμένων ἕκαστος·
 5 - - - - δὲ] καὶ τοὶ ταμίαι καὶ δέλτο[ν δόντω τοῖς ποι-
 οῦσι τὰν ἀ]πελευθέρωσιν, μὴδὲ ποι[εύντω τὰν ἀναγρ-
 αφὰν τ]ᾶς ἀπολυτρώσιος αἷ κα μὴ ὁ ἱερ[εὺς ἀπαγγεί-
 λῃ τὰν θ]υσίαν ἐπιτετελέσθαι, ἢ ὀφειλῶ[ντω - - - -
 δραχμὰς] ἱερὰς Ἀδραστείας καὶ Νεμέσιω[ς· τὰν δὲ πό-
 10 λιν τελέσ]αι τὸν ἱερῇ κατὰ τὰ νομιζόμε[να· στάλαν
 δὲ λιθίναν κα]τασκευάζαι καὶ ἀναγράψα[ι τὰ συγγεγ-
 ραμμένα πάντα] τὸν ἀποδειχθ[ησόμενον [- - - - -
 - - - - - ἐπὶ] τὰν τελετὰν τοῦ ἱερέω[ς.
 τὸ δ' ἀνάλωμα τᾶς ἀν]αγραφᾶς τοὶ ταμίαι(ε[· καὶ
 15 λογισάσθω μετὰ τᾶς ἄλ]λας δαπάνας· ὁ δὲ [πριάμενος
 καταβολὰς ποιησεῖτα]ι τοῦ εὐρέματος [πέντε? τὰν μὲν
 πράταν ἐν τῷ μηνὶ τῷ] Ἀλσειῷ τῷ ἑ[πὶ τοῦ ἐνεστῶτος
 μονάρχου ἐμ μ]ηνὶ Βαδρο[μίῳ - - - - -
 - - - - - ἐμ μ]ηνὶ Πα[νάμῳ - - - - -

Fragment relating, like the preceding, to the sale of a priesthood.

The restorations are based upon lines 15, 16, but we might equally well have ὁ δὲ ἱερεὺς, or ὁ δὲ πριάμενος τὸν ἱερῶσύναν. A restoration of lines 8, 9 with, say, πεντακοσίας δραχμὰς, coincides with the number of letters which I give. It will be found that in no case can we restore the last lines strictly in accordance with No. 27. We do not know in how many instalments the price is to be paid. The letter after ΟΣ in line 16 looks like Γ or Ε; I do not think it can be Τ (τρεῖς). If the lines have the length which I give them—about forty letters—there is

not room in line 18 for τὰν δὲ δευτέραν. A possible restoration of lines 18, 19 would be ἄλλαν δὲ ἐμ μ]ηνὶ Βαδρο[μῖφ τῷ ἐπὶ τοῦ νέ|ου μονάρχου, ἄλλαν δὲ ἐμ μ]ηνὶ Πα[νάμφ.

30.

Now at Symi. Height 28 cm., width 20 cm. Complete at the top and on the right. Published by Gardner, *Hellenic Journal*, vi. p. 252, No. 3a.

Δ Λ Ι Ο Υ
 Ι Ν Π Ρ Ο Σ Τ Α Τ Α Ι
 Ι Κ Ι Α Ξ Ε Ν Ο Φ Ω Ν Π Α Ρ
 Ω Ν Ο Σ Δ Ι Ο Φ Α Ν Τ Ο
 5 Τ Ο Ι Α Ι Ρ Η Μ Ε Ν Ο Ι Σ Υ Ν
 Υ Α Σ Κ Λ Α Π Ι Ο Υ Κ Α Ι
 Τ Ι Α Σ Θ Ε Υ Δ Ω Ρ Ο Υ Ν Ι Κ
 Α Ρ Ι Σ Τ Ε Υ Σ Α Ρ Ι Σ Τ Ε
 Α Ι Π Ρ Α Σ Ε Ι Τ Α Σ Ι Ε Ρ Ω
 10 Κ Α Ι Η Π Ι Ο Ν Α Ι Ι Ε Ρ Ε Ι Α
 Τ Ο Ι Δ Ε Ρ Ω Λ Η Τ Α Ι Α
 Α Π Ι Ο Υ Κ Α Ι Τ Α Σ Υ Γ
 Ρ Ω Σ Υ Ν Α Ν Ε Σ Τ Ω
 Ω Ν Δ Ε Κ Α Τ Ε

Ἐπὶ μονάρχου - - - - -] Δαλίον - - - - -
 - - - - - συνέγραψ]αν προστάται . . .
 - - - - - Ν]ικία, Ξενοφῶν Παρ-
 μενίσκου - - - - -]ωνος, Διόφαντος
 5 - - - - - τοὶ αἰρημένοι σὺν
 - - - - - τοῦ Ἀσκληπιοῦ καὶ
 τῆς Ὑγείας - - - - - Τελευτ]ίας Θεωδώρου, Νικ-
 - - - - - Ἀριστεύς Ἀριστε-
 ως - - - - - τ]ᾶ πράσει τῆς ἱερω-
 10 σύνας - - - - - κ]αὶ Ἠπιόνα ἱέρεια[ν
 - - - - - τοὶ δὲ πωληταὶ ἀ-
 ποδόσθω τὰν ἱερωσύναν τοῦ Ἀσκλ]απιοῦ καὶ τῆς Ὑγ-
 είας ὁ δὲ πριάμενος τὰν ἱ]ερωσύναν ἔστω
 ὑγιὴς καὶ ὁλόκλαρος καὶ μὴ νεώτερος ἐτ]ῶν δεκατεσ[σ-
 ἄρων - - - - -]

32.

Fragment inscribed on both sides. Thickness 7 cm., width 29.5 cm. Found near the cemetery. Line 2 is complete.

α.

Ζ Ι Α Γ Ο Ι Α Ι Ι Ο Δ Ο Ζ
 Τ Α Ν Ι Ε Ρ Ω Σ Υ Ν Α Ν Ο Δ Ε Π Ρ Ι Α
 Ε Ν Ο Σ Α Λ Ε Ι Τ Ο Υ Ρ Γ Η Τ Ο Σ
 Τ Ο Υ Ρ Γ Ι Α Σ

b.

At the top.

Ι Τ Α Σ Α Ι

α.

[τοὶ
 (στ)[ρατ]αγοὶ ἀ(π)οδό(σθ)[ων
 τὰν ἱερωσύναν· ὁ δὲ πριά-
 μ]ενος ἀλειτούργητος (ἐ)[στω
 πάσας λει](τ)ουργίας - - -

Fragment, of a later date than the preceding, relating to the sale of a priesthood.

Line 4: cp. an inscription from Priene (*B. M.* No. 426, line 8).

33.

Platanista collection. Height 30 cm. Broken on all sides. Published, somewhat inaccurately, by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 222, No. 10.

— Ε Ο Γ Ω

Ι Α Σ Α Μ Ε Ρ Α Ι Σ Α Ι Σ

Ι Ι Ε Ρ Ω Ι Γ Ο Ι Η Σ Ω Ν Τ Α -

Σ Ε Σ Κ Ι Β Ω Τ Ο Ν Ι Α Τ Α

5

Ο Ι · Κ Α Ρ Α Ρ Α Λ Α Ι · Α Ν Α

Ρ Ο Σ Η Σ Ε Ι Σ Μ Ο Υ Η Ρ Α -

Ε Ι · Ε Ψ Σ · Ο Ν Ξ Ξ Η Ι

- N

A Ξ Ε Ι Μ Ι Ο

10

Ο Φ Ε Ι /

15

ΟΥΤΟΥΠΡΟΤΕΡΟΝΙ
ΓΚΙΒΩΤΟΝΚΑΤΑΒΑ/
ΝΚΑΤΑΤΑΝΔΕΤΑΝ
ΙΑΝΑΓΟΡΕΥΕΝΜΗ
ΙΠΑΝΗΜΕΡΟΣΤΙ/
ΤΑΓΕΓΡΑΜΜΕΝ
ΙΕΡΑΣ
ΑΡΧΕ

Line 2: ΑΜΕΡΑΙΣ. The Ι is very doubtful.

ad fin. ΑΓΑ, H.-B. D.

Line 7: ad fin. ΕΣΗΙΩ, H.-B. D. I see no traces of Ω.

This fragment is so mutilated that we can scarcely guess at the context. The inscription was divided into paragraphs. Paragraphs 2 and 3 each contain at the commencement directions for depositing a sum of money in a box. The general sense of paragraph 2 may be as follows. Some one, who has bound himself, or who intends, to perform some ceremony, or to execute some repairs, in the temple, *ὁ ἐν τῷ ἱερῷ ποιήσων τά*—(line 3), is to deposit a certain sum as security for damage. On departure he is to leave certain things as he found them, *οἱ[ά] κα παραλά[βη]*, but he is not to be responsible for damage occasioned by exceptional causes, *ἢ ὑπὸ πρῆστῆ[ρος] ἢ σεισμοῦ ἢ πα[ραδόξου]*—. If he inflicts damage, or in certain other cases, part or whole of his caution-money is to be confiscated, *ὀφειλέτω* (line 10).

In the latter portion we can only recover a few words (lines 11 foll.) :—

- - τ]ούτου πρότερον - - -
- - ἐς τὰ]γ κιβωτὸν καταβαλ - - -
- - ν κατὰ τάνδε τὰν - - -
- - μαν ἀγορεύεν μη - - -
15 - - ι πᾶν ἢ μέρος τι - - -
- - τὰ γεγραμμέν[α
- - ἱερὰς - - -
- - ἀρχε - -

34.

In a house near the hospital. Height 92 cm., width 19 cm. The stone has been cut to form a door-post. It has not been cut at right angles with the lines; the lower lines are therefore somewhat to the left of the upper.

ΚΑΧΡΗΜΑΤΑ ΑΔΙΔΙ
 ΣΑ · ΑΔΙΛΗΤΑΙ ΑΠΟ
 ΝΑΡΧΟΥ ΦΙΛΙΣΚΟΥΤΟ
 ΔΕΚΑΙ ΕΡΑΤΩΙΤΕ ΔΙΠΤΩΙ
 5 ΖΙΕΡΟΙ ΑΡΧΟΝΤΟΣ Μ
 ΟΛΙΝ ΓΩ ΑΛΕΞΑΝΔΡ
 ΑΓΕΝΕΥΣ ΚΑΘΑΙΤ
 ΜΕΝ ΔΙΟΣ ΤΟΝ ΤΟΥΥΙΟ
 ΟΝ ΧΡΟΝΟΝ ΤΟΝ ΠΡΕΣΒ
 10 ΑΧΡΟΝΟΝ ΑΕΙΤΩΝ ΕΓΓΟ
 ΔΕ ΗΣΕΙ ΑΡΙΘΜΕΙΣ ΘΑΙΤΟ
 ΑΙΚΑΤΕΝΙΑΥΤΟΝ ΟΜΟΙΩΣ
 ΦΙΛΙΣΚΟΝ ΤΟΝ ΝΙΚΟΜΑΧ
 ΞΑΜΗΝΟΝ ΑΠΟ ΤΑΝ ΠΟΘ
 15 ΤΩΝ ΧΡΗΜΑΤΩΝ ΚΑΙ ΚΑΤ
 ΙΔΛΑΠΟΔΙΔΟΝΤΩ ΕΚΑΣ
 ΕΙΛΟΝΤΩΙ ΔΙΠΛΑΣΙΑΙΕ
 ΘΥΣΙΑΣ ΓΙΝΕΣΘΑΙ ΚΑΤΑ
 ΓΑΣΤΑΣ ΠΟΛΙΟΣ ΜΗΝΟΣ ΑΡ
 20 ΖΚΑΙ ΤΑΣ ΑΘΑΝΑΣΚΑΙ ΑΓΓ
 ΓΥΜΝΑΣΙΑΡΧΟΥ ΚΑΙ ΥΠΟΓ
 ΤΕΤΙΜΑ ΜΕΝΩΝ ΚΑΙ ΤΩΝ ΜΕΝ
 ΙΣΚΑΙ ΤΩΝ ΑΠΟΓΟΝΩΝΤ
 ΔΡΕΑΝ ΔΡΑΧΜΑΝ ΕΚΑΤΟ
 25 ΑΜΑΛΙΝ ΜΗΕΛΑΣΣΟΝΟΣ
 ΕΝΤΕΛΑΜΒΑΝΟΝΤΑΣ ΕΣ
 ΔΙΔΟΜΕΝΕΣ ΤΟΝ ΤΟΚΟΝΤΟ
 ΝΤΩ ΤΟ ΕΠΙΧΩΡΙΟΝ ΑΕΙ ΕΓ
 ΥΣΑΣΙΑ ΦΑΙΡΕΘΕΝΤΩΝ
 30 ΑΥΤΟΝ ΤΟΥ ΑΡΤΑΜΙΤΙΟ
 ΙΛΕΞΑΝΔΡΕΑΝ ΔΡΑΧΗ
 ΕΚΑΙ ΟΙΝΑ ΛΕΞΑΝΔΡΕ
 ΠΟΓΟΝΟΙΤΟΙ ΠΥΘΟΚΛ
 ΝΑ ΛΑΜΒΑΝΟΝΤΕΣ ΤΟΙ
 35 ΑΧΜΑΣ ΔΙΑΚΟΣΙΑΣ ΠΑΡ/
 ΓΤΟΙΣ ΘΥΟΝΤΩ ΔΕ ΚΑΙ Τ
 ΙΑ ΛΕΞΑΝΔΡΕΙΑΝ ΔΡΑΧΗ

ΚΟΝΤΑΘΥΟΝΤΩΔΕΚΑ
 ΙΤΑΙΑΘΑΝΑΙΟΙΝΑΛΕΞΑ
 40 ΕΙΑΣΔΡΑΧΜΑΣΤΡΙΑΚΟΝ
 ΘΥΕΝΔΕΑΥΤΟΝΤΩΙΔΙΙΟΙΝ
 ΚΑΙΑΓΩΝΑΓΥΜΝΙΚΟΝΤΑΝ
 ΤΕΤΑΣΘΥΣΙΑΣΚΑΙΕΣΤΟΣΑΓ
 ΝΙΚΩΝΤΑΣΘΑΛΛΟΥΣΤΕΦΑ
 45 ΣΚΑΙΟΤΑΣΑΘΑΝΑΣΚΑΙΟΝ
 ΞΙΣΤΟΙΔΑΜΟΤΕΛΕΙΣΚΑΙΓΥΝ
 ΩΝΑΣΚΑΙΤΟΙΕΠΑΡΕΤΑΙΤΕΤ
 ΤΟΛΙΟΣΚΑΙΤΟΙΑΠΟΓΟΝΟΙΤ
 ΙΟΙΩΣΔΙΑΝΕΙΜΑΤΩΤΟΙΣΣ
 50 ΙΕΠΙΤΕΤΑΚΤΑΙΘΥΕΝΑΥΤ
 ΝΟΝΑΥΤΟΙΣΚΑΤΕΝΙΑΥΤΟΙ
 ΣΜΟΝΑΛΕΞΑΝΔΡΕΙΑΙΔ
 ΧΝΙΑΔΑΙΚΑΤ·ΚΟΙΝΟΝΤΩ
 ΑΝΔΡΕΙΑΝΔΡΑΧΜΑΝΤΡΙ/
 55 ΕΞΑΝΔΡΕΙΑΝΔΡΑΧΜΑΝΔΙΑ
 ΡΑΧΜΑΝΤΕΝΤΗΚΟΝΤΑΔΙ
 ΑΝΔΡΕΙΑΣΔΡΑΧΜΑΣΧΙΛΙ/
 ΑΣΙΟΙΤΩΙΜΕΝΔΙΙΒΟΥΣΔΥΟ
 ΙΧΜΑΝΤΡΙΑΚΟΝΤΑΚΑΙΥΣΔ
 60 ΙΧΜΑΝΔΙΑΚΟΣΙΑΝΚΑΙΟΙΑΣ
 ΤΑΔΙΔΟΣΘΑΙΔΕΑΥΤΟΙΣ
 ΑΣΧΙΛΙΑΣΕΚΑΤΟΝΕΒΔΟΝ
 ΑΡΑΚΟΝΤΑΚΑΙΟΙΝΑΛΕΞΑ
 ΞΑΝΑΒΟΥΝΑΛΕΞΑΝΔΡΕΙ
 65 ΝΔΡΑΧΜΑΝΕΙΚΟΣΙΤΕΝΤΕ
 ΞΑΝΔΡΕΙΑΣΔΡΑΧΜΑΣΤΕΝ
 ΝΕΚΑΤΟΝΤΕΣΣΑΡΑΚΟΝΤ
 ΣΙΤΕΝΤΕΤΑΙΔΕΑΘΑΝΑ
 ΝΤΕΚΑΙΥΝΑΛΕΞΑΝΔΡΕ
 70 ΜΟΝΚΑΙΤΑΝΔΑΜΟΘΟΙΝΙ
 ΒΟΥΝΑΛΕΞΑΝΔΡΕΙΑΝ
 ΞΙΑΝΔΡΑΧΜΑΝΕΙΚΟ
 ΠΕΝΤ-

The O is sometimes circular.

- - - - - χρήματα ἃ διδ-
 - - - - - ὁ[σά] [κ]α δ(ή)ληται ἀπο -
 - - - - - ἐπὶ μο[νάρχου] φιλίσκου τοῦ Νικομάχου -
 - - - - - τάλαντα] δέκα ἱερὰ τῷ τε Διὶ τῷ [Σωτήρι καὶ τῷ Ἀθάνᾳ τῷ Σωτήρᾳ
 5 - - - - - (α) ἱεροὶ ἄρχοντος μ -
 - - - - - τὰν πόλιν ὧν Ἀλεξανδρ[εῖαν] δραχμῶν
 - - - - - α(γ)ένους καθὰ αἱ τ[-
 - - - - - ἱερᾶσθαι
 - - - - - δὲ τοῦ] μὲν Διὸς τὸν τοῦ νό[υ] -
 - - - - - [ον] χρόνον τὸν πρεσβ[ύτερον] - - - - - τὰς δὲ Ἀθάνας -
 10 μέλλοντ]α χρόνον αἱ τῶν ἐγγ[γ]ων τοῦ Πυθοκλεῦς τὸν πρεσβύτερον -
 - - - - - δεήσει ἀριθμεῖσθαι το -
 - - - - - αὶ κατ' ἐνιαυτὸν ὁμοίως -
 - - - - - φιλίσκου τὸν Νικομάχ[ου] - - - - - τὸν μὲν
 - - - - - πρῶτον ἐ[ξάμηνον] ἀπὸ τῶν ποθ[όδων] - - - - - τὸν δὲ δεύτερον ἀπὸ τοῦ
 15 τόκου] τῶν χρημάτων καὶ κατὰθέντες ἐς κιβωτὸν
 - - - - - σταν μερ[ιδ(α)] ἀποδιδόντω ἐκάστ[οις] - - - - - τὰν ἐπιβάλλου-
 - - - - - ὧντι ὅφ[ειλόντω] διπλασίᾳ ε - - - - - αὶ δέ κα μὴ ἀποδ-
 - - - - - θυσίας γίνεσθαι κατὰ [τὰ] πάτρια - - - - - συντελεῖσθαι τὰς θυσίας? ἐπὶ τῶν ἱερέων
 - - - - - ας τὰς πόλιος μηνὸς Ἀρτ[αμίου] - - - - - ἱερέων τῶν δαμοτελ-
 20 τοῦ Διὸς] καὶ τὰς Ἀθάνας καὶ ἀγ[γ]ω[νο]θέντων καὶ τῶν - - - - - τὸς ἀγῶνας καὶ τῶν ἐπ',
 - - - - - ἑὸν καὶ] γυμνασιάρχου καὶ ὑπογ[γ]ιμνασιάρχου καὶ τῶν - - - - - τὰς πόλιος καὶ τοῦ μ . . .
 - - - - - ἀρετῇ] τετιμαμένων καὶ τῶν μεμ[ισθωμένων] - - - - -
]ς καὶ τῶν ἀπογόνων τ[ῶν] Πυθοκλεῦς - - - - - θύεν βούν
 - - - - - Ἀλεξαν[δρεῶν] δραχμῶν ἐκατὸν - - - - -

- 25 - - δ[ά]μαλιν μῆ ἐλάσσονος [Ἀλεξανδρεῖαν δραχμῶν καὶ - - Ἀλεξανδρεῖαν δραχμῶν
 - - π]έντε λαμβάνοντας ἐς - - - - -
 - - διδόμεν ἐς τὸν τόκον το - - - - -
 - - ντω τὸ ἐπιχόριον ἀεὶ εἰ[- - - - -
 τοῖς θ]ύσασι, ἀφαιρεθέντων - - - - -
 30 θύεν δὲ] αὐτὸν τοῦ Ἀρταμιτίου μῆνος - - - - -
 βοῦν] Ἀλεξανδρεῶν δραχμῶν - - - - -
 θύεν δ]ὲ καὶ δῖν Ἀλεξανδρεῖαν δραχμῶν - - - - -
 τοὶ ἀ]πόγονοι τοὶ Πυθοκλ[εὺς - - - - -
 - - ν λαμβάνοντες τοὶ - - - - -
 35 δρ]αχμὰς διακοσίας παρὰ - - - - -
 α]ι)τοῖς· θύοντω δὲ καὶ τ[οὶ - - - - -
 βοῦ]ν Ἀλεξανδρεῖαν δραχμῶν - - - καὶ - - -
 - - κοντα θύοντω δὲ κα[ὶ - - - τῷ Διὶ - - -
 κ]αὶ τῷ Ἀθάνᾳ δῖν Ἀλεξανδρεῖαν δραχμῶν - - - δίδοσθαι δὲ Ἀλεξ-
 40 ανδρ]είας δραχμὰς τριάκον[τα τῷ δέινι - - - - -
 - - θύεν δὲ αὐτὸν τῷ Διὶ δῖν[- - - - -
 δε] καὶ ἀγῶνα γυμνικὸν τᾶ[ι δεκάτῃ τοῦ Ἀρταμιτίου μῆνος - - - τὸς δὲ παραγιννομένους
 ἐς] (τ)ε τὰς θυσίας καὶ ἐς τὸς ἀγ[ῶνας ξενίζοντω τοὶ - - - καὶ στεφανούοντω
 τὸς] νικῶντας θαλλοῦ στεφάνοις - - - - - προεδρεύοντω ὁ ἱερεὺς τοῦ
 45 Διὸς καὶ ὁ τᾶς Ἀθάνας καὶ ὁ μ[- - - - -
 - - ἱερ]εὺς τοὶ δαμοτελεῖς καὶ γυμ[νασάρχος καὶ ὑπογυμνασάρχος καὶ τοὶ - - -
 τὸς ἀγ[ῶνας καὶ τοὶ ἐπ' ἀρετᾷ τετ[ιμαμένοι καὶ τοὶ μεμισθωμένοι - - -
 τᾶς] πόλιος καὶ τοὶ ἀπόγονοι τ[οὶ Πυθοκλεῖς - - - ὁ δὲ δέινα

- 50 - - - - - ὅ[μ]ιός διανεμᾶτω τοῖς σ - - - - -
 ὅ[σ]α ἐπιτέκται θύεν αὐ[τ]οῖς - - - - - τὸ διδ-
 ὁμε[ν]ον αὐτοῖς κατ' ἐνιαυτ[ὸ]ν - - - - - διδόσθων - - - - - ἐς τὸν ξε-
 ν[ι]σμὸν ? 'Αλεξανδρειαὶ δ[ι]ραχμαὶ - - - - - θύοντω δὲ - - - - -
 - - - - - χνιάδαι κατὰ κοινὸν τῶ[ι] μὲν Διὶ βοῦς δύο 'Αλεξανδρειῶν δραχμῶν διακοσιῶν ὀγδοήκοντα καὶ διὰς δύο 'Αλ-
 εξ[ανδρειῶν] δραχμῶν τριάκοντα καὶ ὅς δύο 'Αλεξανδρειῶν δραχμῶν πενήτηκοντα, τῶ δὲ 'Αθάνᾳ βοῦς δύο
 55 'Αλ[εξανδρειῶν] δραχμῶν διακοσιῶν καὶ διὰς δύο 'Αλεξανδρειῶν δραχμῶν τριάκοντα καὶ ὅς δύο 'Αλεξανδρειῶ-
 ν δ[ι]ραχμῶν πενήτηκοντα· δι[δο]σθαι δὲ - - - - - θύοντω δὲ - - - - - 'Αλ-
 εξ[ανδρείας] δραχμὰς χιλιά[ς] - - - - -
 - - - - - ασι τοῦ μὲν Διὶ βοῦς δύο [Α]λεξανδρειῶν δραχμῶν διακοσιῶν ὀγδοήκοντα καὶ διὰς δύο 'Αλεξανδρειῶν
 δ[ι]ραχμῶν τριάκοντα καὶ ὅς δύο 'Αλεξανδρειῶν δραχμῶν πενήτηκοντα, τῶ δὲ 'Αθάνᾳ βοῦς δύο 'Αλεξανδρειῶν
 60 δ[ι]ραχμῶν διακοσιῶν καὶ διὰς [δύο] 'Αλεξανδρειῶν δραχμῶν τριάκοντα καὶ ὅς δύο 'Αλεξανδρειῶν δραχμῶν πενήτηκ-
 ον[τα]· δίδοσθαι δὲ αὐτοῖς [καὶ] ἐς - - - - - 'Αλεξανδρείας δραχ-
 μ[ὰς] χιλιάς ἑκατὸν ἐβδομήκοντα· θύοντω δὲ αὐτοὶ τῶ μὲν Διὶ βοῦν 'Αλεξανδρειῶν δραχμῶν ἑκατὸν τεσ-
 σ[α]ράκοντα καὶ διὸν 'Αλεξ[ανδρειῶν] δραχμῶν δεκαπέντε καὶ διὸν 'Αλεξανδρειῶν δραχμῶν εἰκοσιπέντε, τῶ δὲ 'Α-
 θάνα[ι] βοῦν 'Αλεξανδρειῶν δραχμῶν ἑκατὸν καὶ διὸν 'Αλεξανδρειῶν δραχμῶν δεκαπέντε καὶ διὸν 'Αλεξανδρειῶ-
 65 ν δραχμῶν εἰκοσιπέντε· [δίδοσθαι] δὲ - - - - -
 ξανδρείας δραχμὰς πεν[τα]κοσίας - - - - - τῶ μὲν Διὶ βοῦν 'Αλεξανδρειῶν δραχμῶ-
 ν ἑκατὸν τεσσαράκοντα καὶ διὸν 'Αλεξανδρειῶν δραχμῶν δεκαπέντε καὶ διὸν 'Αλεξανδρειῶν δραχμῶν εἰκ-
 ο[σιπέντε], τῶ δὲ 'Αθάνᾳ[ι] βοῦν 'Αλεξανδρειῶν δραχμῶν ἑκατὸν, καὶ διὸν 'Αλεξανδρειῶν δραχμῶν δεκαπέ-
 ντε καὶ διὸν 'Αλεξανδρειῶν δραχμῶν εἰκοσιπέντε· δίδοσθαι δὲ - - - - - ἐἰς τὸν ξενι-
 70 σ[μὸν] καὶ τὰν δημοθιν[αν] 'Αλεξανδρείας δραχμὰς - - - - - θύοντω δὲ - - - - - τῶ μὲν
 Διὶ βοῦν 'Αλεξανδρειῶν [δραχμῶν] ἑκατὸν τεσσαράκοντα καὶ διὸν 'Αλεξανδρειῶν δραχμῶν δεκαπέντε καὶ διὸν 'Αλεξανδ-
 ρειῶν δραχμῶν εἰκοσιπέντε, τῶ δὲ 'Αθάνᾳ βοῦν 'Αλεξανδρειῶν δραχμῶν ἑκατὸν καὶ διὸν 'Αλεξανδρειῶν δραχμῶν
 δεκαπέντε κ.τ.λ.

Line 5: the second letter is perhaps Δ. Line 11: *ad fin.* Possibly I instead of C. Line 42: the Ν at the end is doubtful. Line 70: if the first letter is M it is more sloped than others here. The style of the letters (Σ with the two horizontal strokes quite parallel, M usually with the two legs a little sloped, O the same height as other letters and slightly ovoid, Υ the branches always sensibly curved, Γ the descending stroke never coming more than half-way down, Ω the circle complete, and in some cases difficult to distinguish from O) points to the third century B.C.

The inscription relates to the institution of the *Πυθόκλεια* in honour of Zeus Soter, and Athena, probably Soteira. We know from the Calendar (No. 43) that this festival was celebrated on the 10th day of the month Artamitios. The latter part of this document gives directions for successive sacrifices to Zeus and Athena of an ox, a sheep, and a pig, or two oxen, two sheep, and two pigs. I have convinced myself that the reconstruction which I give of this part is substantially correct. It requires rather more than eighty letters in each line, of which the preserved portion gives us only a quarter. Under these circumstances any attempt to restore the rest of the inscription is useless; but, to facilitate reference, I have written it out in cursive with a few suggestions. The following is a summary of what I think the contents may be.

Lines 1-7: the context cannot be divined.

Lines 8-10 relate to the tenure of the priestly offices: the priest of Zeus is to be one of the family of Pythokles.

Lines 11-17: the apportionment of the revenues: the sources from which different payments are to be drawn.

Lines 18-23: perhaps general rules as to the celebration of the annual sacrifices, and list of those privileged to take part in them.

Lines 23-41: enumeration of sacrifices which, seemingly, precede the games. Line 24: sacrifice of an ox. Line 25: of a heifer. Line 30: a sacrifice made by some one individual. Line 33: a sacrifice by the descendants of Pythokles (the *ἀπόγονοι* differ from the *ἐγγονοι*, who are descendants in the male line only). Lines 36-38: another sacrifice, perhaps of an ox, sheep, and pig. Lines 38, 39: another sacrifice, perhaps of one sheep to Zeus and one to Athena. Lines 39-41: a sacrifice of a sheep to Zeus by one individual.

Lines 41-48: games are to be held; the victors to be crowned with olive wreaths. List of those who have the privilege of *προεδρία* (this privilege had to be specially conferred in the case of a private foundation). This list is evidently identical with that in lines 20-23. In both cases there are exactly three full lines between ΤΑΣ

ΑΘΑΝΑΣ, and ΤΩΝΑΠΟΓΟΝΩΝ, or ΤΟΙΑΠΟΓΟΝΟΙ. The order of the enumeration has been slightly changed. About sixteen letters which in the first passage stood between τῶν μεμ[ισθωμένων and τῶν ἀπογόνων have here been transferred to a position between ὁ τᾶς ᾿Αθάνας, and [ἐρ]εῖς τοὶ δαμοτελεῖς. In the first case, the ἱερεὺς τᾶς ᾿Αθάνας is followed by the ἀγωνοθέτης; here (line 45) after ᾿Αθάνας the letters ΚΑΙΟΜ are visible. This must be the commencement of the phrase which has been transferred, and in the ΙΣ of line 23 we seem to have the end of it. I have, from these considerations, not restored ὁ μ[ὲν ἀρχος in line 45. .

Lines 49-73: enumeration of another series of sacrifices, consisting in each case of two τριπτάι βόαρχοι (one ox, one sheep, and one pig, or two oxen, two sheep, and two pigs) offered to Zeus and Athena: the prices to be paid for the animals are the same throughout. The oxen offered to Zeus are more expensive than those of Athena: his sheep and pigs cost the same as her's. No trace of a date is preserved, and it appears that all these sacrifices are to be made in the month Artamitios, after the games. They are made by different officials, γένη, or corporations (- - χνιάδαι line 53, - - αῖοι line 58). Considerable sums of money (1170 dr. in line 62) are in each case to be paid to these bodies, partly to meet the expense of the sacrifices, and partly for other purposes, which were specified (ἐς τὸν ξενισμὸν καὶ τὰν δαμοθουλίαν, line 70). Five such payments are mentioned in all, and, supposing the list to be complete, about 4000 drachmas must have been annually spent on these occasions. This is exclusive of the expenses for the games and the other sacrifices preceding them. The total annual expenditure must have been more than a talent. We learn from lines 14-15 that the income was derived both from rents and from the interest on investments. I have suggested τάλαντα] δέκα ἱερὰ τῷ Διὶ κ.τ.λ., in line 6. We have evidently to deal here with a much larger capital than, e.g. that with which Attalus endowed his foundation at Delphi (*Bull. Hell.* v. p. 157).

διδόμεν in line 27 seems to be an infinitive. It occurs elsewhere only in a Cretan inscription, *C. I. G.* 3048. See Meyer, *Gr. Grammatik*², p. 511. The Hermias Inscription from Ilium (*C. I. G.* 3599, Fröhner, *Inscr. Gr. du Louvre*, No. 37), offers some points of resemblance with this.

35.

In the house of Mr. Joannidis. Height 16 cm., width 20 cm. Published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 221, No. 9. The stone still exists, but had been mislaid, and I was not able to see it.

. ΙΔΑ ΚΑΙ Θ ΚΑΙ . . .
 ΟΙΑ ΕΙ ΕΠΙ ΜΗΝΙΕΥΟΝΤΕΣΙ . . .
 ΣΟΙ ΤΩ ΙΑΣ ΚΛΑΡΙΩ ΙΚΑΙ ΥΓ . . .
 ΕΡΕΙΟΝ ΑΠΟ ΔΡΑΧΜΑΝ ΠΙ . . .
 5 ΔΙΚΑΙ ΕΝ ΤΩ ΙΤΕ ΜΕΝΕΙ Ε . . .
 ΑΜΕΡΑΙ ΚΑΙ ΒΑΣΙΛΕΙ ΝΙΚΟΜΗ . . .
 ΟΙ . . ΓΟΣ . Σ . ΤΑΙ ΔΕΙ Θ ΑΠΟ Θ . . .
 ΟΘΡΑΣ ΥΑΝ ΔΡΟΥ ΜΟΣ ΧΟ . . .
 ΚΑΙ . . ΗΔΙΟ ΔΟΤΟΣ ΑΝΔΡ . . .
 10 ΚΑΙ ΤΑ ΥΠΕΡ ΠΥΡΟΣ ΘΥΕ . . .
 ΠΙ ΜΗΝΙΕΥΟΝΤΕΣ . . .
 ΝΙΩ ΙΤΑΙ Θ . ΕΑ . . .
 ΚΑΙ ΤΑ . . .

From the mention in lines 2 and 11 of οἱ ἀεὶ ἐπιμνηνέοντες, it appears that this fragment relates to the sacrifices performed by some religious society, and it is therefore placed here. The *ιερέων ἀπὸ δραχμῶν* ῥ̄ in line 4 must be an ox. In line 6 a sacrifice to King Nicomedes is prescribed. The editors restore in line 12 the name of the month, Ἀγρία]νέφ.

36.

Under the plane tree. Marble, inscribed on the four sides. Published by Ross, No. 311; cp. Back, *De Graecorum Caeremoniis*, &c., Berlin, 1883. The stone is complete at the top; below, a portion containing the end of col. c. has been broken off. As the columns are not continuous, we may suppose that another similar stone, containing the first half of each column, stood above this. The letters of cols. a. and b. are similar, those of a. rather larger. The letters of cols. c. and d. are similar in size and shape, but slightly later than those of cols. a. and b.

a.

Letters 12-13 mill. in height. This column is now much effaced. I have in the uncial text enclosed in brackets letters read by Ross which have now disappeared.

-L ΝΟΣ
 Ρ/ΚΑ ΟΝΤΕΙΩΙΑΝΕΘΗΚΕ/
 ΚΑΙΤΟΥΣΞΕΝΩΝΑΣΤΟΥΣΕΝΤΩΙΚΑΡΩ/
 ΚΑΙΤΑΟΝΗΜΑΞΙΑΚΑΙΛΙΒΥΝΚΑΙΤΑΕΓΓΟ
 5 ΝΑΑΥΤΟΥΕΟΝΤΩΔΕΕ ΕΥΘΕΡ ΠΟΙΟΥΝΤΕ
 ΣΤ ΣΥΝΤΕΤΑΓΜΕΝΑΕΡΙ ΕΛΕΣΘΩΝ ΕΑ
 ΥΤΩΝΤ ΝΙΕΡΩΝΚΟΙΝΩΝΕΥΝΤΕΣΟΡΩ
 ΛΕΥΘΕΡΟΙΟΝΤΕΣΔΙΑΤΕΛΕΩΝΤΙΚΑΙΜΗΘΕ
 ΑΥΤΟΥΣΑΔΙΚΗΙΘΥΟΝΤΩΔΕΤΑΙΕΡΑΤΟΙΕΙ
 10 ΜΕΔΟΝΤΟΣΚΑΙΑΕΙΤΟΙΕΞΑΥΤΩΝΓ
 ΜΕΝΟΙΕΧΕΤΩΔΕΛΙΒΥΣΚΑΙΤΟΙΕΓΛΙΒΥΟ
 ΔΙΟΥ ΑΡΟΝ
 ΙΟΡΚΑΔΟΙ ΨΣΕ
 ΑΑ]ΡΟΔΙΔΟΝΤΩΘΕΥΔ/
 15 ΠΑΡΧΕΙΝΕΙΣΤΑΝΘ
 ΥΣΥ]ΕΚΚΑΙΔΕΚΑΤΑΙ
 ΩΜΑ]ΤΑΔΕΡΑΡΕ
 Ρ]ΑΚΛΕΙΚΑΙΤΑ
 ΝΕΥΜΗΝΙΑΙΣ
 20 ΙΚ]ΟΝΑΣΤΑΣ
 ΟΝ]ΤΟΣΚΑΙΣ
 ΕΠΙΙΚΑΡΑΝ/
 ΡΑΚΛ ΥΣΝΥ
 ΑΓΙ ΓΡΕΣΚ
 25 ΨΘΥΟΝΤΩΔΕ
 ΙΓΙΜΟΣ ΟΝ
 ΣΩΙΑΙΓΑΗ
 ΝΗΑΙΓΑΤΟΙΣ
 ΒΩΜΟΙΕΝ
 30 ΑΙΔΕΑΦΡΟΔΙ
 Μ ΝΙΕΝ
 ΗΧΟΙΡΟ ΤΩ
 Ι ΨΗΜΕΝ
 ΨΗΡΑΚΑ
 35 ΙΔΕΚΑΙ Α
 ΟΝ Π
 Δ ^
 ΝΔ

α.

- ἀνέθηκε μὲν τὸ] (τῆ)[με]νος
 'Η]ρακλ[εῖ Διομεδ]οντείῳ, ἀνέθηκε [δὲ
 καὶ τοὺς ξενῶνας τοὺς ἐν τῷ κάπῳ
 καὶ τὰ ὀνημάξια καὶ Λίβυν καὶ τὰ ἔγγο-
 5 να αὐτοῦ· ἐόντω δὲ ἐ[λ]εύθερ[οι] ποιοῦντε-
 s τ[ὰ] συντεταγμένα· ἐπι[μ]ελέσθων [δ]ὲ α-
 ὑτῶν τ[οι] τῶ]ν ἱερῶν κοινωνεῦντες ὅπω[s
 ἐ]λεύθεροι ὄντες διατελέωντι καὶ μηθε[ί]ς
 αὐτοὺς ἀδικῇ· θυόντω δὲ τὰ ἱερὰ τοῖ ἐ[κ Δι-
 10 ο]μέδοντος καὶ ἀεὶ τοῖ ἐξ αὐτῶν γ[ε]-
 νό]μενοι· ἐχέτω δὲ Λίβυς καὶ τοῖ ἐγ Λίβυο-
 s] δι[ὰ βί]ου [τὸν κ]ᾶπον

 ----- α ἀποδιδόντω Θεοδ[αισ]-
 15 ίου, ὥστε ἀργύριον ὑ]πάρχειν εἰς τὰν θυ[σί]-
 αν Πεταγειτν]ύ(ο)υ ἐκκαιδεκάτῃ.
 ----- ἀναλ]ώματα δὲ παρε-
 χόντω εἰς τὰν θυσίαν τῷ 'Η]ρακλεῖ καὶ τὰ[ν
 ----- τὰν τελευμένηαν ταῖς] νευμηνίαις.

After this the sense cannot be recovered.

- 20 ἐ]κόνας τὰς
 Διομέδ]οντος καὶ σ - -
 ἐπ(ε)ί κα παν[άγυρις ἦ
 'Η]ρακλ[ε]ῦς νυ - - -
 ἀεὶ [ὁ] (π)ρεσ(β)ύ[τερος ?
 25 θυόντω δὲ
 θύον]τι μόσ[χ]ον
 - - - σφ αἶγα ἦ [χοῖρον
 χοῖρο]ν ἦ αἶγα τοῖς
 ἐπὶ τῷ] βωμ(ῶ) ἐν [τῷ να|ῶ
 30 τ]ῷ δὲ 'Αφροδίτῃ

 ἦ χοῖρο[ν] τῷ[ι]

 τ]ῷ 'Ηρακλ[εῖ]

b.

Letters 10 mill. in height.

ΑΙΞΥΛΑΡΟΤΙΤΑΝΘΥΣΙΑΝ,
 •• ΗΔΕΛΑΜΒΑΝΕΤΩΤΟΥΙΕΡΕΙΣ
 ΕΚΑΣΤΟΥΣΚΕΛΟΣΚΑΙΤΟΔΕΡΜ/
 ΡΟΙΕΙΝΔΕΚΑΙΤΑΝΑΡΟΠΥΡΙΔ/
 5 ΑΤΑΤΑΠΑΤΡΙΑΜΗΕΞΗΜΕΝ
 ΜΗΘΕΝΙΤΑΟΙΚΗΜΑΤΑΤΑΡΟΤ
 ΩΙΤΕΜΕΝΕΙΜΗΔΕΤΟΤΕΜΕ
 ΟΣΕΞ ΙΔΙΑΤΕΣΘΑΙΜΗΔΕΡΩΛ
 ΝΜΗΔΕΥΡΟΤΙΘΕΜΕΝΑΙΔΕΚΑ
 10 ΔΕΗΙΤΩΝΟΙΚΗΜΑΤΩΝΗΤΟΥ
 ΕΜΕΝΕΥΣΘΕΡΑΡΕΙΑΣΕΡΙΣΚ
 ΥΑΙΟΝΤΩΝΕΚΤΑΣΡΟΘΟΔΟ
 ΕΚΑΣΤΑΕΙΣΑΓΩΓΙΟΝΔΕΔΙΔΟ
 ΤΩΩΙΚΑΓΕΝΗΤΑΙΡΑΙΔΙΟΝΟΙ
 15 ΜΕΤΕΣΤΙΤΩΝ ΙΕΡΩΝΧΟ
 ΡΟΝΙΕΡΑΛΙΒΑΝΩΤΟΝΣΡΟΝΔ
 ΙΝΣΤΕΦΑΝΟΝ
 ΑΔΕΑΓΑΛΜΑΤΑΚΑΙΤΑΑΝΑ
 ΘΗΜΑΤΑΕΣΤΩΕΝΤΑΙΟΙΚΙΑ
 20 ΑΤΑΧΩΡΑΝΩΣΡΕΡΚΑΙΝΥ
 Ι ΧΕΙΘΥΕΝΔΕΕΚΚΑΙΔΕΚΑΤΑΙ
 ΗΝΟΣΡΕΤΑΓΕΙΤΝΥΟΥΚΑ
 ΤΟΝΞΕΝΙΣΜΟΝΡΟΙΕΙΝΤΩ
 ΡΑΚΛΕΙΤΑΝΔΑΡΟΠΥΡΙΔΑ
 25 ΕΡΤΑΚΑΙΔΕΚΑΤΑΙΕΡΙΜΗΝΙ
 ΟΥΣΔΑΙΡΕΙΣΘΑΙΤΡΕΙΣΚΑΤΕ
 ΝΙΑΥΤΟΝΟΙΤΙΝΕΣΕΧΘΥΣΕΥ
 ΤΑΙΤΑΙΕΡΑΜΕΤΑΤΟΥΙΕΡΕΩΣΕΡΙ
 ΜΕΛΕΣΘΩΝΔΕΤΟΙΕΡΙΜΗΝΙΟΙ
 30 ΩΓΚΑΔΕΗΙΡΟΤΙΤΑΝΔΕΞ
 ΙΝΔΕΤΙΔΕΗΙΕΡΙΣΚΕΥ
 ΤΕΜΕΝΟΣΗΟΚΗΡ
 ΕΝΩΝΕΣΗΤΟ
 ΝΗΟΙΚΙΑΗ

b.

- [παρεχέτω ὁ ἱερεὺς τὰ ἱερὰ vel similia
 κ]αὶ ξύλα ποτὶ τὰν θυσίαν, [γ-
 ἐρ]ῃ δὲ λαμβανέτω τοῦ ἱερείου
 ἐκάστου σκέλος καὶ τὸ δέρμα
 ποιεῖν δὲ καὶ τὰν ἀποπυρίδα
 5 κ]ατὰ τὰ πάτρια. Μὴ ἐξῆμην [δὲ
 μηθενὶ τὰ οἰκήματα τὰ ποτ[ι
 τ]ῷ τεμένει μηδὲ τὸ τέμε[ν-
 ος ἐξειδιάζεσθαι μηδὲ πωλ-
 εῖν μηδὲ ὑποτιθέμεν· αἱ δὲ κά [τι
 10 δέη τῶν οἰκημάτων ἢ τοῦ [τ-
 εμένους θεραπείας, ἐπισκ[ε-
 υαζόντων ἐκ τῆς ποθόδο[υ
 ἕκαστα. Εἰσαγώγιον δὲ διδό-
 τω ᾧ κα γένηται παιδίον, οἷ[ς
 15 μέτεστι τῶν ἱερῶν, χο[ι-
 ρον, ἱερά, λιβανωτὸν, σπονδ-
 ᾶν, στέφανον.
 Τ]ὰ δὲ ἀγάλματα καὶ τὰ ἀνα-
 θήματα ἔστω ἐν τῇ οἰκίᾳ
 20 κ]ατὰ χώραν ὥσπερ καὶ νῦ[ν
 ἔ]χει. Θύεν δὲ ἐκκαιδεκάτα
 μ]ηνὸς Πεταγειτνίου κα[ὶ
 τὸν ξενισμὸν ποιεῖν τῷ
 Ἑ]ρακλεῖ, τὰν δ' ἀποπυρίδα
 25 ἐπτακαιδεκάτα. Ἐπιμηνί-
 ουσ δ' αἰρεῖσθαι τρεῖς κατ' ἐ-
 νιαυτὸν οἵτινες ἐχθουσεῖν
 τὰ ἱερὰ μετὰ τοῦ ἱερέως· ἐπι-
 μελέσθων δὲ τοῖ ἐπιμήνιοι
 30 ᾧ κα δέη ποτὶ τὰν δεξιῶσιν.
 Ἄν δέ τι δέη ἐπισκευ[ᾶς . . .
 τὸ] τέμενος ἢ ὁ κῆπ[ος ἢ τ-
 οὶ ξ]ενῶνες ἢ το
 . . . ν ἢ οἰκία ἢ - - -

C.

Imperfect at the bottom. Letters 8 mill. high.

ΑΡΕ

Α ΓΥΡΙΟΝΑΡΟΤΩΝΠΡΟΣΟΛ
 ΝΑΡΟΤΟΥΤΕΜΕΝΙ
 ΤΩΝΞΕΝΩΝΩΝΟΤ

5

ΚΑΝΟΝΕΙΝΑΙΤΟΔΕΚΑΤΑ
 Ο ΚΑΙΤΑΕΞΑΙΡΗΜΑΤΑΔ

ΑΜΛΡΗΕΙΣΕ ΑΤΤΑ ΙΔΕΘΥΣΙ
 ΡΙΒΑΛΛΟΝΤΙΜΕΡΕΙ ΑΣΟΑΙΜΗΞΕ
 ΣΤΩΔΕΤΟΙΣΚΟΙΝΩΝΟΥΣΙΤΩΝΙΕΡΩ

10

ΡΓΕΙΝΤΑΤΕΜΕΝΗΜΗΔΕΝΤΟΙΣΞ
 ΤΝΟΙΚΕΙΝΜΗΔΕΝΤΗΙΟΙΚΙΑΙΤΗΙΕΡΙ
 ΛΕΝΕΥΣΜΗΔΑΠΟΘΗΚΗΧΡΑΣΘΑΙΤ
 ΗΙΤΗΙΕΝΤΩΙΙΕΡΩΙΜΗΔΕΝΤΩΙΠΕΡΙΠΑΤΩ
 ΜΜΗΡΟΛΕΜΟΣΗΙΑΝΔΕ ΩΝ ΤΑ

15

ΔΡΟΓΕΝΕΙΑΝΔΟΞΗΙΤΟΙ [Ω]ΝΓ
 ΕΡΩΝΕΝΔΕΙΗΣΕΙΝΑΙΤΟΙΞ ΕΓ
 ΝΤΕΛΗΤΑΙΡΟΕΙΤΩΤΟΥ Ο
 ΤΑΓΕΙΤΝΥΟΥΕΚΚΑΙΔΕΚΑΤΗΙ

20

ΥΓΛΙΑΝΕΡΤΑΚΑΙΔΕΚΑΤΗΙΔΕΔΙΑ
 ΙΝΑΗΘΥΣΙΑΤΩΙΗΡΑΚΛΕΙΣΥΝΤΕΛ
 ΤΑΤΑΡΑΤΡΙΑΟΚΤΩΚΑΙΔΕΚΑΤΗΙΔ
 ΤΩΓΗΚΑΙΕΝΤΑΙΣΛΟΙΡΑΙΣΗΜΕΡ
 ΛΕΙΣΘΩΟΓΑΜΟΣΗΔΕΣΤΡΩΙ

25

ΓΑΛΜΑΤΑΤΩΙΗΡΑΚΛΕΙΕΣΤΩ
 ΝΥΡΑΡΧΟΝΤΑΕΣΤΑΝΟΓΑΜ
 ΤΘΗΙΑΦΑΙΡΕΙΝΔΕΑΡΟΤΩΝΙΕΡ
 ΗΙΚΑΛΩΣΕΧΕΙΝΕΡΙΤΗΝΤΡΑΠΕ
 ΤΟΙΣΔΕΛΟΙΡΟΙΣΡΑΣΙΟΣΑΕΣΤΛ

30

ΞΙΩΝΧΡΑΣΘΩΟΤΟΝΓΑΜΟΝΡΟΙΩΝ
 ΑΙΟΙΕΡΕΥΣΕΙΣΤΟΥΣΓΑΜΟΥΣΤΑΓΕΡ
 ΝΓΑΜΟΝΡΟΙΟΥΝΤΙΛΑΒΩΝΟΚΤΩΔΡΑΧ
 ΚΤΗΣΠΡΟΣΟΔΟΥΚΑΙΟΙΤΑΣΟΙΚΙΑΣΕΚΙ
 ΛΕΝΟΙΤΗΝΤΕΑΝΔΡΕΙΑΝΚΑΙΤΗΝΓΥΝΑΙΚ
 ΑΝΡΑΡΕΧΟΝΤΩΕΙΣΤΟΥΣΓΑΜΟΥΣΤΑΣΟΙ

35 ΑΣΠΑΡΕΞΕΛΟΜΕΝΟΙ ΟΙΚΗΜΑΤΑ ΕΙΣ ΑΠΟ
 ΞΙΝΤΩΝ ΣΚΕΥΩΝ Ο ΔΕ ΤΗΝ ΑΝΔΡΕΙΑΝ ΕΧ
 ΑΡΕΧΕΤΩ ΤΗΝ ΟΙΚΙΑΝ ΚΑΙ ΕΙΣ ΤΗΝ ΘΥΣΙ
 ΙΤΟΝ ΞΕΝΙΣ ΜΟΝΤΟΥ ΗΡΑΚΛ
 ΤΡΑΣΤΟΥ ΤΩΝ ΔΕ

C.

δεκ]απέ[ντε ? ἐξαιρείσθαι

- δὲ] ἀ[ρ]γύριον ἀπὸ τῶν προσόδ[ων τῶν
 πιπτουσῶ]ν ἀπὸ τοῦ τεμέν[ους καὶ τοῦ
 κήπου καὶ] τῶν ξενῶνων ὅσο[ν ἂν δοκ-
 5 ῇ ἰ]κανὸν εἶναι· τὸ δὲ κατα[κεχωρ-
 ισμέν]ο[ν] καὶ τὰ ἐξαιρήματα δ[ι]ελείν
 κατ]ὰ μέρη, εἰς ἐ[κ](άσ)τ(αν) δὲ θυσί[αν τῷ
 ἐ]πιβάλλοντι μέρει [χρ]ᾶσ(θ)αι. Μὴ ἐξέ-
 στω δὲ τοῖς κοινωνοῦσι τῶν ἱερῶ[ν γε-
 10 ω]ργεῖν τὰ τεμένη, μηδ' ἐν τοῖς ξ[ενῶσ-
 ι ἐ]νοικεῖν μηδ' ἐν τῇ οἰκίᾳ τῇ ἐπὶ [τοῦ τε-
 μένους, μηδ' ἀποθήκη χρᾶσθαι τ[ῇ αὐ-
 λ]ῇ τῇ ἐν τῷ ἱερῷ μηδ' ἐν τῷ περιπάτω[ι
 ἀ]μ μὴ πόλεμος ἦ. Ἄν δέ [τις τ]ῶν [κα]τ' ἀ[ν-
 15 δρογένειαν δόξη τοῖς [κοινω]ν[εῦσι τῶν
 ἱ]ερῶν ἐνδειῆς εἶναι, τοῖς [ξενῶσιν, ἔστ' ἂν
 συν]ντελῇται, ποείτω τῷ[ν γάμ]ο[ν] ? μνηνὸς
 Π[ε]ταγεινύου ἐκκαίδεκάτῃ [μὲν κατὰ προ-
 (α)ιγλίαν, ἐπτακαίδεκάτῃ δὲ διὰ [νυκτός,
 20 ἵνα ἡ θυσία τῷ Ἑρακλεῖ συντελ[ῇται κα-
 τὰ τὰ πάτρια, ὀκτωκαίδεκάτῃ δὲ ἡ συνα-
 γωγή, καὶ ἐν ταῖς λοιπαῖς ἡμέρ[αις συντε-
 λείσθω ὁ γάμος· ἡ δὲ στρω[μνὴ ἢ παρὰ τ-
 ᾶ ἀ]γάλματα τῷ Ἑρακλεῖ ἔστω
 25 . . . ν ὑπάρχοντα ἔστ' ἂν ὁ γάμ[ος συντε-
 λεσ]θῇ· ἀφαιρεῖν δὲ ἀπὸ τῶν ἱερ[είων ὅσον ἀ-
 ν δοκ]ῇ καλῶς ἔχειν ἐπὶ τὴν τράπε[ζαν τὴν τοῦ
 θεοῦ], τοῖς δὲ λοιποῖς πᾶσι ὅσα ἐστ[ὶ ἔκφορα τῶν
 ἱερε]ίων χρᾶσθω ὁ τὸν γάμον ποιῶν· [διδότω
 30 δὲ κ]αὶ ὁ ἱερεὺς εἰς τοὺς γάμους τὰ γέρ[η τῷ

τὸν γάμον ποιοῦντι, λαβὼν ὁκτὼ δραχ[μὰς
 ἐ]κ τῆς προσόδου, καὶ οἱ τὰς οἰκίας ἐκ[τη-
 μένοι τὴν τε ἀνδρείαν καὶ τὴν γυναικ[ε-
 ἰ]αν παρεχόντω εἰς τοὺς γάμους τὰς οἰκ[ι-
 35 ἰ]ας παρεξελόμενοι οἰκήματα εἰς ἀπό[θε-
 σιν τῶν σκευῶν, ὁ δὲ τὴν ἀνδρείαν ἔχ[ων
 π]αρεχέτω τὴν οἰκίαν καὶ εἰς τὴν θυσί[αν,
 καὶ ἐπ]ὶ τὸν ξενισμὸν τοῦ Ἑρακλ[εὺς παρεχό-
 ντω ἀμφοτέ]ρας· τούτων δὲ - - - - -
 - - - - -

d.

Letters similar to those of c.

ΙΣΤΕΚΝΟΙΣΠΑΝΤΑΤΑΔΕΟΝ
 \ΠΑΡΑΣΚΕΥΑΤΕΤΟΙΣΔΕΕΠΙ
 \ΛΟΜΕΝΟΙΣΟΡΩΣΕΚΑΣΤΑΣΥ
 ΛΗΤΑΙΚΑΘΑΔΙΑΓΕΓΡΑΠΤΑΙ
 5 ΣΔΥΝΑΜΙΝΕΙΝΑΙΕΥΕΙΗΚΑΙΑΥ
 ΟΙΣΚΑΙΤΟΙΣΕΓΓΟΝΟΙΣΑΥΤΩΝ
 \ΝΕΘΗΚΑΔΕΚΑΙΛΥΧΝΙΑΣΔΥΟΚΑ
 ΛΥΧΝΟΥΣΧΑΛΚΟΥΣΕΠΤΑΠΥ
 ΡΟΥΣΔΥΟΚΑΙΕΣΧΑΡΑΝΤΕΤΡΑΠ
 10 ΟΝΚΑΙΚΡΑΤΗΡΑΚΑΙΤΑΡΗΤΑ
 ΑΙΤΡΑΠΕΪΑΝΚΑΙΣΤΕΦΑΝΙΣΚΟΥ
 ΕΝΤΕΤΟΙΣΑΓΑΛΜΑΣΙΝΧΡΥΣΟΥ
 ΚΑΙΡΟΠΑΛΑΔΥΟΚΑΙΘΥΜΙΑΤΗΡΙ
 ΤΡΙΑΚΑΤΑΧΡΥΣΑΚΑΙΚΛΙΝΗΝΩΣ
 15 ΤΕΠΑΝΤΑΤΑΥΤΑΙΕΡΑΕΙΝΑΙΤΟΥ
 ΗΡΑΚΛΕΥΣΚΑΙΒΑΘΡΟΝΤΗΣΚΛΙ
 ΝΗΣΚΑΙΚΥΚΛΟΝΧΑΛΚΟΥΝΕΙΑ
 \ΕΤΙΣΤΟΛΜΗΣΗΚΑΤΑΛΥΕΙΝΤ
 ΝΥΠΟΔΙΟΜΕΔΟΝΤΟΣΣΥΝ
 20 ΤΑΓΜΕΝΩΝΑΔΙΚΩΝΤΑΙΕΡΑ
 ΤΟΥΣΠΡΟΓΟΝΟΥΣΥΠΕΡΩ
 ΓΡΑΠΤΑΙΕΝΤΩΙΒΩΜΩΙΚΑΙΕ
 ΙΣΤΗΛΗΙΜΗΕΡΙΤΡΕΠΕΙΝΤΟΥ
 ΔΙΟΜΕΔΟΝΤΟΣ

- 25 ΕΓΕΝΗΜΕΝΟΥΣΚΑΙΤΟΥΣΕΠΙ
ΟΥΣΑΥΤΩΝΑΛΛΑΒΟΗΟΕΙΝ
ΟΙΣΙΕΡΟΙΣΚΑΙΤΟΙΣΠΡΟΓΟΝΟΙ
ΝΑΓΕΙΝΔΕΤΟΥΣΕΠΙΜΗΝ
ΣΚΑΙΕΙΣΤΗΝΑΥΡΙΟΝΠΑΡΑ
30 ΝΒΑΝΟΝΤΑΣΟΥΣΑΝΑΥ
ΙΣΔΟΚΗΕΠΙΜΗΝΙΟΥΣΔΕΑΙΡΕΙΣΘ
ΕΓΔΙΟΜΕΔΟΝΤΟΣΚΑΙΤΟΥΣΕΓΓ
ΟΥΣΑΥΤΩΝΑΝΔΕΤΙΣΝΟΘΟΣΩΝΚΡ
ΕΙΣΓΝΩΣΘΗΙΜΕΤΕΧΕΙΝΤΩΝΙΕΡΩ
35 ΙΗΞΕΣΤΩΑΥΤΩΙΜΕΤΕΧΕΙΝΤΩΝ
ΡΩΣΥΝΩΝΛΑΜΒΑΝΕΤΕΔΕΑΡ
ΗΣΠΡΟΣΟΔΟΥΩΣΤΕΤΩΙΡΑΣΙΩ
ΙΣΘΥΣΙΑΝΔΡΑΧΜΑΣΠΕΝΤΗΚΟ
ΤΑΤΑΙΣΔΕΜΟΙΡΑΙΣΤΕΣΣΑΡΑΚΟ
40 ΤΑΘΥΟΝΤΩΔΕΤΩΙΡΑΣΙΩΙ
ΤΑΙΣΜΟΙΡΑΙΣΟΙΚΑΤΑΝΔΡΟΓΕΝΕ
ΙΑΝΕΘΗΚΑΔΕΚΑΙΥΑΛΙΝΑ
ΛΑΣΤΕΣΣΑΡΑΣΚΑΙΧΛΑΝΙΔ
ΡΓΑΝΔΙΔΟΝΑΙΔΕΤΟΙΣΗ
45 [-]ΟΙΣΜΕΡΙΔΑΣΤΟΙΣΣΥ
ΟΥΣΙ

d.

- I το]ῖς τέκνοις πάντα τὰ δέου[τ-
α] παρασκευάτε· τοῖς δὲ ἐπι-
με]λομένοις ὅπως ἕκαστα συ-
ντε]λήται καθὰ διαγέγραπται
5 εἰ]ς δύναμιν εἶναι εὖ εἴη καὶ αὐ-
τ]οῖς καὶ τοῖς ἐγγόνοις αὐτῶν.
'Α]νέθηκα δὲ καὶ λυχνίας δύο, κα[ὶ
λύχνους χαλκοὺς ἑπταπύ-
ρους δύο, καὶ ἐσχάραν τετράπ[ε-
10 δ]ον, καὶ κρατῆρα καὶ τάπητα
κ]αὶ τράπεζαν καὶ στεφανίσκου[ς
π]έντε τοῖς ἀγάλμασιν χρυσοῦ[ς,
καὶ ῥόπαλα δύο καὶ θυμιατήρι[α

- 15 τρία κατάχρυσα καὶ κλίνην, ὥσ-
 τε πάντα ταῦτα ἱερὰ εἶναι τοῦ
 Ἑρακλεῦς, καὶ βάθρον τῆς κλί-
 νης καὶ κύκλον χαλκοῦν· εἰὰ[ν
 δ]έ τις τολμήσῃ καταλύειν τ[ι
 τῶ]ν ὑπὸ Διομέδοντος συν-
 20 τε]ταγμένων, ἀδικῶν τὰ ἱερὰ
 καὶ] τοὺς προγόνους ὑπὲρ ὧ[γ
 γέ]γραπται ἐν τῷ βωμῷ καὶ ἐ-
 ν τῇ] στήλῃ, μὴ ἐπιτρέπειν τοῦ-
 s ἐγ] Διομέδοντος
 25 γ]εγεννημένους καὶ τοὺς ἐπι-
 γόν]ους αὐτῶν, ἀλλὰ βοη(θ)εῖν
 τ]οῖς ἱεροῖς καὶ τοῖς προγόνοι[s.
 Συ]νάγειν δὲ τοὺς ἐπιμνη[ί-
 ου]s καὶ εἰς τὴν αὖριον παρα-
 30 λα]νθάνοντας οὓς ἂν αὐ-
 το]ῖς δοκῇ· ἐπιμνηνίους δὲ αἰρεῖσθ[αι
 τοὺς] ἐγ Διομέδοντος καὶ τοὺς ἐγγ[ό-
 ν]ους αὐτῶν. *Αν δέ τις νόθος ὢν κρ[ι-
 θ]εῖς γνωσθῇ μετέχειν τῶν ἱερῶ[ν
 35 μ]ὴ ἐξέστω αὐτῷ μετέχειν τῶν
 ἱέ]ρωσυνῶν. Λαμβάνετε δὲ ἀπ[ὸ
 τ]ῆς προσόδου ὥστε τῷ Πασίω[ι
 εἰ]s θυσίαν δραχμὰς πεντήκο[ν-
 τα, ταῖς δὲ Μοίραις τεσσαράκο[ν-
 40 τα· θνόντω δὲ τῷ Πασίῳ [καὶ
 ταῖς Μοίραις οἱ κατ' ἀνδρογένε[ι-
 αν.] Ἀνέθηκα δὲ καὶ ὑαλίνα[s
 φιά]λας τέσσαρας καὶ χλανίδ[α
 ἀλου]ργάν. Διδόναι δὲ τοῖς ἡ-
 45 μετέρ]οις μερίδας τοῖς συ-
 νελθ]οῦσι.

The form of the kappa in all four columns, where the letters are not crowded, is Κ. The arms of the sigma are, as a rule, not quite parallel.

We have here portions of different documents engraved on one

stone, and all relating to a society, originally instituted, as it seems, by a certain Diomedon, the chief object of which was the worship of Heracles, and of the heroised founder or founders. An analogous inscription is the well-known testament of Epicteta, from Thera. We do not in this case however possess the original testament or deed executed by Diomedon. The archives of the society were engraved on an altar, and on a stele (col. *d*, line 22). We have here, probably, only the lower half of the stele, and the inscription on the altar may have been the more extensive.

Col. *d* is certainly the end of the whole; it contains in its last lines a series of unconnected codicils. Cols. *a* and *b* are written in Doric. (In a supplementary clause at the end of *b* we find κῆπος). The letters of both, which are similar, but differ slightly in size, are of a somewhat earlier date than those of *c* and *d* (the forms are not very different, but the letters of *c* and *d* have slight apices.) Cols. *c* and *d* are written in the κοινή, but both have occasional Doric forms. The letters of both are similar in size and shape. It seems, therefore, that the four columns form parts of four documents, engraved at different, but not very distant times. As col. *d* is the latest, col. *a* must be the earliest. It refers to Diomedon in the third person, but may be a document drawn up by his executors giving the substance of his testamentary grant. Col. *b* seems to contain supplementary provisions added shortly afterwards. Col. *c* must form part of a document drawn up by some reorganiser of the society a good many years later, and col. *d* enumerates objects presented by him, or by some one else, and contains at the end miscellaneous additional clauses.

a.

Line 4: the word ὄνημάξιον, 'donkey-carriage,' is not in the dictionaries. For the characteristic order in which Libys and the donkeys are mentioned, cp. Lysias IV. ad in. τὸ μὲν ζεύγος καὶ τὰ ἀνδράποδα. Note also the neuter ἑγγονα.

Line 12: διὰ βίον does not quite correspond with what I read on the marble, but the traces of letters here are very faint, and nothing is visible on the impression.

Line 13: the reading is doubtful; ΣΟΥΚΑΔΟ, Ross.

Lines 14-17: the sense is pretty clear. A sum of money is to be paid in the month Θεουδαίστιος, in order to provide funds for the annual sacrifice, which took place on the 16th of the next month, Πεταγέιννος (see col. *b*, 21). Thus, in the testament of Epicteta,

the 210 drachmae are to be paid in the month Eleusinius, and the annual festival takes place in the next month, Delphinus.

Line 16: ΥΣΥ which Ross read, probably represents ΥΟΥ of the original.

Line 19: *νευμηνίαις* is quite certain, and suggests a monthly ceremony, unless indeed Σ be the first letter of another word.

Line 24: certainly K not B. The O is probable, but only a circular depression is visible on the marble. Ross's restoration is doubtful.

Line 27: ad in. possibly ΕΩΙ i.e. θ]εῶ.

Line 29: apparently ΟΙ, but as the stone is damaged it is impossible to be sure that the letter is Ο; if it is Ω it is fitted into a very small space.

Line 31: the stroke before Ε is not Ι, but part of Γ Π or Ν.

b.

Line 8: the Ξ was repeated and erased.

Lines 9-12: similar provisions recur in lines 31-34. Possibly the latter part of the column, from line 17 onwards, contains supplementary matter; it was found necessary to give more explicit directions for procuring the money for repairs.

Line 13: children of members are to be received into the society immediately after birth.

Line 15: ΤΩΝ repeated and erased.

Line 24: τὰν ἀποπυρίδα. ἀποπυρίς means anything plucked off the coals and eaten at once (ἀποπυρίζων: ἀπὸ πυρὸς ἐσθίω. Hesych.). The word, like ἀποτηγανίζειν, was especially used of small fish thus cooked and eaten. See Epicharmus (*ap. Athen.* p. 277 F) ἀφνὰς ἀποπυρίζοιες: and Teles (*ap. Stob.* 97. 31) τῶν μαιίδων ἀποπυρὶν ποιήσας. There can be little doubt that it here means a sacrifice to the dead consisting of fish. In the testament of Epicteta (col. vi. 12) three fish, ὀψάρια τ[ρ]ί[α], are offered to the heroes (see Keil, *Hermes*, xxiii. p. 299). This sense exactly suits the use of the word in the story from Hegesandrus, quoted by Athenaeus, p. 334 E. On the banks of the river Olynthiacus, a feeder of Lake Bolbe, was the tomb of the hero Olynthus, a son of the nymph Bolbe. In the months of Anthesterion and Elaphebolion large shoals of fish passed up the river as far as the tomb, but never beyond it. The people of the country used to say, that at these seasons Bolbe sent the ἀποπυρίς to her son, conforming thus to their own custom, for it was in these two months that they sacrificed to the spirits of the dead. Although we find offerings of

fish to the dead called ἀποπυρίδες in two places so remote from each other as Cos and Olynthus, neither the custom nor this use of the word can have been familiar to Clearchus when he cited the flute-player Charmus among the φιλίχθνες in his treatise, Περὶ βίων, and alleged, in support of his charge of gourmandise, the ἀποπυρίδες offered on his tomb by a fellow-craftsman (Ath. viii. p. 344 C).

Line 25: three epimenii here, as in the testament of Epicteta. Why they are three in this case we cannot tell. There one officiates on each day of the celebration, and no priest is mentioned.

Line 30: δεξιώσεις is either the same as the ξενισμός of Heracles, or means the reception of the members.

C.

Line 6: the word ξειρήματα, the sense of which is quite clear, seems not to occur elsewhere.

Lines 15 ff. The general restoration of these lines must depend on the view we take of the γάμος. Is it, as Ross conjectured, a ἱερὸς γάμος, or is it simply the wedding of one of the members, which, under certain conditions, he is allowed to celebrate in the sanctuary? I think it is the latter¹. We learn from the testament of Epicteta (ii. 20) that it was usual to celebrate family weddings in the ἡρῶν. There is nothing in this inscription which need imply that Heracles himself was the bridegroom. The sense of lines 23-25 may be, 'The couch prepared for Heracles on the day of his ξενισμός is to be left in its place until the wedding is over,' i.e. Heracles is to be a guest at the wedding. The sense of lines 17-21 is, that on the two days mentioned the wedding-feast is to be celebrated at hours which will secure its not intruding upon the regular annual sacrifices to Heracles. I conjecture that -αιγλίαν in line 19 may be the end of some unknown word, προ]αιγλίαν or μετ]αιγλίαν, meaning the hour before or after dawn. We might restore τὰν συν]αιγλίαν, and suppose that συναιγλία is a dialectic variety of συναικλία. In this case the context would be different.

Line 28: Ross read ΕΣΤΟ. The L which I give is doubtful, but there certainly seem to be traces of a perpendicular stroke after ΕΣΤ.

Line 38: Ross's restoration, κα]ῖ τὸν ξενισμόν, will not fill the space.

¹ ΕΙΝΑΙ in line 16, read by Mr. Hicks on the impression, confirms this view.

d.

Line 2: *παρασκευάτε* is a contracted future: see Dittenberger, *Hermes* xvi. p. 172.

Line 5: for the phrase *εἰς δύναμιν εἶναι* = *κατὰ τὸ δυνατόν*, see *C. I. G.* No. 3137, line 39, and Boeckh's note.

Lines 7, 8: 'two stands for lamps, and two lamps with seven wicks.' The word *ἐπτάπυρος* is not known, but its equivalent *ἐπτάμυξος* occurs elsewhere. I conclude that *λυχνία* means a stand for a lamp, and not a candlestick, from the fact that there is one *λυχνία* to each *λύχνος*. Numbers of these stands have been found at Pompeii.

Line 9: *ἐσχάραν τετράπεδον*; see Schol. ad Eur. *Phoenissas* 274 (ed. Schwartz) *ἐσχάρα ἢ ἐν τετραγώνῳ ἐπὶ γῆς βάσις* κ.τ.λ., and the passages from grammarians quoted in the note there.

Line 17: *κύκλον*, apparently not part of the bed, but a tray.

Line 28: *συνάγειν*, possibly in the sense of *μετ' ἀλλήλων πίνειν*. ἢ *αὔριον* is no doubt the 18th of *Petageitnyos*. Cp. col. c, line 21, *ὀκτωκαιδεκάτῃ ἢ συναγωγῇ*. We may conclude that the *συναγωγῇ* there is not part of the wedding ceremonies, but a banquet or meeting which always took place on the day after the sacrifices.

Line 36: not *ιερωσύνων*, for *ιερώσυννα* in the sense of *γέρη* is unknown at Cos.

Line 37: *Πάσιος* is perhaps *Ζεὺς Πάσιος*, a Dorian form of *Ζεὺς Κτήσιος*.

Lines 44-47 are carelessly written, and were added afterwards.

37.

In the house of Mr. Nicolaides. Height 119 cm., width 60 cm. The marble was formerly placed, face downwards, in a tank near the hospital. It has three holes bored in it, destroying parts of lines 9-19 and lines 55-58. A considerable portion in the centre is almost entirely effaced (lines 28-40). The upper part (lines 1-8) is much worn and illegible. The left-hand edge has also been worn. This is the state in which the marble was when Mr. Nicolaides' workmen extracted it from the tank. In order to embellish it, they rounded off the right-hand side, thus destroying about three letters in each line, and by some accident a piece was chipped off the lower left-hand corner. Some of these missing letters I was able to read from the impression left by the marble in the mortar of the tank whence it was taken. Published from my copy by Mr. Hicks, *Hellenic Journal*, ix. p. 332. Since then I have re-examined the original.

ΑΓ
 ΙΕΥΝΟ Ν Ο Η -Α ΨΕΛ-Α
 Ι ΕΙ ΟΑΡΕΤ ΑΛΛ Ξ ΕΙ ΞΟΙ
 ΕΡΕΥΣΜΕΝΟΙ Ι ΙΟΝΑΡΧΟΥ
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 ΤΥΑ ΙΟΥΣ ΤΙΝ Α ΙΒ-ΥΝΕΞΕΝΑΤΑΣ-ΚΑ-
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- 25 Ε·ΚΕΛΟΣΤΑΔΕΑΛΛΑΚΡΕΑΤΑΣΠΟΛΙΟΣΤΟΝΔΕΚΡΙΘΕΝΤΑΤ
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- 45 ΛΗΤΑΙΤΩΙΑΙΡΕΘΕΝΤΙΚΑΤΑΤΑΥΤΑΤΑΙΑΥΤΑΙΑΜΕΡΑΙΔΙΟΝΥΣΩΙ
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 50 ΤΟΥΤΟΙΣΟΙΝΟΥΚΡΑΤΗΡΑΣΤΡΕΙΣΓΕΡΗΤΟΥΒΟΟΣΤΩΙΠΕΡΗΙΔΕΡΜΑΚ
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 55 ΝΕΚΑΤΕΡΟΙΣΤΟΚΕΦΑΛΑΙΟ
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 60 ΜΒΑΝΕΙΔΕΡΜΑΚΑΙΣΚΕΛΟΣ[ΕΒΔΟΜΑΙΑΝΟΜΕΝ ΕΞΣΑΛΚΗΙΔΑΣΔ
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 ΣΚΥΛΛΙΤΑ ΤΟΥΧΟΙΡΟ
 Ε ΥΣΚ

- τ]ὰν σεσα[μασ-
 μέναν -----] ἔ[ν]θαπερ τ[οὺς] ἀλλ[ου]ς [θ]έ[μεν]οι - -
 ----- ἱ]ερεὺς μὲν κ[αὶ] φυλά(?) τοῦ μονάρχου . .
 5 ἰόντω, ἱεροποιοὶ δὲ καὶ τοὶ κάρυκες ἰόντω κ[ατὰ]
 χ[ιλιασ]τύα[s], (β)οὺς [δὲ ἔ]λ[άντ]ι, β[ο]ῦν ἐξ ἐνάτας [ἐ]κασ[τας]
 δ[ε] ε εων καὶ πᾶς ὁ ων καὶ ν' ἐς δ(ἐ) [τ-
 ἀν [ἀγορᾶ]ν ἐλάντω Πάμφυλοι πρᾶτοι, ἐν ἀγορᾷ δὲ σ[υ]μμί[σ]-
 γοντ[ι], ὁ δὲ ἱερεὺς κα[θ]ήσθω [ἐπὶ] τ[ὰν] τράπεζαν ἔχων τὰ ν
 10 φιάλ[α]ν τὰν ἱεράν, τοὶ δὲ ἱερ[οποιοὶ] ἕκατ[έρω] τᾶς τραπέζας. [Πάμ-
 φυλοι] δὲ ἐπελάντω βοῦ[ς] τρεῖς τοῦ[ς] [κ]αλλι[σ]τους αἱ μ[έγ]κα
 τοῦτωγ κριθῇ τις· αἱ [δὲ] μή, Ὑλλεῖς τρ[εῖς] ἐλάντω αἱ μ[έγ]κα τ-
 οῦτωγ κριθῇ τις· αἱ δὲ [μή, Δυμᾶνες] τρ[εῖς] τοὺς [λ]οιποὺς αἱ μ-
 15 ἐγ[κα] κα τούτωγ κριθῇ τις· αἱ δὲ μή, Ἀτέρους] ἐλάντω ἐς τὰν ἀγ[ορ-
 ᾶν καὶ ἐπελάντω κατὰ τ[αὐτά], αἱ μ[έγ]κα κα τούτωγ κριθῇ τ[ις].
 αἱ δὲ μή, τρίτον ἐπελάντω καὶ ἀτ[έρους]. αἱ δὲ κα τούτωγ κρι[θῇ]
 (μ)ηδεῖς, ἐπικρίνονται βοῦν ἐκ χι[λιασ]τύος ἐκάστας· ἐλά[σ]-
 α]ντες δὲ τούτους συμμίσγον[τι τοῖς] ἄλλοις, καὶ εὐθὺς
 ἵ[κ]οντι καὶ εὐχονται καὶ ἀποκαρῦ[σσουν]τι· ἔπειτα ἐπελάντ[ω]
 20 αὐτ[ις] κατὰ ταῦτά· θύεται δὲ, αἱ μ[έγ]κα ὑποκ[ύψ]ει, τᾷ Ἰστίᾳ· θύ-
 ει δὲ γ[εραφόρος] βασιλέων καὶ ἱερὰ παρέχει καὶ ἐπιθύει ἱερὰ ἐξ [ἡ-
 μ]ιέκτου, γέρη δὲ λαμβάνει τὸ δέρμα καὶ τὸ σκέλος, ἱεροποιοὶ
 δ[ὲ] [σ]κέλος, τὰ δὲ ἄλλα κρέα τᾶς πόλιος. Τὸν δὲ κριθέντα τ[ῷ]
 Ζηνὶ κάρυκες ἄγοντι ἐς ἀγοράν· ἐπεὶ δὲ κα ἐν τᾷ ἀγορᾷ ἔω[ν]-
 25 τι ἀγορεύει οὐ κα ἦ ὁ βοὺς ἢ ἄλλος ὑπὲρ κήνου ἐνδέξι[ς],
 “Κώ[ι]ο[ις] παρέχω τῷ[μ] βοῦν, Κῶι δὲ τιμὰν ἀποδόντω <τὸ> τᾷ Ἰστί[ᾳ].”
 τιμώντω δὲ προστάται ὁμόσαντες παραχρῆμα. Ἐπεὶ δὲ κα τί[μω]-
 ντ[ι], ἀναγορευέτω ὁ κᾶρυξ ὀπό[ου] κα τιμηθ[ῇ]· τούτω δὲ [ἐλ]άντ[ω] πα-
 αρ]ὰ τὰν Ἰστίαν τὰν Ταμίαν, καὶ ὁ [Πολιῆος] ἱερεὺς στε(π)τεῖ καὶ
 30 ἐκ[σπένδει] κύλικα οἴνου κεκραμένον [π]ρὸ τοῦ [βόο]ς· ἔπειτα ἄγοντι τῷ[μ]
 βοῦν καὶ τὸν καυτὸν καὶ [φ]θοῖας ἐπτά καὶ μέλι καὶ στέμμα· ἐξάγ[ον]-
 τε[ς] δὲ καρύσσονται εὐφαιμίαν, κῆν [σίτοις? δῆ]σαντες τὸν βοῦν κα-
 λλύν[ονται] θαλλῶ καὶ . . . μα· τοὶ δὲ [ἱερεῖς? κ]αρπῶντι τὸν μὲγ χοῖ-
 ρον] καὶ τὰ σπλάγχνα ἐπὶ τοῦ βωμοῦ ἐπ[ισπένδ]οντες μελίκρατον, ἔ[ν]-
 35 τερα δ[ὲ] [ἐ]κπλύναντες παρὰ τῷ[μ] βωμὸν καρπ[ῶντι]· ἐπεὶ δὲ κα καρπω[θῇ]
 να[π]οῖς? ἐπισπενδέτω μελίκ[ρατον], κᾶρυξ δ[ὲ] καρυσσέτω ἐορτάζ[εν]
 - - - - - ἐνιαύτια ὥραϊα ἐορτάν· ἱερεὺς] δὲ τοῖς ἐντέροις ἐπιθυέτω
 θύ[η] καὶ [τοὺς] φθοῖας καὶ σπονδὰν ἄκρατον] καὶ κεκραμέναν καὶ στε[ῖ]αρ.

μετ]ὰ τοῦτο δὲ ἰόντω παρ τοὺς ἱεροποί[ους ἐς] τὸ οἶκημα τὸ δαμόσιον [αρ-
 40 εὐ]ς καὶ κάρυκες, ἱεροποιοὶ δὲ ξενίζ[ον]τω τὸν [ἐ]ρη καὶ τὸς κάρυκας τ[αὐ]-
 τα]ν τὰν νύκτα· ἐπεὶ δὲ κα σπονδὰς ποιήσ[ω]νται, αἰρέσθω ὁ ἱαρεὺ[s]
 ἡ τῶν ἱεροποιῶν βοὺς τοῦ θυομένου τῷ Ζηνὶ τῷ Πολιῇ, καὶ προ[αγο]-
 ρευ]έτω ἀγνεύεσθαι γυναικὸς καὶ ἀ[μίδο]ς? ἀντὶ νυκτός· τοὶ δὲ κάρυ[κε]-
 ς αἰρ[εῖσθω] σφαγῇ τοῦ βοὸς ὅγ κα χρήζωντι ἡνῶν, καὶ προαγορευέτω
 45 τῷ αὐ]λητῇ τῷ αἰρεθέντι κατὰ ταῦτά. Τῇ αὐτῇ ἀμέρᾳ· Διονύσῳ [Σκ-
 υλλίτ]α χοῖρος καὶ ἔριφος· τοῦ χοίρου οὐκ ἀποφορά· θύει δὲ ἱερεὺς κ[αὶ ἱε-
 ρ]ὰ παρέχει· γέρη φέρει δέρμα, σκέλος.

Ἰκάδι· βοὺς ὁ κριθεὶς θύεται Ζηνὶ [Πο-
 λιῇ] καὶ ἔνδορα ἐνδέρεται· ἐφ' ἐστίαν θύεται ἀλφίτων ἡμίεκτον, ἄρτο[ι δ-
 ὕ]ο ἐξ ἡμίεκτου—ὁ ἄτερος τυ[ρ]ώδης—καὶ τὰ ἔνδορα· καὶ ἐπισπένδει ὁ [ἐρ-
 50 εὐς] τούτοις οἶνον κρατῆρας τρεῖς· γέρη τοῦ βοὸς τῷ ἱερῇ δέρμα κ[αὶ
 σκέ]λος· ἱερὰ ἱερεὺς παρέχει· - - - ἥπατος ἡμισυ καὶ κοιλίας ἡμισυ,
 θναφῶρ δὲ τοῦ σκέλεος τοῦ τῶν ἱεροποιῶν [δίδ]οται ἀκρίσχιον, [ν-
 ώ]του δίκρεας, ὑπώμια, αἱματίου ὀβελὸς τρικώλιος, Νεστορίδαι[s
 ν[ώ]τ]ου δίκρεας, ἱατροῖς κρέας, αὐλητῇ κρέας, χαλκέων καὶ κερα[μέ]-
 55 ω]ν ἑκατέροις τὸ κεφάλαιον - - - - - Τῇ αὐτῇ ἀμέρᾳ· Ἀθαναίᾳ Πο[λι]-
 - - - - - αὐτῇ ἀμέρᾳ· Ἀθαναίᾳ Πο[λι]-
 αἰ]δι οἷς κνέουσα· θύει δὲ [ἐρ]εὺς καὶ] ἱερὰ παρέχει· γέρη λαμβάνει δ[έρ]-
 μ]α καὶ σκέλος.

Ἐνάτῃ με ἱα· Διονύσῳ Σκυλλίτῃ χοῖρος [καὶ
 ἔρ]ιφος· τοῦ χοίρου οὐκ ἀποφορά· θύει ἱερεὺς καὶ ἱερὰ παρέχει· γέρη [λα-
 60 μ]βάνει δέρμα καὶ σκέλος.

Ἐβδόμῃ ἀνομέν[ου]· ἐς(ς) Ἀλκηΐδας Δ[άμ]-
 α]τρι οἷς τέλεως καὶ τελέα κνέουσα· τούτων οὐκ ἀποφορά· κύλικες
 οἶνον] δύο δίδονται· θύει ἱερεὺς καὶ ἱερὰ παρέχει· γέρη δὲ οὐατα

Ἐκχτα[ι·

Διονύσῳ] Σκυλλίτῃ[ι χοῖρος καὶ ἔριφος·] τοῦ χοίρου οὐκ ἀποφορά· θύει
 64 ἱ[ε]ρεὺς κ[αὶ ἱερὰ παρέχει κ.τ.λ.]

The following letters I read on the mortar of the tank from which the marble was taken. Line 22 ad fin.: ι. Line 23: Τ. Line 24: Ω. Line 32: ΚΑ. Line 33: ΟΙ. Line 34: Ε. Line 57 ad in.: Δ. Line 58: Α. Line 59: Ι. Line 60: Μ. Line 61: ΤΡΙ. Line 62: Δ.

Nos. 37, 38, 39 certainly belong to one very extensive document, a sacrificial calendar for the whole year. Nos. 40 and 41 may, or may not, be parts of the same calendar.

We know that this (No. 37), the largest fragment, forms part of the calendar for the month Batromios, as it is clearly the portion to which we are referred in No. 38, line 11. It extends from the 19th to the 25th day. The 19th day is imperfect; the portion preserved (lines 1-47) deals almost entirely with the ceremonies to be observed on the vigil of the sacrifice to Zeus Polieus, the selection of the ox, the purificatory whole burnt-offering of a pig, the appointment of a slaughterer and another celebrant. On the 20th day (lines 47-58) the selected ox is sacrificed to Zeus Polieus, and a ewe to Athene Polias. On three days, the 19th, 22nd, and 25th, identical sacrifices of a kid and pig are made to Dionysus Skyllites. On the 24th a ewe and wether are offered to Demeter. No sacrifices are made on the 21st and 23rd.

Line 3: I am doubtful about *θέμενοι*, which I thought I could trace on the marble. The impression seems to show traces of Ε before ΟΙ.

Line 4: *φυλά* is probably wrong; I could not read it on the marble; the letter before Ι appeared to have a straight upright stroke; there is not room for *κα[ι] χιλ[ια]στὺς* *μονάρχου*, but *κα[ι] τρ[ι]α[κὰς ἅ] μονάρχου* would suit the space.

Line 5 ad in.: possibly *μετὰ* Π[αμφύλων] *λέοντω*. Ibid., *ιεροποιοὶ καὶ τοὶ κάρυκες* *λέοντω* *κατὰ* *χιλιαστῶς*; each *χιλιαστὴς* had then its *ιεροποιός* and its herald.

Line 6: I think from study of the stone and impression that *ἐλ[λ]αντι* β[ο]ὺν *ἐξ* *ἐνάτας* *ἐκ* *κάσ[τας]* is probably right; there is certainly a letter between ΤΑΞ and κ.

Line 7: ΠΑΞΟΕΜ. The Ο is distinct, and I do not think it can be Ο. The Μ is very doubtful. On the impression I seemed to read ΗΟΥ instead of ΕΜ. Ibid. ad fin.: instead of ΙΤΑ·Ν possibly ΤΙΔΑΝ.

Lines 4-7 appear to relate to the order of the procession which conducts the oxen to the *ἀγορά*. It is possible that the restoration of lines 11-13, for which I am originally responsible, is not right. It suits the space pretty well, and ΕΙΞ and ΙΞ in lines 12 and 13 are certain. If it is right, then the whole process must have been as follows. Twenty-seven oxen were first selected, nine from each tribe; then each of the three tribes separately drove to the *ἀγορά* three of their selected oxen, the Pamphyli having precedence. When they had all reached the *ἀγορά* the three lots of oxen were combined into one (*ἐν ἀγορᾷ συμμίσγοντι*). The priest of Zeus, and the *ιεροποιοί*, sat at a table in, or near, the *ἀγορά*, and to this table the three tribes, the Pamphyli again having precedence, drove up the nine oxen in sets of three, beginning with the finest, in order that the ox for sacrifice might be there selected by some special test, as to the nature of which we have no information. It was perhaps similar to the test

employed for selecting the ox to be sacrificed to Zeus Polieus at Athens (Porphyr. *de Abst.* ii. 30 Θέντες ἐπὶ τῆς χαλκῆς τραπέζης πέλανον καὶ ψαιστὰ περιελαύνουσι τοὺς καταμεμηθέντας βόας ὧν ὁ γευσάμενος κόπτεται). We must suppose that the nine oxen first driven to the ἀγορά were the three best from each tribe. Line 7, if the marble were in better condition, might enlighten us on this point. The reason for combining into one herd the oxen from each tribe, and then selecting the best of the nine to be driven up first, was evidently that the three finest oxen might thus be judged first. If the Pamphyli had driven up their own three, and one of these had been selected, a better ox belonging to one of the other tribes would not have had his chance of being sacrificed. Confidence in the judgment of God was not complete. If none of the nine oxen, which in human judgment were the best, were selected, then each tribe drove down three others to the ἀγορά, and the process was repeated until the whole twenty-seven were exhausted. If the lot fell upon none of these twenty-seven, then other oxen were selected, one from each χιλιαστὺς. The original twenty-seven were not discarded, but the others were mixed with them (line 18) and the whole lot were submitted to judgment, the original twenty-seven thus having a second chance, another proof that the test was not regarded as quite infallible. It is much to be regretted that the beginning of the inscription is so illegible. We might have derived important information from it about a very obscure point, the divisions of the tribes in Cos. In line 6 we have, if my reading is right, the phrase βοὺν ἐξ ἐνάτας ἐκάστας, 'one ox from each ninth.' This must refer to the first nine oxen which were driven to the ἀγορά. Why were the twenty-seven oxen thus divided into sets of three? There must have been a division of the tribe—one-third—to which three oxen belonged. If the first lot of twenty-seven consisted, like the second lot (line 17), of one ox from each χιλιαστὺς, then each tribe was divided into thirds, each third again containing three χιλιαστίες. I think it is at least probable that this tribal fraction of one-third, or one-ninth of the whole body-politic, was called ἐνάτα. Supposing Dubois' reading of an inscription from Antimachia (No. 385) to be correct, the ἐνάτα is there again referred to and possibly it is also mentioned in the Halasarna decree, col. ii. line 19. Of course if βοὺν ἐξ ἐνάτας ἐκάστας refers to the whole twenty-seven, which is, in my opinion, improbable, ἐνάτα is a ninth of the tribe, and in this case we must suppose that, after the rejection of the twenty-seven, only nine more were chosen. There would then be three χιλιαστίες in the tribe, and three ἐνάται in each χιλιαστὺς.

Line 9: ἐπί seems to suit the space better than παρά.

Line 10: some word meaning the dish containing the consecrated meal is required; cp. the Athenian custom quoted above: Mr. Hicks now suggests *φιάλ[α]ν*. I think that his *ἐκατέρω* must be right, as the traces of letters correspond with it.

Lines 18, 19: *θύουσι*, Hicks; but we would expect in a document of this kind more explicit directions for a sacrifice of any kind; *ἀπιόντι*, or *ἀνιόντι*, are possible. What is the precise meaning of *ἀποκαρύσσοντι*? Probably that, before the oxen were driven up to the table for the divine selection to take place, proclamation was made by the herald that the herd of oxen, or any one of them, would now be offered publicly for the choice and purchase of the god; this would suit the proper sense of *ἀποκαρύσσειν*, and as a matter of fact the selected ox was made over by a form of sale and purchase (line 26).

Line 20: the first letter cannot be E. My original suggestion *ἀνὰ τρεῖς* is not therefore right. Ibid.: there is no doubt about the E, thirteen letters from the right. Mr. Hicks first suggested *αὶ μέγ κα ὑπὸ κ[ρίσ]ει*: but he now believes that the impression affords traces of *ΚΥΨΕΙ*. This gives a satisfactory sense: *αὶ μέγ κα ὑποκ[ύψ]ει*, i. e. if the ox selected (according to the divine sign, whatever it was) submits its neck tamely to the halter, it is sacrificed to Hestia, and not to Zeus, and another ox is chosen. The form of the conjunctive in -ει for -η was so common in the third century B.C. that it hardly needs mention here.

Line 21: the *γερεαφόρος βασιλέων* performs the sacrifice as the representative of the community. Cp. Aristotle, *Politics*, vi. 5. 11 (= 1322 B) 'Ἐχομένη δὲ ταύτης (τῆς ἐπιμελείας) ἡ πρὸς τὰς θυσίας ἀφωρισμένη τὰς κοινὰς πάσας, ὅσας μὴ τοῖς ἱερεῦσιν ἀποδίδωσιν ὁ νόμος, ἀλλ' ἀπὸ τῆς κοινῆς ἐστίας ἔχουσι τὴν τιμὴν. καλοῦσι δ' οἱ μὲν ἄρχοντας τούτους, οἱ δὲ βασιλεῖς, οἱ δὲ πρυτάνεις. The *βασιλεῖς* may correspond to the *φυλοβασιλεῖς* at Athens. The sacrifice is not performed by them collectively, because the act of sacrifice—burning parts of the victim on the altar—was always accomplished by one person. Or were the *βασιλεῖς* extinct, the *γερεαφόρος* their surviving representative? A *γερεφόρος* is mentioned in an inscription from the island of Pserimos, between Calymna and Cos (*Bull. Hell.* xii. p. 282). This island most probably belonged then, as now, to Calymna but may have belonged to Cos.

Line 24: *ἄγουσι ἐς ἀγοράν*. Evidently, either the meaning of lines 18–23 is not as I have suggested, or the place where the oxen were chosen was not actually in the *ἀγορά*.

Line 28: *ὁ κᾶρυξ*. Perhaps the herald of the *χιλιαστός* to which the ox belonged. *τούτω* is quite certain, 'the owner of the ox and the herald.'

Line 29: the stone certainly has *στεγτει*, not *στεπτει*.

Line 31: τὸν καντόν. καντός is here a whole burnt-offering of a pig. Cp. No. 38, line 12: καὶ χοῖρος προκαυτεύεται. In No. 39, line 9, we have a similar sacrifice of a lamb. In both cases they are purificatory offerings before other sacrifices. A pig was commonly used for purification: cp. the phrase καθαίρεται χοῖρῳ (No. 40 b), and for references to similar ceremonies at Eleusis and Delos, see Foucart, *Bull. Hell.* xiii. p. 165. Another form of the word καντός is κήυος or κείος. Cp. *C. I. A.* ii. 545, line 34, τρικτεύαν κήυν ‘a whole burnt-offering of three animals,’ with Hesychius κεία: καθάρματα. Ibid. φθοῖας ἐπτά. Cp. Hesychius ὀλοοῖτροπα: παρὰ Ῥοδίοις ἐπτά πλάσματα εἰς θυσίαν.

Line 32: κῆν [Ζηνός, Mr. Hicks’ first suggestion, will not quite fill the space: he thinks the impression shows signs of some word ending in -ois and not of more than six letters.

Line 33: the M of ΜΑΙ is not certain. Possibly δάφν]α. There is not room for a longer word than ἱερεῖς, but who are these priests?

Line 37: ὥραῖα must mean a festival held in the ὥρα ἔτους, i. e. late in the summer.

Line 39: τὸ οἶκημα τὸ δαμόσιον must be a guest-house in the precincts of the temple of Zeus, unless it be another name for the πρυτανεῖον (No. 13, line 35). Consult Foucart, *Inscr. de Rhodes*, p. 71.

Line 42: σφαγ]ῆ, Hicks; but we require some word corresponding to the Athenian βοντύπος.

Lines 43, 44: the σφαγείς is a herald. So at Athens the κεντριάδαι and the δαιτροί belonged to the γένος of the Κήρυκες (Töpffer, *Attische Geneal.* p. 151).

Line 43: ἀντὶ νυκτός must mean ‘for this night.’ Cp. the Laconian ἀντέτους = τοῦ αὐτοῦ ἔτους (Hesych.): ἀγνεύεσθαι ‘to abstain from contact with¹.’ The conjecture ἀμῖδος is suggested by Athenaeus, iv. p. 150 A. At Naucratis women were forbidden to enter the πρυτανεῖον; the introduction of vessels, which might have been defiled by women, was also forbidden.

Lines 45, 58, 63: Διονύσῳ Σκυλλίτῳ. The name is derived from σκυλλίς = κληματίς (Hesych.). Cp. Διόνυσος Θυλλοφόρος in No. 27.

Line 48: ξνδορα ἐνδέρεται. The phrase recurs in No. 38, line 8, and No. 40 b, line 7. The word is explained by Hesychius, s. v. ξνδορατα. The gloss, as restored by Mr. Hicks, is as follows: ξνδορα: τὰ ἐνδερόμενα σὺν τῇ κεφαλῇ καὶ τοῖς ποσίν. I had suggested that the ξνδορα, which are at once burnt within the temple, are the parts of the animal which are usually eaten first. These are now, in the case of sheep

¹ In Antiphon, vi. 4, I think that for ἀγνεύει τε ἑαυτὸν καὶ ἀφέξεται ὧν εἴρηται κ.τ.λ., we should restore ἀγνεύεται ὧν εἴρηται.

and goats at least, the head, feet, stomach and entrails. But the stomach is evidently not included in the *ἐνδορα*, as half of it is to be given away (line 51). τὸ κεφάλαιον is also among the perquisites (line 55), but this may mean 'the parts next to the head,' not 'a portion of the head.' The meaning of ἐν- in *ἐνδορα* and *ἐνδέρειν* must be the same as in the kindred words *ἐντομα* and *ἐντέμνειν*, which are especially used of chthonic sacrifices. In the case of animals sacrificed to heavenly deities the head was thrown back and the throat cut over an altar. In sacrifices to heroes and the *di inferi* the throat was cut over either a trench or an *ἐσχάρα* (see Stengel, *Zeitschrift für Gymnasialwesen*, 1880, p. 737, who accepts the explanation given by Schol. A, ad Hom. *Il. A.* 459). The exact significance of the ἐν remains, however, doubtful.

Line 49: *τυρώδης* means, I suppose, 'shaped like a cheese.' It may be worth while mentioning that cheeses in Cos are made in the shape of narrow cylinders about six inches long and less than an inch in diameter. This shape is quite peculiar to Cos.

Line 51: the latter part is much damaged and almost illegible. There cannot be an erasure, as part of *παρέχει* is involved: the injury must be due to chance. There may be a vacant space after *παρέχει*: the only letter which is quite certain here is the A. *κοιλίας ἡμῖν* at the end is certainly right: *ἥπατος ἡμῖν* is less certain but probable. These lines (51-54) are repeated, almost word for word, in No. 40 b (lines 11-15). Here after *παρέχει* we ought to have the name of the recipient, and the leg, which the *ιεροποιοί* receive (line 52), should also be mentioned. It almost seems as if a line had been omitted.

Line 53: *δίκρεας*. The word occurs in a similar inscription from Chios (*Ath. Mitth.* xiii. p. 166); it means, perhaps, a portion of both cuts of the sirloin. Cp. *δεισιὰς κρέων* (*C. I. A.* ii. 631, line 6), and Hesychius *δεισιάδα τὴν μοῖραν. οἱ δὲ διμοῖραν. αἱμάτιον* cannot mean 'black pudding, *Blutwurst*,' but is simply the coagulated blood. *ὕψωμα*, 'the plate.' Possibly after *ἀκρίσχιον* the name of another recipient has been omitted. The amount seems large for the *θαφόρος* alone, and in the parallel passage in No. 40 there appears to be room for another word of about six letters: see the note there.

Lines 55, 56: a portion of these lines is so much damaged as to be quite illegible, and this may be an intentional erasure. The letters given in line 56 are only probable.

Line 58: the traces of letters do not seem to suit *μετ' ἰκάδα*.

Line 61: as the spelling *τέλεως* occurs repeatedly in these documents, I have not corrected it. See, for this form, Dr. Bechtel's note in the *Gött. Nachrichten*, 1890, p. 33. I accentuate it as if it were *τέλεος*.

37 a.

α.

On the left side of the same stone, opposite line 9 f.

| | |
|-----------------------|----------------|
| Ι Ω Ν Θ Υ Ο Μ Ε Ν Ω Ν | (τ)ῶν θυομένων |
| Γ Α Ι Λ Ε Υ Κ Ο Θ Ι Η | (τ)ῆ Λευκοθ(ῆ) |
| Α Π Ο Φ Ο Ρ Α Ε Ξ Ι Ω | ἀποφορὰ ἐς . ω |
| Ε Α Ν | εαν. |

b.

Opposite to line 21.

Τ Ρ Ε Ι Ξ Κ Α Ι Χ Υ Τ Ρ Α τρεῖς καὶ χύτρα.

These seem to be marginal additions to another portion of the calendar placed at right angles to this one. In *a*, line 2, I could not read *Λευκοθέα*, and in line 3 I do not think, from study of the impression, that ΕΞΤΩ, which I read on the stone, is correct. Possibly ἐς [δ]ω[ρ]εάν. *Leucothea* was worshipped in Rhodes.

38.

In the old church of St. John, which stands in the Greek cemetery. The lower part has been much worn. Published by Mr. Hicks, *Hellenic Journal*, ix. p. 327, from my copy and an impression. I have nothing to add to the text, but some traces of letters at the beginning and end.

Α Η

Λ Ε Ι Ι Λ Ι Ι Α Μ Β Α Ν Ε Ι Δ Ε Ρ Μ Α Κ Α Ι Ξ Κ Ε Λ Η : Γ
 Α Ι Α Μ Ε Ρ Α Ι Ρ Ε Α Ι Ο Ι Ξ Κ Υ Ε Υ Σ Α Κ Α Ι Ι Ε Ρ Α Ο Σ Σ Α Π Ε Ρ Τ Ο Υ Γ Ρ Ε Δ Α Γ Ε Ι Τ Ι
 Υ Γ Ε Γ Ρ Α Π Τ Α Ι Τ Ο Υ Τ Ω Ν Ο Υ Κ Α Π Ο Φ Ο Ρ Α Θ Υ Ε Ι Ι Α Ρ Ε Υ Σ Κ Α Ι Ι Ε Ρ Α Π Α Ρ Ε Χ Ε
 5 Ε Ρ Η Λ Α Μ Β Α Ν Ε Ι Δ Ε Ρ Μ Α Δ Ε Κ Α Τ Α Ι Η Ρ Α Ι Α Ρ Γ Ε Ι Α Ι Ε Λ Ε Ι Α Ι Β Α Ξ Ι Λ Ε Ι Α Ι Δ Α Α
 Α Λ Ι Ξ Κ Ρ Ι Τ Α Κ Ρ Ι Ν Ε Ξ Θ Ω Δ Ε Μ Η Ε Λ Α Ξ Ξ Ο Ν Ο Σ Λ Ω Ν Η Μ Ε Ν Α Π Ε Ν
 Η Κ Ο Ν Τ Α Δ Ρ Α Λ Μ Α Ν Θ Υ Ε Ι Ι Α Ρ Ε Υ Σ Κ Α Ι Ι Ε Ρ Α Π Α Ρ Ε Χ Ε Ι Γ Ε Ρ Λ Α Μ Β Α
 Δ Ε Ρ Μ Α Κ Α Ι Ξ Κ Ε Λ Ο Σ Τ Α Υ Τ Α Σ Α Π Ο Φ Ο Ρ Α Ε Ν Δ Ο Ρ Α Ε Ν Δ Ε Ρ Ε Τ Α Ι Κ Α Ι Θ Υ
 Ε Ρ Ι Τ Α Ι Ξ Τ Ι Α Ε Ν Τ Ω Ι Ν Α Ω Ι Τ Α Ε Ν Δ Ο Ρ Α Κ Α Ι Ε Λ Α Θ Η Ρ Ε Ξ Η Μ Ι Ε Κ Τ Ο Υ
 10 Γ Ρ Ω Ν Τ Ο Υ Τ Ω Ν Ο Υ Κ Ε Κ Φ Ο Ρ Α Ε Κ Τ Ο Υ Ν Α Ο Υ Ε Ν Δ Ε Κ Α Τ Α Ι Ξ Η Ν Ι Μ Α Χ /
 Ι Η Ι Β Ο Υ Ξ Κ Ρ Ι Ν Ε Τ Α Ι Τ Ο Α Τ Ε Ρ Ο Ν Ε Τ Ο Σ Ε Φ Ο Υ Κ Λ Ε Ω Ν · Κ Ρ Ν Ε Ι Α Ι Κ Λ
 Ε Ρ Τ Ο Υ Β Α Τ Ρ Ο Μ Ι Ο Υ Τ Ω Ι Ξ Η Ν Ι Τ Ω Ι Ρ Ο Λ Ι Η Κ Ρ Ι Ν Ε Τ Α Ι < / > Ο Ρ Ο Σ Π Ρ Ο
 < Α Υ Τ Ε Υ Ε Τ Α Ι Κ Α Ι Π Ρ Ο Κ Α Ρ Υ Ξ Ξ Ε Τ Α Ι Κ Α Θ Α Π Ε Ρ Τ Ω Ι Ρ Ο Λ Ι Η Ι Δ Υ Ω Δ Ε
 Α Τ Α Ι Ξ Η Ν Ι Μ Α Χ Α Ν Η Ι Ο Ι Ξ Τ Ρ Ε Ι Ξ Τ Ε Λ Ε Ω Ι Κ Α Ι Β Ο Υ Σ Ο Κ Ρ Ι Θ Ε Ι Σ Τ Ο
 15 Α Τ Ε Ρ Ο Ν Ε Τ Ο Σ Ε Φ Ο Υ Κ Λ Ε Ω Ν Τ Ι Κ Α Ρ Ν Ε Ι Α Ι Τ Ο Δ Ε Α Τ Ε Ρ Ο Ν Ε Τ Ο Σ Ο Ι Ξ Ξ
 Ρ Ε Ι Ξ Τ Ε Λ Ε Ω Ι Τ Α Υ Τ Λ Θ Υ Ε Ι Ι Α Ρ Ε Υ Σ Ο Τ Ω Ν Δ Ω Δ Ε Κ Α Θ Ε Ω Ν Κ Α Ι Ι Ε Ρ Α Ι

ΑΡΕΧΕΙΤΟΥΤΟΙΣΠΡΟΟΥΕΤΑΙΠΑΡΤΟΪΚΟ ΟΝΑΦΕΡΟΝΤΙΦΥΛΕΟΛ
 Α ΙΔΑΙΛΛΦΙΤΩΝΗΜΙΕΚΤΟΝΟΙΝΟΥΤΕΤΑΡΤΑΝΓΕΡΗΔΕΦΥΛΕΟΛ
 ΑΧΙΔΑΙΣΔΙΔΟΤΑΙΤΟΥΒΟΟΣΟΠΛΛΛΙ<ΟΣΤΩΝΔΕΟΙΩΝΤΟΩΜΟΝ
 20 ΕΞΟΥΑΘΕΟΜΟΙΡΙΑΤΑΜΝΕΤΑΙΚΑ ΙΙΟΟΣΓΕΡΗΛΑΜΒΑΝΕΙΟΙ/
 ΡΕΥΣΣΚΕΛΗΚΑΙΔΕΡΜΑΤΑ:ΤΑΙΑΥΤΑΙΑΜΕΡΑΙΑΘΑΝΛΙ ΜΑΧΑ
 ΔΙΔΑΜΑΛΙΣΚΡΙΤΑΤΟΑΤΕΡΟΝΕΤΟΣΕΦΟΥΚΛΕΩΝΤΙΚΑΡΝΕΙΑ
 ΟΔΕΑΤΕΡΟΝΕΤΟΣΟΙΣΤΕΛΕΑΘΥΕΙΑΡΕΥΣΚΑΙΑΠΟΡΡΑΙΝΕΤΑΙΘΛ/
 ΑΣΞΑΙΤΟΥΤΩΝΟΥΚΑΠΟΦΟΡΑ ΣΤΡΑΔΙΔΟΤΑΙΤΑΙΘΕΩΙΕΛΑΙ
 25 ΤΕΤΟΡΕΣΚΟΥΤΥΛΕΑΙΟΙΝΟΥΤΕΛΑΡΤΑΠΡΟΧΟΙΚΑΙΝΑΙΔΥΟΚΑΙΚΥ/
 ΛΑΙΝΑΙΤΡΕΙ<Ο ΙΣΤΑΜΠΟΛΙΝΩΝΕΙΣΘΑΙΔΛ/
 ΛΧΜ Υ -/

[θύει ἱαρεὺς

καὶ ἱερὰ παρέ[χει· [γέρη] λαμβάνει δέρμα καὶ σκέλη. Τ[ᾶ] αὐτ-
 ᾶ ἡμέρᾳ ῥέᾳ οἷς κυεῦσα καὶ ἱερὰ ὄσσα περ τοῦ Πεδαιγ[νί-
 ος] γέγραπται· τούτων οὐκ ἀποφορά· θύει ἱαρεὺς καὶ ἱερὰ παρέχ[ει· γ-
 5 ἔρη] λαμβάνει δέρμα.

Δεκάτα· ῥῥα ῥαργείᾳ ῥελεῖᾳ Βασιλείᾳ δά(μ)-
 αλις κριτά, κρινέσθω δὲ μὴ ἐλάσσονος ἑωνημένα πεν[τ-
 ῥακοντα] δραχμῶν· θύει ἱαρεὺς καὶ ἱερὰ παρέχει· γέρ[η] λαμβά[νει]
 δέρμα καὶ σκέλος· ταύτας ἀποφορά· ἑνδον ἐνδέρεται, καὶ θυ[ε]ται
 ἐπὶ τῷ ἱστίῳ ἐν τῷ ναῷ τὰ ἑνδον καὶ ἐλατήρ ἐξ ἡμῖεκτον [σπ-
 10 υρῶν]· τούτων οὐκ ἐκφορὰ ἐκ τοῦ ναοῦ.

ῥενδεκάτα· Ζηνὶ Μαχ[α-
 ν]ῆϊ βοὺς κρίνεται τὸ ἄτερον ἔτος ἐφ' οὗ κλέων[τι] Κ[α]ρνεῖαι, κα[θάρ]-
 π[ερ] τοῦ Βατρομίου τῷ Ζηνὶ τῷ Πολιῆϊ κρίνεται, κ[αὶ] χ[ο]ρ[ῶ]ς προ-
 καυτεύεται, καὶ προκαρύσσεται καθάπερ τῷ Πολιῆϊ.

Δυνδε[κ-]

ᾶτα· Ζηνὶ Μαχανῆϊ οἷες τρεῖς τέλει καὶ βοὺς ὁ κριθεὶς τὸ
 15 ἄτερον ἔτος ἐφ' οὗ κλέωντι Καρνεῖαι, τὸ δὲ ἄτερον ἔτος οἷες [τ-
 ρεῖς τέλει]· ταῦτα θύει ἱαρεὺς ὁ τῶν Δώδεκα Θεῶν, καὶ ἱερὰ [π-
 ἀρέχει· τούτοις προθύεται πᾶρ τὸν κο[ιν]ὸν ἃ φέρωντι Φυλεομ-
 α[χ]ίδαι ἀλφίτων ἡμῖεκτον οἶνου τετάρταν· γέρη δὲ Φυλεομ-
 αχίδαις δίδονται τοῦ βοὸς ὀπλά, τα[ρ]σός, τῶν δὲ οἶων τὸ ὠμὸν
 20 ἐξ οὗ ἃ θεομοιρία τάμνεται κα[ὶ] τὸ στ[ῆ]θος· γέρη λαμβάνει ὁ [α-
 ρεὺς σκέλη καὶ δέρματα· Τᾶ αὐτᾶ ἡμέρᾳ ῥαθαναί[α] Μαχα[νί]-
 δι δάμαλις κριτά τὸ ἄτερον ἔτος ἐφ' οὗ κλέωντι Καρνεῖαι, τ-

25 δ δὲ ἄτερον ἔτος οἷς τελέα· θύει ἱαρεὺς καὶ ἀπορραίνεται θαλ-
 ἄσσα· τούτων οὐκ ἀποφορά· [θύ]στρα δίδοται τῇ θεῷ ἐλαί[ο-
 υ] τέτορες κοτυλαί, οἶνου τετάρτα, πρόχοι καιναὶ δύο καὶ κύλ[ι-
 κες] καιναὶ τρεῖς ις τὰμ πόλιν ὠνεῖσθαι δ[άμαλιν
 - - - - - δρ]αχμ - - - - -

I have little to add to Mr. Hicks' commentary. The first day in this fragment is certainly the ninth, which was sacred to Rhea. (Schoemann, *Gr. Alterth.* II.³ p. 442.)

Line 6 : a letter has certainly been erased, so there is no necessity for suggesting ἐ[π]ωνημένα.

Line 19 : τὸ ὠμὸν ἐξ οὗ ἂ θεομοιρία τάμνεται, 'the raw meat from which the god's portion is cut.' The θεομοιρία must, I think, mean the portion actually sacrificed, i. e. burnt on the altar. The Homeric ὠμοθετεῖν means to cut pieces for the god from all parts of the victim, while it is still uncooked, and place these on the altar. In Cos the god's portion was cut from one part of the victim only. The rest of the joint in this case was given raw to the Phyleomachidae. For γέρη, due to particular γένη or phratries, see the Delian temple inventories (*Bull. Hell.* vi. p. 41, line 108).

Line 23 : ἀπορραίνεται θαλάσση: for the lustral use of sea-water, see Verrall's *Agamemnon*, App. O.

Lines 11, 15, 22 : ἔτος ἐφ' οὗ κλέωντι Καρνεῖαι, sc. ἡμέραι. Perhaps 'the year in which the Carnean festival enjoins observance.' A different explanation is suggested in the *Appendix* on the Calendar.

39.

Platanista collection. Height 30 cm., width 45 cm. Published by Sakkelion, *Pandora*, xix. p. 45; Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 216, No. 7; Hicks, *Hellenic Journal*, ix. p. 324. All the lines are complete on the right.

ΤΙ ΕΙΚΑΔΟΣ
 ΛΙΝΟΙ ΟΙΕΤΕΛΕΩΙ ΟΝΤΑΙΚΑΤΑΦΥΛ
 ΛΕΝΤΩΝΥΛΛΕΩΝΠΑΡΑΤΟΗΡΑΚΛΕΙΟΝΟΔΕΤΩΝΔΥΜΑ
 ΝΩΝΠΑΡΑΤΑΑΝΑΞΙΛΕΑΟΔΕΤΩΝΠΑΜΦΥΛΕΩΝΕΝΞΙΤΕΑΙ
 5 ΠΑΡΑΤΟΔΑΜΑΤΡΙΟΝ· ΤΟΥΤΩΝΕΚΑΣΤΩΙΙΕΡΑΟΥΛΟΜΕΤ
 ΙΗΜΙΕΚΤΟΝΕΚΑΤΕΡΩΝΚΑΙΚΥΛΙΚΕΣΚΑΙΝΑΙΤΡΕΙΞΕ
 ΤΩΙΚΑΙΠΙΝΑΞΕΚΑΣΤΩΙΤΑΥΤΑΠΑΡΕΧΟΝΤΙΤΟΙΙΑ
 ΚΑΙΟΥΟΝΤΙΤΡΙΤΑΙΑΝΟΜΕΝΟΥΗΡΑΚΛΕΙΕΣΚΟ
 ΝΑΨΗΝΚΑΥΤΟΣΙΤΑΙΑΥΤΑΙΑΜΕΡΑΙΗΡΑΚΛΕΙ

10 ΞΑΛΟΝΒΟΥΣΤΟΥΤΟΝΟΥΕΙΟΙΑΡΕΥΣΤΩΙΔΕ
 ΕΡΑΔΙΔΟΤΑΙΚΡΙΘΑΝΤΡΙΑΗΜΕΔΙΜΝΑΚΑΙΞΡΥ
 ΩΝΤΡΕΙΣΤΕΤΑΡΤΗΣΚΑΙΜΕΛΙΤΟΣΤΕΤΟΡΕΣΚΟΤΥΛ
 ΤΑΙΚΑΙΤΥΡΟΙΟΙΕΟΙΔΥΩΔΕΚΑΚΑΙΙΠΝΟΣΚΑΙΝΟΣΚΑΙΦΡ
 ΝΩΝΑΧΘΟΣΚΑΙΞΥΛΕΩΝΑΧΘΟΣΚΑΙΟΙΝΟΥΤΡΙΑ
 15 ΗΜΙΧΘΑ

Τ[ετράδι ἐξ] εἰκάδος·

τοῖς ἡρω](σ)ιν οἱ [ἱαρεῖς] ὅτε τελέω . . . ονται κατὰ φυλ-
 ᾶς, ὁ μ]ὲν τῶν Ὑλλέων παρὰ τὸ Ἡράκλειον, ὁ δὲ τῶν Δυμά-
 νων παρὰ τὰ Ἀναξίλεια, ὁ δὲ τῶν Παμφυλέων ἐν Σιτέα
 5 παρὰ τὸ Δαμάτριον [ἐπὶ] τούτων ἐκάστῳ ἱερά, οὐλομέτ-
 ριον]—ἡμίεκτον ἐκατέρων—, καὶ κύλικες καὶναὶ τρεῖς ἐ-
 κάσ]τῳ, καὶ πίναξ ἐκάστῳ· ταῦτα παρέχοντι τοὶ ἱα-
 ρεῖς] καὶ θύοντι.

Τρίτῃ ἀνομένον· Ἡρακλεῖ ἐς Κο-

νίσαλο]ν ἄ(ρ)ῆν καντός. Τῇ αὐτῇ ἀμέρῃ· Ἡρακλεῖ

10 ἐς Κονί]σαλον βοῦς· τοῦτον θύει ὁ ἱαρεύς, τῇ δὲ
 ἱαρεῖ ἱ]ερά δίδεται κριθᾶν τρία ἡμέδιμνα, καὶ σπυ-
 ρ]ῶν τρεῖς τεταρτῆς, καὶ μέλιτος τέτορες κοτυλ-
 ἐ]αι, καὶ τύροι δύοι δυώδεκα, καὶ ἵπνους καινός, καὶ φρ-
 υγᾶ]νων ἄχθος, καὶ ξύλεων ἄχθος, καὶ οἶνου τρία

15 ἡμίχθα.

Lines 1–8. *Twenty-fourth? day*: sacrifices by the three tribes to their eponymous heroes.

Lines 8 ff. *Twenty-eighth day*: a preliminary whole burnt-offering of a lamb, and subsequent sacrifice of an ox to Heracles.

Line 1: apparently the remains of a stop [.]

Line 2: there is certainly not room for θουῶ]νται, and there are traces of a perpendicular stroke after ΤΕΛΕΩ. There is scarcely room for νέμ]ονται. Perhaps τελέω[⟨ι⟩ ᾄγ]ονται.

Line 5: I do not think from an examination of the stone that καί can be right: it is certainly not required. As the priests are to provide the ἱερά, ἐκάστῳ cannot mean 'to each priest,' but must refer to the sheep. Mr. Hicks adopted my suggestion οὐλομετ[ρεῖται, but I find that there is not room for -ρεῖται at the beginning of line 6, unless the letters are engraved very closely. ΟΥΛΟΜΕΤ, the first part of the doubtful word in line 5, is not at all cramped. If ἐκάστῳ means for each sheep, then ἡμίεκτον ἐκατέρων must mean a

gallon of each kind: οὐλομέτ[ριον]—ἡμίεκτον ἐκατέρων—, which Mr. Hicks now suggests, means 'a measure of meal—a gallon both of wheat and barley.'

Line 9: Ψ, which I seemed to see on the marble, was given also by the first editor, Sakkelion. I think now that what seems to be an arm on the left is an accidental mark, and that the arm on the right is part of the half circle of P, and therefore read ἀρήν. Cp. *C. I. A. i.* 4, line 22 [Ἐρμ]ῇ ἀρήν κριτό[s]. The nominative of ἀρνός is rarely employed, ἀμνός or some other word being used instead. Here it is used in its strict sense: ἀρήν was a young lamb less than a year old, ἀμνός a yearling, and ἀρνειός a ram of three years old. See Eustathius *ad Odyss.* p. 1627. 12, who quotes the Ἀττικαὶ λέξεις of Istrus for the distinction. The form ἀρήν is attested by Eustathius not only here (φασὶ γοῦν οἱ παλαιοί, ὅτι οὐ μόνον τρεῖς ἡλικίαι, ἀρήν, ἀμνός, ἀρνειός), but in two other places (*Ad Il.* p. 49. 28, and p. 799. 38). Pollux (7. 184) seems to identify ἀρνειός with ἀρήν, which he cites as a poetical form, but his text appears to be corrupt here. The form ῥήν is used only by Alexandrian poets: it is probably to this that Pollux refers. I think that the supposed reference to Θεσσαλός here must be abandoned. From analogy we must conclude that the purificatory whole burnt-offering of a lamb was made to the same Heracles, to whom the ox was afterwards sacrificed, although in this case the two sacrifices are performed on the same day. The word to be restored in lines 9 and 10 is the same, and it must be the name of a place. There are only two, or at most three, letters missing between κο- and -σαλον. Κο[νί]-σαλον may not be right, but I think it possible that some locality may have been thus named.

Line 13: a letter is wanting at the beginning, and I have restored κοτυλαίαι from No. 38, line 25.

40.

Platanista collection. Height 30 cm., width 15 cm. Inscribed on both sides. Letters quite similar to those of the preceding. Published by Hauvette-Besnault and Dubois, *ibid.* No. 8, and Hicks, *ibid.* p. 326; side *a.* alone by Sakkelion, *Pandora*, xix. p. 43.

α.

Right edge complete.

----- σκ]έλη κεφαλὰ
 ----- οὐκ ἐξαγ]ωγὰ ἐκ Κῶ, ἀπάγεν δὲ
 ἐξῆμεν τῷ δηλομένῳ Κ]ῶων ἢ ξένων τῷ Ἀπόλλ-
 ωνι -----]ως ἄλλο ἢ τῷ διχομηνία[ι

5 - - - - - δῖν] ἐπιρρεζέτω τέλεων
 - - - - - μη ξενικὸν στρατευλ-
 - - - - - α φέρειν ἐπ' Ἀμφιαρηΐδ-
 α - - - - -]ν ἀμνὰν καὶ ἀμνὸν καὶ
 - - - - - ἱερ[?] δ[?] Ἰσθμιώταις διδ-
 10 οται - - - - - θύον[?]τι ὑπὲρ τῆς πόλιος α-
 - - - - - τὰ]ν ἱερ(ε)ωσύναν τ-
 - - - - - αὶ δὲ τίς κα μετ-
 - - - - - τ]ὰμ πόλιν ἐξ ὧμ μ-
 - - - - - θαι ζαμιούντω
 15 - - - - - τῶν ἰα]ρέων ἡ τῶν ἱαρε-
 ἰᾶν - - - - -] ΙΝΟΗ γυναικὶς
 - - - - - τ]ριάκοντα ἀμέ-
 ρας - - - - - τῆς ἱερ]ωσύνας τ-
 - - - - - - - - - - - τριακ-

b.

Left edge complete.

In line 13 read ΑΚΡΙΞΧ.

[- - - - - ἃ ἱερ-
 ωσύνα τριακαδ - - - - -
 λέξεται ὁ ἱαρεὺς [- - - - - κ-
 αθαίρεται χοίρω [- - - - - Ἀθαναί-
 α Πολιάδι δῖν τέ]λεων καὶ τελέαν - - - - - ἱερὰ τού-
 5 τοις ἱαρεὺς παρ[έχει· διδόνθω δὲ τῷ ἱερῇι ὑπὸ τῆς πόλιος τὸ ἀναλωμ-
 ἐνον ἀργύριον ἐς [ταῦτα. Τῇ αὐτῇ ἀμέρα· Ζηνὶ βοῦς θύεται καὶ ἔνδ-
 ορα ἐνδέρεται· [ἐφ' ἐστίαν θύεται καὶ ἀλφίτων ἡμ-
 ἰεκτον, καὶ ἄρτος [ἐξ ἡμῖεκτου καὶ τὰ ἔνδορα· ταῦτα θύει ἱαρεὺς
 10 στρα ἃ πόλις πα[ρέχει· γέρη λαμβάνει ὁ ἱαρεὺς δέρμα, σκέλος, ἱερο-
 ποιὸς καὶ κᾶ[ρυξ ἐκάτερος σκέλος· δὲ δίδονται ἡπατος ἡμισυ
 καὶ κοιλίας ἡμ[ισυ· θυαφόρω δὲ τοῦ σκέλεος τοῦ τοῦ ἱεροποιοῦ δί-
 δοται ἀκρίσχιον νώτου δίκρεας, ὑπώμια, αἱματίου ὀβελδ-
 15 ἑας, χα[λκῶν καὶ κεραμέων ἐκατέροις τὸ κεφάλαιον· τὰ δὲ ἄλλα κρέα
 τ]ῆς πόλιος - - - - -
 - - - - - αὶ μὴ δε - - - - -
 - - - - - σαι - - - - -

This fragment and the following belong to the same document. I copied another somewhat more extensive fragment when I first visited Cos in 1886. My copy has since been lost, and the marble has disappeared. As it is said to have been sold to some people who came to Cos in a yacht in 1887, it will probably come to light again. Its loss at present is to be regretted. It contained a reference to the *ἀγρεαί* (τὰς ἀγρεὰς ἐρπούσας ἐς τὸν βωμόν—I quote from memory). The *ἀγρεαί*, as we know from Hesychius, were nine maidens at Cos dedicated to the service of Athene. It also contained references to the Delian Theoria. We might have been able to decide, with the help of this additional fragment, whether this document forms part of the great calendar or not, if, indeed, it be calendar at all. It is certainly contemporary with the calendar, and comes probably from the same site. No. 41, and the lost fragment, were found in the immediate neighbourhood of the church of St. John, into the floor of which No. 38 is built. From the repeated mention in this fragment of *ἱερωσύνα*, which at Cos invariably means priesthood, one might be inclined to class it with documents relating to the sale of priesthoods or appointment of priests. On the other hand, the *ἱερωσύνα* here may be annual. (The priesthood of Athene Polias at Rhodes was annual, Dittenberger, *de Sacr. Rhod.* ii. p. 5.) The days on which annual priests were installed would find a place in the calendar, and *b* certainly contains directions for successive sacrifices, although there is no trace of initial dates: there is certainly no stop before *τριακάδ* in *b*, line 1. Lines 11–15 of *b* are evidently almost identical with lines 51–55 of No. 37. We can thus calculate that each line of this document contained about fifty-two letters: the restoration of line 15 in particular seems almost certain. The reconstruction of lines 5–10 is of course only meant to give an idea of what the context should be. A mention of a sacrifice of an ox is clearly required in line 6, as the gifts below cannot be parts of the two sheep, and *θύστρα ἅ πόλις παρέχει* in line 10, after *ἱερὰ τούτοις ἱαρεὺς παρέχει* in line 5, shows that we have to do with two sacrifices.

Line 5: the priest is to provide the sacrificial utensils, &c., but his expenses are to be refunded.

Line 12: τοῦ ἱεροποιοῦ here, because only one is mentioned in the preceding line.

Line 13: either some part of the animal, in addition to those mentioned in No. 37, line 53, is given to the *θναφόρος*, or the name of a recipient has been there omitted at the end of the line.

Line 14: *Νεστορίδαις* would suit the space, but it is scarcely probable that they are again mentioned here.

41.

In a garden near the cemetery. Fragment, inscribed on both sides. Letters similar to those of the preceding. Thickness, 0.081. Height of letters, 7 mill. Complete at the top.

α.

Broken on the right and below.

101ΞΔΕΙΕ/
 ΕΡΞΕΝΙΕΠΙΘΑ/
 ΑΙΕΠΙΘΥΕΙΑΛ
 ΝΗΜΙΕΚΤΟΝ/
 5 ΙΞΤΟΥΤΩΝΟ
 ΙΑΧΑΙΩΙΤΑΥ
 ΩΝΟΥΚΑΠ
 ΞΟΥΗΙΚ/

β.

Broken on the left and below.

ΑΠΕ Γ
 ΕΧΩΝΓΙΑ
 ΤΑΣΜΙΑΞΔΕ
 ΚΡΡΑΣΞΞΞ
 5 ΡΕΧΕΞΘΑΙΞ
 ΞΝΕΜΟΜ
 ΛΟΞΞ

ΑΧ

This, no doubt, forms part of the same document as the preceding.

α.

Line 2: ἔρσενι ἐπὶ θάλλ[ασσαν
 Line 3: καὶ ἐπιθύει ἀλ[φίτων
 Line 4: ἡμίεκτον
 Line 5: ἰς· τούτων οὐκ ἀποφορά.
 Line 6: Ζην]ι Ἀχαιῶ· ταν[τ
 Line 7: τούτ]ων οὐκ ἀπ[οφορά.

b.

Line 4: ἐκπράσσεσ[θαι

Line 5: πα]ρέχεσθαι

Line 6: τοὺς δ]ἐ νεμομ[ένους?

Line 7: no traces of letters before Λ: below this line a vacant space slightly grooved.

42.

Now at Symi. Brought from Cos, possibly from one of the demes. Portions of two of the faces of an octagonal? column. Height 10 cm. Letters similar to those of the preceding.

a.

Complete on right.

5 <ΑΤΕΡ
 ΔΧΜΑΙ
 ΕΞΟΙΤΟ
 ΠΟΝΤΑΙΚΩ
 ΡΥΞΞΟΝΤ
 Δ ΙΕΡΑΝ

b.

Complete on left.

5 _ΒΙΛΙΕΙ
 ΙΕΡΗΚΡΙΘΑΝ
 ΕΥΞΕΜΕΛΙΟ
 ΞΤΕΤΑΡΤ/
 ΑΡΥΞΤΗΡΚ
 ΤΕΛΕΩΙΞ
 ΟΥΝΑΡ\

a.

Line 2: ΑΧΜΑΙ is written in letters nearly twice as large as the rest.

Line 5: κα]ρύσσοντ[ι

Line 6: τ](ἀ)[ν] ἱερὰν

b.

[ἱερὰ δίδοται τῷ *vel similia*.
 ἱερῇ, κριθᾶν [έκτ- ?
 εὖς, μέλι, οἶνον ἐ-
 ξ τετάρτα[ι - - - -
 5 ἀρυστήρ κ[αίνος - -
 τέλεωι - - - - β-
 οὖν ἀρχ - - - -

Seemingly not very much is missing in each line, as lines 1-5 appear to contain the list of the ἱερὰ.

43.

Platanista collection. Height 28 cm., width of middle column 12 cm. Published, *Pandora*, xvii. p. 430, and xix. p. 42. Referred to by Rayet, *Mémoire sur l'Île de Cos*, ad fin.

| | a. | b. | c. |
|----|------------|-----------------|-----|
| | ΙΟΥ | ΜΙΤΙΟΥ | |
| | ΔΙΙΚΑΙ | ΔΙ . . ΕΙΔ/ ΝΙΑ | |
| | ΑΙΠΟ | ΕΑΓΩΝΑΡΙΟΝ | Λ |
| | ΝΙΚΑΙ | ΗΒΩΝΤΩΝ | ΣΙ/ |
| 5 | ΔΕΣ | ΕΠΟΜΠΗΕΥΜΕΝΕΙ | Ε |
| | ΙΟΥΣΙΝ | ΖΕΙΣΚΥΤΑΡΙΣΣΟΝ | |
| | ΝΑΡΙΟΝ | ΚΑΙΕΙΣΤΟΔΩΔΕ | Ζ |
| | ΛΕΙΑ | ΚΑΘΕΟΝΘΥΣΙΑ | |
| | ΝΤΩΝ | ΚΑΙΑΓΩΝΑΡΙΟΝ | ΙΒΓ |
| 10 | ΣΚΥΤΑ | ΑΝΗΒΩΝ | Ν |
| | ΣΣΟΝ | ΙΠΥΘΟΚΛΕΙΑΔΙ | |
| | ΜΠΗ | ΣΩΤΗΡΙ | |
| | ΛΕΙ | ΙΑΑΓΩΝΑΡΙΟΝΗΒ | |
| | ΑΙΩ | ΙΒΠΑΡΑΔΙΟΝΥΣΟ | |
| 15 | ΟΜΑ | ΙΕΕΠΙΔΑΛΙΟΝ | |
| | ΔΟ | ΙΘΠΟΜΠΗ | |
| | ΩΝ | ΜΟΥΣΩΝ | |
| | ΑΙΣΙΤΟΙΣ | ΚΕΠΟΜΠΗΒΑ | |
| | ΙΤΑΙΣ | ΣΙΛΕΙΑΤΤ·ΛΩ | |
| 20 | ΙΔΑΛΙΟΝΚΑΙ | ΚΕΑΓΩΝΑΡΙΟΝΗΒ | |
| | ΙΠΑΡΙΣΣΟΝ | ΠΑΡΟΔΕΙΞΙ | |
| | ΒΟΥΛΗ | ΔΙΔΑΣΚΑΛΩΝ | |
| | | ΚΑΙΚΕΦΑΛΛΙΓ | |

| | col. a. | col. b. |
|----------|----------------|-------------------|
| | Δαλ[?]ίου. | 'Αρτα]μίτιον. |
| (day-) | Θυσία] Διὶ καὶ | δ. [Ποσ]ειδάνια. |
| | 'Αθάν]α Πο- | ε. 'Αγωνάριον |
| | λιάδι] Νίκα. | ήβώντων. |
| 5 (day-) | - - - - -δες | ε. Πομπή Εὐμένει. |
| | - - - λ]ουσιν. | ζ. Εἰς Κυπάρισσον |

| | |
|---|--|
| (day-) Ἀγωνάριον - - λεια ἡβώντων. | καὶ εἰς τὸ Δωδε- κάθεον θυσία, καὶ ἀγωνάριον ἀνήβων. |
| 10 (day-) Εἰς Κυπά- ρισσον. | ι. Πυθόκλεια Διὶ Σωτηρί. |
| (day-) Πομπῇ βασίλει Πτολεμαίῳ(ι). | ια. Ἀγωνάριον ἡβώντων). |
| 15 (day-) Διανόμα ἐπιδύ- σων παισὶ τοῖς μαθηταῖς. | ιβ. Παρὰ Διόνυσον(ν). |
| 20 (day-) Ἐπὶ Δάλιον καὶ εἰς Κυπάρισσον. | ιγ. Ἐπὶ Δάλιον. |
| (day-) Βουλῇ. | ιδ. Πομπῇ Μουσῶν. κε. Πομπῇ βα- σιλεῖ Ἀττ[ά]λῳ(ι). κε. Ἀγωνάριον ἡβώντων). (προτριάκαδι). Ἀπόδειξις διδασκάλων καὶ κεφαλαὶ γ. |

col. c. lines 2 and 3 probably

(δ) [Πομπῇ βα-
σιλ[εῖ]

All the lines of col. *a* are complete at the end. Rayet (*Mémoire etc.*) says that col. *a* is the calendar for the month Δάλιος. The name is a short one, as it does not extend to the end of the line; Δαλίον would suit, but there is room for Ἀλσεῖον or Πανάμον. Δαλίον is not therefore certain. As we do not possess the whole document, we cannot be sure that the three months in this fragment are in their calendar order. But as the stone is perfect at the top and bottom, it is at least probable that the twelve months were in twelve parallel columns, of which we have portions of three. This is, in my opinion, not a supplementary state calendar, but a special calendar of some college, such as the Gymnasium of Cos (compare the Ephebic Inscriptions of Athens).

Col. *a*, line 7: the word ἀγωνάριον, a diminutive of ἀγών, which occurs here frequently, is not found in dictionaries. It probably means here a kind of college-examination or competition among the members.

Line 8: -λεια, followed by ἡβώντων, cannot be the end of the name of a festival.

Line 12: we must not conclude from the mention of processions in honour of kings, that there were public festivals, *Πτολέμια*, &c., at Cos. The processions may have been state ceremonies, but were, more probably, organised by members of this Society in honour of certain kings, its benefactors. I have suggested a restoration of lines 15-19 in accordance with this conception of the general character of the document.

Βουλή in line 22 cannot mean an ordinary meeting of the senate. The senate must have met oftener than once in two months. Something may be missing in this line before *βουλή*, or *βουλή* may mean a meeting of the senate which members of the college were required to attend.

Col. b, line 2: *Ποσειδάνια* had been suggested by Sakkelion.

Line 6: *εἰς Κυπάρισσον*: cf. Pseud-Hippocrates, *Letter 11* (*ἔτυχε τότ' εἶδουσα τῆς ῥάβδου ἢ ἀνάληψις ἐν ἐκείνῃ τῇ ἡμέρῃ καὶ ἐτήσιος ἑορτή, ὥς ἴστε, πανήγυρις ἡμῖν καὶ πομπὴ πολυτελὴς ἐς Κυπάρισσον, ἣν ἔθος ἀνάγειν τοῖς τῷ θεῷ προσήκουσιν*) quoted by Rayet, who supposes *Κυπάρισσος* to be a river near Antimachia, which now bears this name. I could not hear of any river called *Κυπάρισσος*, and it is exceedingly improbable that the frequent processions mentioned here were directed to such a distant place. The *Δωδεκάθεον* was certainly in, or near, the town.

Line 10: *Πυθόκλεια Διὶ Σωτήρῃ*, a festival of Zeus Soter instituted by a certain Pythocles. Cp. the festival founded by Alkesippos at Delphi (Wescher-Foucart, *Inscrr. de Delphes*, No. 436: *ὥστε θυσίαν καὶ δαμοθουρίαν συντελεῖν τὴν πόλιν τῶν Δελφῶν τῷ Ἀπόλλωνι τῷ Πυθίῳ κατ' ἐνιαυτόν, ποτονομάζοντας Ἀλκεσίππειαν*). For similar eponymous festivals at Delos, see *Bull. Hell.* xiv. p. 495. In No. 34 we have part of the original charter instituting this festival.

Lines 18-20: $\kappa\bar{\epsilon}$ = the 25th, $\kappa\epsilon$ = the 26th. Cp. the Rhodian Calendar, *B. M.* No. 344.

Line 21: I give the siglum as I read it on the stone. It is probably $\pi\rho$ = *προτριάδι*. Cp. *B. M.* No. 344.

Line 23: the word cannot be *κεφαλαίων* or *κεφαλαίου*. The last letter is Γ or \mathbb{C} , and there seem to be no more letters.

The character of the letters will not allow us to place the date of this inscription later than the death of Attalus II, 138 B.C. The Eumenes mentioned in col. b, line 5, must be Eumenes I, as he has not the title of King. *Βασιλεὺς Ἀτταλος* (b, line 19) is then probably Attalus I.

IV.
CATALOGUES.

44.

In the house of Mr. Joannidis. Complete; height 60 cm., width 35 cm. The uncial text correctly published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 225, No. 14, and previously, less correctly, by Sakkelion, *Pandora*, xix. p. 45.

Τοῖδε ἐστεφανώθην ἀρχεύσαν-
τες καὶ τὰ ἱερὰ ἐχθύσαντες κατὰ τ-
ὰ πάτρια ταῖς Νύμφαις καὶ δεξά-
μενοι τὸς φυλέτας ἀξίως τῶν
5 Θεῶν. Χάρμινπος Χαρμοκλεῦς,
Διοκλῆς Ἐπινίκου,
Νικήρατος Νικοστράτου,
Διογένης Νικοστράτου,
Χαρμίδας Αἰνησία,
10 Διοκλῆς Ἀρχεδάμαντος,
Λύκαιθος Αἰνησία,
Τελέσιππος Παρμενίσκου,
Διοκλῆς Ἀπολλοδώρου,
Παρμενίσκος Χαριδάμου,
15 Νικήρατος Νικηράτου,
Δράκων Θράσωνος,
Ἀρισταγόρας Σίμου,

- 20 Λύκαιθος Παρμενίσκον,
 'Αρισταγόρας Διοκλεῦς,
 'Επίνικος 'Αρισταγόρα,
 Πυθίων 'Αρκεσίλα,
 Παναμύας Μαιδάτα,
 Τίμαρχος 'Αριστογένον,
 Τελέσιππος 'Αριστίππου,
 25 Νικήφορος Νικηράτου,
 Χάρμιππος Παρμενίσκο[υ,
 'Αρχίδαμος 'Αρίστωνο[s,
 Φιλοκλῆς Τεισάρχο[υ] το[ῦ
 'Ηρακλείτου, Χαρμοκλῆς
 30 Χαρμίππου, Θεύδοτος
 Παναμύα.

This document seems to be contemporary with No. 10, as the same people are mentioned in both. See Dittenberger, *de Sacr. Rhod.* II. p. xv. The ἀρχεῖοντες certainly belonged to one tribe, and this appears to be tribe α of the Halasarna Catalogue (cp. Διοκλῆς 'Απολλοδώρου here with 'Απολλόδωρος Διοκλεῦς there), i. e. probably, the Dymanes, whose tutelary god Apollo is especially connected with the Nymphs. The number twenty-six is curious. It is probable that the three tribes at Cos were each divided into sections of one-third and one-ninth: if we had twenty-seven names here, we should conclude that the ninth of the tribe was again subdivided by three, and that each of these subsections provided one ἀρχεῖων. Possibly the twenty-seventh to which the priest of the Nymphs belonged was exempted; the number twenty-six would be thus accounted for. We cannot tell whether these twenty-six people had filled the office of ἀρχεῖων successively, or all at once.

45.

On two sides of a marble found near the theatre: the other sides are broken away.

α.

Π Α Ι
 Ι Μ Ο Ν Α Ρ Χ Ο Υ Α Λ Θ Α Ι Ν
 Θ Ε Ν Ε Υ Σ Κ Α Ι Ι Ε Ρ Ε Ω Σ Δ Ι C
 Δ Α Μ Α Ν Τ Ο Σ Κ Α Ι Α Γ Ω Ν Ο

5 ΤΟΥΧΑΡΜΥΛΟΥΤΟΥΠΑ
 ΝΙΚΩΝΤΑΔΙΟΝΥΣΙΑΧΟΡΑΓ
 ΤΑΙΠΤΟΜΠΑΙΦΥΛΑΣΥΛΛΕΩΝΥ
 ΚΑΛΛΙΑΝΑΚΤΟΣΧΟΡΑΓΟΣΚΥΡ
 ΨΙΦΥΛΑΣΠΑΜΦΥΛΕΩΝΦΙΛΙΝ
 10 ΙΛΩΝΟΣΕΠΙΜΕΛΗΤΑΣΚΩΜ
 ΝΩΝΝΙΚΑΝΔΡΟΣΑΡΙΣΤΟΙ
 ΚΩΜΩΙΔΙΑΣΠΡΩΤΑΡΧ
 ΟΜΕΝΙΤΗΣ
 ΥΑΡΙΣΤΩΝΟΣΤΟ
 15 Γ ΣΤΟΥΑ
 ΚΕΨΤ

b.

ΛΝ
 ΟΡΑΓΟΣ
 ΝΚΛΥΜΕΝΟΣ
 ΔΙΟΝΥΣΙΟΣΞΕΝΟ
 5 ΗΤΑΣΚΩΜΩΙΔΩΝ
 ΛΕΩΝΔΙΩΝΔΙΟΚΛΕΥΣ

a.

 'Επ[ι μονάρχου 'Αλθαιμ[ένευσ τοῦ
 σ]θένευσ καὶ ἱερέως Διο[κλεῦς τοῦ 'Αρχ- *vel* Λε-
^{ει}
_ω]δάμαντος καὶ ἀγωνο[θέτου
 5 τοῦ Χαρμύλου τοῦ Πα[. τοῖδε
 ἐ]ρίκων τὰ Διονύσια. Χοραγ[ὸς παιδῶν ἐν
 τῇ πομπῇ φυλᾶς Ὑλλέων Κ[αλλιάναξ
 Καλλιάνακτος· χοραγὸς κυκ[λικοῦ χορ-
 ο](ῦ) . . φυλᾶς Παμφυλέων Φιλίλ[ος τοῦ
 10 Φ]ίλωνος· ἐπιμελητὰς κωμ[ωδῶν φυλᾶς
 Δυμᾶ]νων Νίκανδρος 'Αριστο[βούλου· ὑποκρι-
 τὰς] κωμωδίας Πρώταρχ[ος
 Ταυρ]ομενίτης [Ἐπὶ μο-
 νάρχῳ]ν 'Αρίστωνος τοῦ - - - καὶ ἱερ-
 15 έως - - -] (ε)[ν]ς τοῦ Α[- - - καὶ ἀγωνοθέ-
 του - - -]κε(ν)ς τ[οῦ - - - - - - - - -

b.

 - - - - - χ]οραγός [παιδῶν φυλᾶς
 Παμφυλέω]ν Κλύμενος [Εὐκλεῦς· ἀ-
 νδρῶν] Διονύσιος Ξενο
 5 ἐπιμελ]ητὰς κομφοδῶν [φυλᾶς
 Ὑλ]έων Δίων Διοκλεῦς.

List of victors at the Dionysia, probably nearly contemporary with No. 10.

I have lost my notes as to the present condition of the stone, but *b* is considerably narrower than *a*. It cannot be restored exactly on the same model, supposing its lines to be of equal lengths. In *a*, line 3, I had thought of *ιερῆως* Διο[νύσου, but it is probably wrong, and will not suit the restoration of lines 14, 15.

If the restoration of *b* is correct, the *χοραγοί* of the boys and of the men (*ἀνδρῶν* seems to be equivalent to *κυκλικοῦ χοροῦ* in *a*) belong to the same tribe. The only alternative is to substitute *Δυμάνων* for *ἀνδρῶν*. Under the circumstances I cannot decide whether the three tribes competed for each event or not.

46.

British Museum, No. 340. The left side nearly perfect.

I read in lines 1, 2

Λ Α Ο Ι
 Τ Ο Δ Ε Υ Τ Ε Ρ Ο Ν Ο Ι Δ Γ

In the lower lines the letters are smaller and more closely packed. The letters at the right edges of the stone are thus placed :

| | |
|-----|-------|
| | Δ Γ |
| | Ε C |
| | Φ |
| 5 | Φ Ι |
| | Β F |
| | Δ Ι |
| | Μ C |
| | Ι Γ / |
| Ι Ο | Π Ι Ω |
| | Ω |
| | Ο C |

- - - (εχ) · ο - - - - -
 · · τὸ δεύτερον οἶδε · · · · ·
 λ]όγον κατ' εὐεργεσίαν. Γάϊος Στερτίνιος, Ἡρ-
 ακλείτου υἱός, Ξενοφ[ῶν, φιλόκαισαρ, φιλοσέβα-
 5 στος, φιλοκλαύδιος, φι[λόπατρις, εὐσεβής, εὐεργέ-
 τας τὰς πατρίδος. Τιβε. [Κλαύδιος, Ξενοφάντος υἱός,
 Φιλεῖνος. Τιβε. Κλαύδι[ος. · · · · Τιβερίου Κλαυδίου
 Νικαγόρα υἱός, Ἀλκίδαμο[ς Ἰουλιανός. · · · · Ἀ-
 λκιδάμω ΓΑΒΕΤΑΙΓ/. · · · · ·
 10 Χαρμύλου υἱός, Φιλοφρίω[ν · · · · ·
 οἶδε(ει) εἰσῆλθον εἰς ἀγῶ[να - - - - -
 ·]ς, Λεῦ. υἱός, Ἡράκλειτο[ς - - - - -
 · ς. Πῶ. Γαλέριος Πῶ. [- - - - - υί-
 ός, Ἀπολλό[δωρος - - - - -
 15 υς - - - - -

46 a.

On the left side of the preceding, in characters of a much later date. *Ibid.*
 No. 340 a.

ε
 εμ.
 Μ]άρκου
 Ἀντέρω-
 ς Ἀντέρω-
 τος
 Ρούφου
 Εὐτυχίδα
 Ρούφου
 Ρούφου
 -ης Φιλο(σ)τόρ(γ)ου
 Ἀγαθοκλ - - -
 Φίλη Ἀθ - - -
 Φιλοστο(ρ)γο - - -
 Πόπλιος Ἐνα - -
 έριος Μαρ - -
 ιος

The letters, especially at the end, are so badly cut that they are very uncertain.

47.

Platanista collection. Height 35 cm., width 20 cm.

ΜΥΩ ΔΟΜΒΡΟΤ
 _ΣΙΦΙΛΟΣΚΑΛΛΙΣΤΡΑ
 ΛΕΙΤΩΝΚΛΕ
 ΤΟΥΦΙΛ
 5 ΑΛΛΙΑΣΔΑΙΙΟΛΟ
 ΡΙΣ_ΙΩΝΚΡΑΤΗ

 ΟΝΗΣΙΜΟΣ
 ΚΟΣΜΟΣ
 10 ΖΩΠΥΡΙΩΝ
 ΦΙΛΟΓΕΝΗΣ
 ΥΤΥΧΟΣΔΑΜΑΤΡΙΣ
 ΛΕΟΝΤΙΣΚΛΕΥΔΑ
 ΛΕΟΝ_ΣΦΙΛΤΑΤΟ
 15 ΦΙΛΙΤΙΣΕΤΕΥΚΛΕ
 Δ_Υ_ ΠΙΣΙΑ

After line 6 there is a hole in the stone.

Μύω[ν Φει?]δομβρότ[ου.
 · · σίφιλος Καλλιστρά[του.
 Κ]λείτων Κλέ - - -
 τοῦ Φιλ - - -
 5 Κ]αλλίας Δα(μ)ολό[χον.
 'Α]ριστίων Κράτη[τος.
 - - - - -
 'Ονήσιμος.
 Κόσμος.
 10 Ζωπυρίων.
 Φιλογένης.
 Ε]ϋτυχος Δαματρίο[ν.
 (Λ)έοντις Κλευδά[μου.
 (Λ)έον[τι]ς Φιλτάτο[ν.
 15 Φίλιτις 'Ετευκλε[ῖδς.
 Δ(ρ)ύο[ψ]? Πισί(α).

48.

From Benndorf, *Reisen in Lykien, &c.*, p. 16. I presume that it is now in Vienna.

5 δου . Πλουτογένης Ἀπ[- - - - -
 ομάχου . Παρμενίσκο[ς - - - - -
 ης Ἀπολλωνίου . Πολυ[- - - - - Θε-
 μιστοκλεῦς . Στρατον- - - - -
 10 ος Θευδώρου . Στράτων - - - - -
 ις β. Στράτων β. ν. Τισ(α)- - - - -
 σθένης Τιμοθέου . Τ(ρ)- - - - -
 τοῦ Τιμα[- - - - - σ-
 τράτου - - - - -
 (Ε)πινίκου - - - - -

/

49.

In a wall near the cemetery. On two faces of a large block of marble, much broken. Diameter 69 cm.

α.

Letters 24 mill. in height. Complete on right.

5 ΤΕΛΕΣΙΦΡΩΝ
 ΤΕΛΕΣΑΝΔΡΙΔΑ
 ΚΝΙΔΙΟΣ
 ΑΓΗΝΑΞ
 ΔΑΜΟΚΟΙΜΟΥ
 ΡΟΔΙΟΣ
 ΜΑΣΑΝΔΡΟΣ
 ΔΟΚΟΙΜΟΥ
 ΟΣ

b.

Letters 15 mill. high.

ΝΥΣΟΔΩΡΟΣ ΙΙΝΑ
 ΣΕΛΕΙ ΕΥΣ
 ΞΑΝΔΡΟΣ ΔΑΜΕΑ

5 ΑΡΓΥ··ΩΤΑΣ
 ΝΟΚΡΙΤΟΣ ΣΙΜΑΛΙΩΝΟ
 \ ΑΡΝΑΣ ΣΕΥΣ
 ΜΗΤΡΟΔΩΡΟ···ΗΙΩΣ
 ΟΣ ΜΗ·

a.

Τελεσίφρων
 Τελεσανδρίδα
 Κνίδιος.
 Ἀγῆναξ
 5 Δαμοκόζμου
 Ῥόδιος.
 Δα]μάσανδρος
 Δα]μοκόζμου
 Ῥόδι]ος.

b.

Διο]γυσδόωρος . . . ν . .
 Σελε[νκ]εύς.
 . . . ξανδρος Δαμέα
 Β]αργυ[λι]ώτας.
 Ξε]νόκριτος Σιμαλίωνο[s
 Ἀλικ]αρνασσεύς.
 - - - Μητροδόωρο[s Τ]ήϊος.
 - - - ος Μ(ητ) - - -

Possibly a list of proxeni.

a, lines 5 and 8: Δαμόκοσμος occurs in a Cyrenaean Inscription (Smith and Porcher, No. 18).

b, line 14: Βαργυλιήτης is the commoner form of the ethnic. I have seen an autonomous bronze coin with ΒΑΡΓΥΛΙΩΤΩΝ.

50.

Near the preceding, built into a well. Letters about 30 mill. in height.

Κ Ν Ω Σ Ι ∩
 Α Λ Ι Ο Δ Ω Ρ Ο Σ
 Α Σ Κ Λ Α Π Ι Α Δ Α
 Σ Α Μ Ι Ο Σ
 5 Ι - ∨ Λ

- - - - -
 Κνώσιος[s.
 Ἀλιόδωρος
 Ἀσκληαπιάδα
 Σάμιος.
 - - -

Part of a similar list.

51.

House of Zeigian. Height 38 cm. Broken on the right.

| | | | |
|---|-----------------|--|--------------------------|
| | XY / | | Αἰσ]χύλ[ου. |
| | Λ Ν Τ Ι Ο Χ | | Ἀ]ντίοχ[ος - - - φύσει ? |
| | Δ Ε | | δὲ [τοῦ δεῖνος. |
| | Ε Π Ι Γ Ο Ν Ο Λ | | Ἐπίγονος - - - |
| 5 | Δ Η Μ Η Τ Ρ Ι | | Δημήτρι[ος - - - |
| | Τ Ο Υ Δ | | τοῦ Δ - - - |
| | Μ Η Τ Ρ Ο Φ Α | | Μητροφά[νης - - - |
| | Τ Ο Υ Ν | | τοῦ Ν - - - |
| | Δ Ρ Α Κ Ω Ν | | Δράκων - - - |

52.

In a house in Aspa. I could not find it. Published in cursive by Sakkelion, *Pandora*, xix. p. 46, No. 14. 'Letters of Roman times.'

| | |
|---|------------------------------|
| | Ἀ]ρχοντος τοῦ Πλ - - - |
| | Δαμ[α]σίλα τοῦ Ο - - - |
| | Σώσου τοῦ Τη[μένου νεῖ λέφου |
| | Χαροκλέους τοῦ - - - |
| 5 | Μηδείου τοῦ Καρ - - - |
| | Β]ασιλέννου τοῦ - - - |
| | . . . δωνος τοῦ Φ - - - |
| | Θρα]συμάχο[υ τοῦ - - - |
| | - - - - - |

Line 1 : Ἀρχων is probably a proper name.

V.

DEDICATIONS AND INSCRIPTIONS OF STATUES.

53-73. Dedications to Divinities, not in honour of persons.

74-103. Anathemata and Statues erected by, or in honour of, historical personages and Roman officials.

104-123. Other Statues erected by the State and by Corporations¹.

124-141. Statues erected by private individuals.

142-147. Fragments apparently dedicatory.

53.

Beneath the plane-tree. Rectangular altar. Published by Rayet, *Inscr. de Cos*, No. 1.

ΦΙΛΗΡΑΤΟΣ ΑΡΙΣΤΕΙΔΑΒΑΣΙΛΕΩΣ ΚΑΥΝΟΥ
ΤΟΥ ΘΕΟΥ ΠΡΟΣΤΑΞΑΝΤΟΣ ΤΟΙΕΡΟΝ ΙΔΡΥΣΑΤΟ

*Φιλήρατος Ἀριστείδα, βασιλέως Καύνου,
τοῦ θεοῦ προστάξαντος, τὸ ἱερὸν ἰδρύσατο.*

Rayet conjectures that the god is Asclepius, and the notorious insalubrity of Caunus favours this view. We may suppose Aristeidias to be one of the many petty kings or tyrants who flourished in the cities of the Aegean during the latter part of the fourth century B.C. Sauppe, in an instructive memoir (*Commentatio de duabus inser. Lesbicis*), has collected the names of a number of this later brood of tyrants; Aristeidias is not among them.

¹ No. 114 falls out of this order, but is put with the other inscriptions from the gymnasium. No. 128 should come after No. 73.

54.

In the garden of Mr. Nicolaidis' new house. Left edge nearly complete; broken on the right; perfect below. The apices are not large. The descending stroke of Π comes less than half way down; Π is thus shaped in at least one instance; Υ sometimes has curved arms; Φ in line 6 is thus shaped; Ω sometimes has the circle completed: it is too small in the text.

ΕΙ ΣΥΝΟΔΟΣΟΣΕΙΡΙΪΛΙΑΙΩΝΣΝΑΛ
 2 ΝΒΩΛΙΧΟΥ
 2 ΡΙΩΝΔΩΡΙΩΝΟΣ
 2 ΑΜΑΣΜΗΝΟΔΩΡΟΥ
 ΠΡΕΠΩΝΑΝΤΙΟΧΟΥ
 ΑΠΟΛΛΩΝΙΟΣΑΠΟΛΛΩΝΙΟΥ
 ΝΙΚΗΦΟΡΟΣΧΑΡΗΤ
 ΙΣΙΔΟΤΟΣΑΠΟΛΛΩΝΙΟ
 ΑΠΟΛΛΩΝΙΟΣΔΩΡΙΩΝΟΣ
 ΚΑΛΙΚΡΑΤΗΣΠΑΤΡΩΝΟΣ
 ΑΡΧΕΒΙΟΣΘΕΥΔΩΡΟΥ
 ΕΠΙΔΑΥΡΟΣΑΡΙΣΤΕΩΣ
 ΠΟΡΟΣΔΑΡΔΑΝΟΥ
 ΚΡΙΤΣΒΟΥΛΟΣ
 ΑΛ
 Υ
 ΚΑΦΙΖ
 ΑΘΑΝΥΛ
 ΕΛΕΝΟΣΑ
 ΒΑΚΧΙΟΣΦ
 ΝΙΚΗΦΟΡΟΣ
 ΚΡΙΤΣΒΟΥΛΟΣ

-----ει [ά] σίνodos 'Οσειρι(α)σ(τ)ᾱ(ν) [τ]ῶν σ[δ]ν [Π]α(σ)[ῶν]
 Παστ[ῶν] Βωλίχου, 'Ισιδotos 'Απολλωνίου, Καφίσ[ος] -----
 Δ[ωρίων] Δωρίωνος, 'Απολλώνιος Δωρίωνος, 'Αθανύσ[ος] -----
 Δάμας Μηνοδору, Καλλικράτης Πάτρωνος, 'Ελενος 'Ασκ[λαπι] -----
 5 'Εμ[πρέπων] Αντίχου, 'Αρχέβιος Θεοδору, Βάκχιος Φ -----
 'Απολλώνιος 'Απολλωνίου, 'Επίδανπος 'Αρισ(τ)έως, Νικήφορος -----
 Νικήφορος Χάρη(το)[ς], (Ευ)πορος Δαρδάνου, Κριτόβουλος -----

A dedication, possibly to Osiris, by a guild of Osiriastae. It dates probably from the second century B. C. It apparently contains a complete list of the members of the guild. They number eighteen, and several of them are related.

55.

Church of St. Anne. Left edge broken.

ΠΥΛΟΣ ΝΙΚΟΜΑΧΟΥ ΝΕ
ΙΟΜΩΝΥΠΕΡΤΑΣΤΩΝ
ΥΓΕΙΑΣ ΚΑΙ ΕΥΤΑΞΙΑΣ
ΖΙΚΑΙΑΘΑΝΑΑΛΣΕΙΑ

The Ω in line 2 ad fin. is somewhat damaged, and I am not sure of its exact form. I read at the beginning of this line ΟΜΩΝ on the stone. I have satisfied myself by an examination of the impression that the second Ο is Ω with a complete circle, while the first is Ο. The last line is rather carelessly engraved, the letters being crowded without any apparent necessity. The stone however is broken shortly to the right of the end of line 4, and before the break I observe a line on the impression which may or may not be part of a letter: it is possible that some such word as *εὐχήν* was added at the end. If there was a word it must have been a short one, as there are no traces of a fifth line under the commencement of line 4.

Χαί](ρ)ύλος Νικομάχου νε(ώτερος)
παιδων]ομῶν ὑπὲρ τῆς τῶν
παιδῶν] ὑγείας καὶ εὐταξίας
- - - φ καὶ Ἀθάνα(ι) Ἀλσειά(ι).

Cp. *Gr. Dialekt-Inschriften*, No. 3480 (from Astypalaea), where *εὐταξίας* should be restored. The name Ἀθάνα Ἀλσειά is important, as it gives us the key to the name of the month Ἀλσειος peculiar to Calymna and Cos. It is quite possible that we should restore Διτ' Ἀλσει]φ καὶ Ἀθάνα Ἀλσειά: in all other instances we find in Cos Athena inseparable from a homonymous Zeus.

56.

In a vaulted passage to the left of the main street leading west from the market. Broken at the top and on both edges.

ΛΕΙΤΟΣΣΑΓΗΤΟΡ
ΡΟΠΟΙΓΙΣΥΤΗΡΙΔ/
ΛΑΣΛΕΩΝΙΔΑΑΓΗΤΩ
ΛΙΣΧΥΛΟΣΗΡΑΚΛΕΙΤΟΥΛ
ΤΑΝΕΥΕΤΗΡΙΑΝ

5

Line 5 is complete on the left.

[Ἰερὺς]
 Κ]λεῖτος Ἀγήτορ[ος,
 καὶ ἱε]ροποιοί, Εὐτηρίδ[ας
 Νι](κία)ς Λεωνίδα, Ἀγήτω[ρ
 Αἰσχύλος Ἡρακλείτου, Δ[άματρι ?
 5 τὰν εὐετηρίαν.

The restoration of the whole is based on the analogy of Nos. 370, 388, and 406, and on the assumption that the restoration of line 1 and the commencement of line 2 is correct, that the whole is symmetrically engraved, and that lines 2, 3 and 4 are nearly of equal length. The restoration is therefore uncertain.

57.

Built into the wall of a house in a street west of the market. Published, *C. I. G.* No. 2510.

ΙΛΙΠΠΟΣ ΑΥΤΟΦΟΝΤΟ
 ΤΟΩΡΟΛΟΓΙΟΝΤΥΧΑΙ
 ΑΓΑΘΑΙΚΑΙ[ΑΓ]ΑΘΩΙ
 ΔΑΙΜΟΝΙΚΑΙΤΩΔΑΜΩ

Φ]ίλιππος Αὐτοφόντο[ς
 τὸ ὠρολόγιον Τύχα
 Ἀγαθῇ καὶ Ἀγαθῷ
 Δαίμονι καὶ τῷ(ι) δάμω(ι).

Line 1 : certainly -φοντος, not -φώντος as Boeckh naturally corrects, cp. No. 86 : Ξενοφόντος. The letters being somewhat crowded in the last line, the *iota mutum* is omitted. Rayet (*Mémoire sur l'Île de Cos*) laments that the first editor did not examine the upper surface of the stone. This is now, and was perhaps then, impossible.

58.

Built into the wall of an old Turkish house (πύργος) in the neighbourhood of the theatre. Published by Pantelidis, *Bull. Hell.* xi. p. 75. I found his text correct, with the following exceptions :—

Line 5 : read ΑΝΦΟΤΕΡΗΣΟΦΙ[Η]ΒΟΣΙΗΣ. The stone is a little damaged where I put the brackets : possibly EI instead of H.

Line 8: ANTIDIOSKOTINΩΝ.

Line 9: ad fin. ΕΛΑΙΟΥ.

Line 14: I cannot verify the conjecture (δ)ύσαθ' in the last line, as my impression of these lines is lost.

On the right hand face of the basis in larger letters. ΘΕΟΙ.

Φοῖβφ καὶ Βάκχφ μ' ἐπινίκιον ἴλαον αὐλοῖς,
οὔνομα καὶ τέχνην πατρὸς ἐνεκαμένον,
δῆμος ἐπέγραψεν Κῶν Διόνυσον, Ἀρίστων,
μάρτυρά σοι στεφάνων Ἑλλάδος εὐρυχόρου.

- 5 Ἀνφοτέρης ὀφιηβοσίης αὐλοῖσιν Ἀρίστων
Πυθοῖ κῆν Νεμέη κλῶνας ἐρεψάμενος,
καὶ πίτυν ἐξ Ἴσθμοῖο Παλαίμονι πυκνὰ λαλεῦσαν,
ἀσπίδα τε ἐξ Ἄργους ἀντὶ Διὸς κοτίνων,
καὶ τὸν ἀπ' οὐκ ἀγρίου Παναθηναίοισιν ἐλαίου
10 νειφόμενον δάροις κρωσσὸν ἐνεγκάμενος,
χάλκεον ἄβροχίτωνα Θυῶνης παῖδά με Βάκχον,
Δωρίδος ἐκ πάτρης ἄνθεμα δημοσίῃ
Φοῖβφ κάμαυτῷ κεχαρισμένον εἵσατο τέχνης
ἦν πατρὸς ἐκ φιλίης (δ)ύσαθ' ὁμωνυμίας.

Ariston, a flute-player, son of another flute-player of the same name, dedicates a statue of Bacchus to Bacchus and Apollo. The expense was, no doubt, met by himself, or his relations. He calls it a public offering, "Δωρίδος ἐκ πάτρης ἄνθεμα δημοσίῃ," inasmuch as the state was pleased to allow its ἐπιγραφή to be added in the shape of the four lines prefixed to his own dedication, and evidently produced by the same poet.

The verses are simply a rendering of a prose inscription. Twice (in the second and last lines) the poet has had to find expression for the fact that Ariston's father Ariston was also a flute-player, and the last couplet especially must have cost him many pangs. The first four verses are quite clear. In line 5 we encounter the extraordinary word ὀφιηβοσίη, which applies both to the Pythian laurel and the Nemean celery. That the word is meant to signify 'food of serpents' is clear. What allusion or reference this very learned poet had in his mind, one cannot tell. If we could ascertain that sacred serpents were kept and fed at these sanctuaries, the meaning would be plain (see Röhl,

Inscr. Antiq. 162). Failing this, it is worth while to recall the prominence of the Python-legend at Delphi and the Archemorus-legend at Nemea, and the following statement from Aelian (*De Animal.* xii. 34): λέγει δὲ Κλέαρχος ὁ ἐκ τοῦ περιπάτου μόνους Πελοποννησίων Ἀργείους ὄφιν μὴ ἀποκτείνειν. Both laurel and celery were, it may be remarked, used as cures for snake-bites. The meaning of line 8 is simply 'Had Ariston been, for example, a pugilist, or had flute-playing been included in the Olympian programme, he would have been an Ὀλυμπιονίκης. As it is, his record is as good as it can be, including, as it does, the Argive shield.' We should not conclude that the victor at Argos in flute-playing had the prestige of an Ὀλυμπιονίκης.

Line 10: νειφόμενον, see Suidas, s. v. νείφω· τὸ βρέχω διὰ διφθόγγου, νιφόμενος δὲ χιονιζόμενος, and *Schol. Ven. ad Hom. Il. A.* 420.

Line 13: I suppose that τέχνης depends on ἄνθεμα 'an offering made because he is a successful artist.'

59.

In the garden of Achmet; a basis, built into the house; the upper surface concealed. Height 78 cm., width 35 cm. The inscription occupies the upper portion of the stone; the letters have slight apices.

ΥΒΩΛΙΧΟΥ ΧΑΙΡΤΛ
ΑΡΜΥΛΟΥΝΙΚΑΣΑ
ΔΙΑΚΙΘΑΡΙΣΜΩΙΠΑΙΔ/
ΤΟΣΝΕΩΤΕΡΟΣΤΟΤΕΘΕΝΑΘ
5 ΑΠΟΛΛΩΝΙΚΑΙΜΟΥΣΑΙ

· · · υ Βωλίου Χαιρ(ύ)λ[ος
Χ]αρμύλου, νικάσα[s · · · (nomen festi)
-δια κιθαρισμῷ παῖδ(α)[ς
τὸς νεωτέρος, τὸ τεθὲν ἀθ[λον
5 Ἀπόλλωνι καὶ Μούσαι[s.

A Χαῖρτος Χαρμύλου is named also in No. 10. The basis perhaps supported a tripod (line 4).

60.

Now built into the house of Sherit-Bey. Base, with moulding above. Height 75 cm., width 50 cm., thickness 40 cm. Published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. No. 16. Forms of letters, Α Μ Ω. The stone, according to the French editors, was dug up in Cos. It is not necessary to suppose that it comes from Calymna.

'Απόλλωνι [Δα]λίῳ Καλύμνας
 μεδέοντι, κ[ατ]ὰ χρῆσζμόν
 Διδυμέως, Λό[χο]ς Λόχου φύσ[ει]
 δὲ Ξενοκράτ[ο]υς, μετὰ τῶν
 5 τέκνων, Νικομήδους, 'Ολυμ-
 πίχου τοῦ καὶ Κλευσθένους, Ξε-
 νοκράτους τοῦ καὶ Βωλίου,
 καὶ τῆς γυναικὸς Πώλλης
 τῆς 'Αλεξάνδρου, καὶ . . .
 10 ΗΣΤΩΠΟΥ τοῦ Λο[- - ου
 τοῦ] Λόχου.

In line 8 the first editors read Πώμης mistaking ΛΛ for Μ. The last two lines, more carelessly written than the rest, may have been added by a different hand, but the letters are similar in form; the reading here is uncertain.

The second names of the sons of Λόχος were probably assumed on account of his adoption.

61.

High up in the outer wall of a new house opposite the Greek hospital; read by help of a glass. The stone is well preserved, and the letters appear very clearly in a favourable light. Some uncertainty must attach to the readings of all stones which one cannot handle, but this appeared to me to be so very certain that I did not think it necessary to get a ladder.

ΜΦΙΛΟΣΠΑΡΜΕΝΙΣ
 ΨΔΕΠΥΘΩΝΑΠΟΛΛ
 ΟΥΣΤΕΦΑΝΑΦΟΡΩΝ
 ΝΑΟΝΚΑΙΤΟΑΓΑΛΜΑ
 ΥΙΑΙΚΑΙΤΩΙΔΑΜΩ

Πά]μφιλος Παρμενίς-
 κου] φύ(σει) δὲ Πύθων 'Απολλ[ο-
 δώ]ρου στεφαναφορῶν
 τὸν] ναὸν καὶ τὸ ἄγαλμα
 'Ομον]οία καὶ τῷ δάμω(ι).

The siglum for φύσει is tolerably certain: we have here the only instance I know in Cos of a change of name on adoption, but compare the preceding, where the father, Λόχος, as well as the sons may have changed his name. If so his original name is not given there.

62.

Platanista collection. Height 38 cm., width 24 cm. Published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. No. 19. Large letters.

ΗΡΑΟΥΡΑ
ΝΙΑΚΟΙΔΙΟΣ
ΠΟΤΕΙΔΩ
ΝΙΟΣ
Β

Ἡρα(ι) Οὐρανία(ι) Κολ(λ)ιος Ποσειδάωνιος.

Line 2: Δ is certainly on the stone.

63.

In Mr. Myloná's garden. Small stele of the ordinary sepulchral form, with aedicula and rosette. Height 38 cm.

ΘΕΑΝΟΣ
ΘΕΩΥΥΙ
ΣΤΩΕΥ
ΧΗΝ

Θεανὸς Θεῶ(ι) Ὑψίστω(ι) εὐχήν.

64.

Garden of Spiros; in a well, and cannot be approached. Left edge broken.

ΧΙΠΠΟΥΜΗΝΟΣΓΑ
ΑΙΟΣΑΒΔΑΙΟΥΓΕΡ
ΜΟΝΗΛΙΩΙΚΑΙΘΕ
ΙΣΥΝΩΜΟΣ

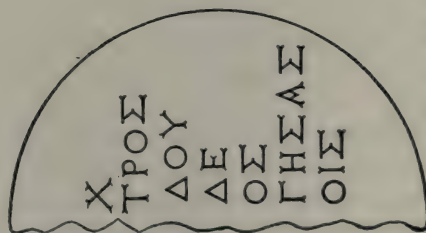
*Ἐπὶ? Ἀρχίππου μὲνδς Πα-
νάμου - -, Ἀβδ]αῖος Ἀβδαίου Περ - - -
τὸν β]ωμόν Ἡλίῳ καὶ Θε-
οῖς τοῖς (σ)υνβώμο(ι)ς.*

I do not see any other way of restoring line 1, although we do not expect a dedication of this kind to be dated. Ἀβδαῖος is a Phoenician name. Helios accordingly is not here either the Rhodian sun-god, or Sarapis, but one of the Syrian sun-gods: see *C. I. G.* 4665, and *Bull. Hell.* vi. p. 487. I note in my copy that the third letter from the right in line 2 may be Γ. We expect an ethnic here, but the inscription is carelessly written and we might read (ὕ)πέρ.

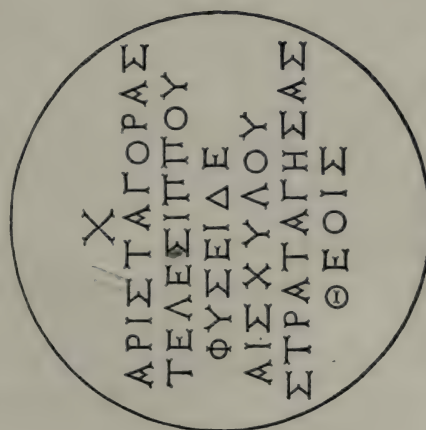
65.

In the garden of Mr. Apostolides. White marble, imperfect on the left. Published in cursive, *Pandora*, xix. p. 47.
Three circular shields in relief.

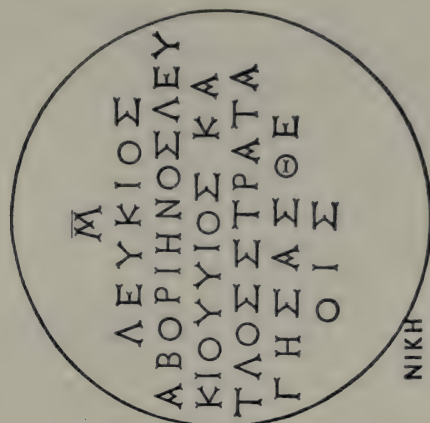
ΦΙΛΟΚΑΙΣΑΡΕΣ



Η ΤΟ



ΥΠΗΡΕΤΕΥΝΤΟΣΟΝΗΣΑ



ΝΙΚΗ ΚΑΣΣΟΥ ΕΦΗΒΟΥ

Φιλοκαίσαρες

| (Δυ.) | Υλ. | Π(α)μ. |
|--------------|--------------|------------------|
| 'Αντίπα]τρος | 'Αρισταγόρας | Λεύκιος |
| - - - δου | Τελεσίππου | 'Αβοριηνός, Λευ- |
| φύσει] δὲ | φύσει δὲ | κίου νιός, Κά- |
| - - - ος | Αἰσχύλου | τλος στρατα- |
| στρατα]γήσας | στραταγήσας | γήσας Θε- |
| Θε]οῖς. | Θεοῖς. | οῖς. |

ὑπ(η)ρετεύντος 'Ονησα[νδρου.

The smaller letters in the lower corners are scrawls of a later period.
Cp. Nos. 71 and 72.

On the left.

Νίκη]η
- - - το[υ.

On the right.

Νίκη
Κάσσου
ἐφήβου.

66.

At Symi. Circular shield diameter 25 cm.

| | |
|------------|------------|
| ΧΡΥΣΑΩΡ | Χρυσάωρ |
| ΑΤΤΑΛΟΥ | 'Αττάλου |
| ΦΙΛΟΚΑΙΣΑΡ | φιλόκαισαρ |
| Χ | Θεοῖς. |
| ΘΕΟΙΣ | |

67.

British Museum, No. 335. On a circular shield, diameter 12½ cm.

'Αγησικράτης 'Αγ-
ησικράτους στρα-
ταγήσας Θεοῖς.

Other dedications by στραταγοί on circular shields are B. M. No. 353, and Fröhner, *Inscrr. du Louvre*, No. 27, both from Camirus.

No. 65 is a very interesting document. The sigla above the names are certainly those of the three tribes, probably in the order Dymanes,

Hylleis, Pamphyli¹. There were then three strategi at Cos, one from each tribe: below is the name of their common adjutant.

The cross on No. 66 may be a similar siglum.

68.

Small stone. Height 15 cm., sides 10 × 8½ cm. Perhaps a tombstone; certainly Christian, but of early date.

ΕΙCΘΕ

ΝΕΕΝΟ

ΥΡΑΝΩ

Εἰς Θεὸν(ς) ἐν οὐρανῶ(ι).

69.

In the same place as No. 61. The left edge of the stone is broken, but the inscription is apparently perfect.

ΝΙΚΗ
ΣΕΞΤΟΥ
ΙΕΡΕΩΣ

Νίκη
Σέξτου
ιερέως.

70.

In the house of Sherif-Bey. Complete above and on the left.

ΝΙΚΗΣΕΙΙ

71.

Near the house of one Canari; a basis, with moulding above. Height 45 cm., length 85 cm. *a.* Published *C. I. G.* 2522, the bracketed letters in line 5 being from the copy there given.

¹ I am sorry to say that this only struck me quite recently. I have no impression, and no opportunity of revising my reading of the sigla.

| | |
|-------------------|----------------|
| <i>a.</i> | <i>b.</i> |
| ΝΕΙΚΗΚΕΛΣΟΥ | ΑΡΙΣΤΟΚΛ/ ΙΔΑΙ |
| ΚΑΙΚΛΩΔΙΑΝΟΥ | ΝΙΚΗ |
| ΕΠΑΦΡΟΔΕΙΤΟΥ | ΑΣΚΛΗΠΙΑΔΟΥ |
| ΣΥΝΕΡΩΤΟΣ | Ε ΙΦΑΝΟΥ |
| | C OY |
| | K |
| 5 ΤΩΝ[Π . . . ΩΝ] | ΩΝ |
| | Ο ΟΝ |

| | |
|-----------------|--------------------|
| <i>a.</i> | <i>b.</i> |
| Νείκη Κέλσου | Ἀριστοκλ[ε]ίδα(ι). |
| καὶ Κλωδιανοῦ | Νίκη |
| Ἐπαφροδείτου | Ἀσκληπιάδου |
| Συνέρωτος | Ἐ[π]ιφάνου[s] |
| 5 τῶν π[αίδ]ων. | ----- |

In line 5 of *a*, I seemed to read on the stone ΤΩΝΓ̄.

72.

On two faces of a marble basis (?), the other faces of which are broken away. Broken above and below.

a.

| | |
|-------|------|
| ΝΕΙΚΗ | ΝΙΚΗ |
| ΚΑ | |



b.

Θ

Π

ΑΡΟΥ

ΝΙΚΗ

ΘΗΝΟΔΩΡΟΥ

ΝΙΚΗ

ΛΟΥ

The letters at the top of *a.* are the end of the original dedicatory inscription $\tau\eta\lambda\nu$ *εἰς αὐτόν*. The remainder are scrawls by different hands, so carelessly scratched that the letters are mostly effaced.

On the left.

Νίκη [*A*]θηνοδώρου.

Below the ΝΙΚΗ in *a.* is a roughly cut relief of an oenochoe; the space cut out of the stone to form a field for the relief is leaf-shaped.

I class Nos. 69 and 70 with the scrawls on bases Nos. 65, 71, 72. I suppose that it was the custom at one time for victors in games to dedicate statues or statuettes of Victory as thank-offerings. To such offerings Nos. 69 and 70 belong. Those who could not afford this, scrawled their names on the bases of existing statues. That the basis No. 65, dedicated by three generals, supported a Victory is very probable. The shields there show that the *στρατηγοί* still in imperial times regarded themselves as military officers. The Victory, like the shields, was simply a military emblem, a personification of the successful career, or rather tenure of office, of a general. If the statue upon the base was not a Victory, then we must suppose that the bases were selected by scribblers because they stood in conspicuous places, and the scrawls are advertisements of success. These '*νίκη*' inscriptions are peculiar to Caria and the adjacent islands, and in the *Bulletin Hellénique* for 1890, p. 115, Messrs. Cousin and Diehl explain them as Christian epitaphs, but (1) Nos. 69 and 70 do not seem to be later than the first century A.D., and (2) the other scrawls are cut on bases which are not likely to have stood in or near cemeteries.

73—102.

They relate to the following :—

- 73. Ptolemy Euergetes II.
- 74. Ptolemy XI.
- 75. Herod the Tetrarch.
- 76—80. Nicias.
- 81—83. Augustus.
- 84—93. C. Stertinius Xenophon.
- 94. Tib. Cl. Cleonymus.
- 95—97. M. Ae. Sabinianus.
- 98. Man. Spedius Rufinus Phaedrus.
- 99. Geta.
- 100. Caracalla.
- 101. Marcus Aurelius and Lucius Verus.
- 102. P. Sallustius Sempronius Victor.

No. 128, which relates to T. Quinctius Flamininus, should have been placed here before No. 73.

73.

In the wall of a house near the Greek cemetery ; probably from the theatre.
Height 37 cm., length 70 cm. Published in the *Όμηρος*, 1874.

ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΣ ΚΑΙ ΒΑΣΙΛΙΣΣΑ
ΚΛΕΟΠΑΤΡΑ Η ΑΔΕΛΦΗ ΚΑΙ ΒΑΣΙΛΙΣΣΑ
ΚΛΕΟΠΑΤΡΑ Η ΓΥΝΗ ΘΕΟΙ ΕΥΕΡΓΕΤΑΙ
ΙΕΡΩΝΑΣΙΜΟΥ ΤΩΝ ΠΡΩΤΩΝ ΦΙΛΩΝ
5 ΕΠΙΤΡΟΠΕΥΣΑΝ ΤΑ ΤΩΝ ΤΕΚΝΩΝ ΗΜΩΝ
ΕΤΕΙΜΗΣΑΝ ΣΤΕΦΑΝΩ ΧΡΥΣΕΩ ΚΑΙ ΙΚΟ
ΝΙ ΧΡΥΣΕΗ ΑΡΕΤΗΣ ΕΝΕΚΑ ΚΑΙ ΕΥΝΟΙΑΣ
ΤΗΣ ΕΙΣ ΑΥΤΟΥΣ ΚΑΙ ΤΑ ΤΕΚΝΑ

Βασιλεὺς Πτολεμαῖος, καὶ βασίλισσα
Κλεοπάτρα ἡ ἀδελφή, καὶ βασίλισσα
Κλεοπάτρα ἡ γυνή, Θεοὶ Εὐεργέται,
Ἰέρωνα Σίμον, τῶν πρώτων φίλων,
5 ἐπιτροπέυσαντα τῶν τέκνων ἡμῶν,
ἐτείμησαν στεφάνῳ χρυσέῳ καὶ ἰκό-
νι χρυσῇ ἀρετῆς ἕνεκα καὶ εὐνοίας
τῆς εἰς αὐτοὺς καὶ τὰ τέκνα.

The king is Ptolemy Euergetes II. The inscription may be dated between B.C. 127 and 117: see Franz, *C. I. G.* vol. iii. p. 285, and Nos. 4895, 4896. The second of the Cleopatras mentioned here, niece and second wife of the king, many years afterwards (circ. B.C. 102), sent her grandson Ptolemy Alexander to Cos to be educated. He remained there until B.C. 88, when the island was taken by Mithradates. These ornamental characters were not generally used in Cos or Rhodes at this early date. The inscription may have been cut by the king's own mason. In line 6 $\bar{\epsilon}$ for $\bar{\epsilon}\iota$ is noteworthy at this date: see Meisterhans, *Grammatik*², p. 38.

74.

In the house of the late Mr. Christophilis. Black marble. Published by Hauvette-Besnault and Dubois, No. 15.

ΒΑΣΙΛΕΑΜΕΓΑΝΠΤΟΛΕΜΑΙΟΝΤΟ
ΦΙΛΟΠΑΤΟΡΑΚΑΙΦΙΛΑΔΕΛΦΟΝΑΤ
ΑΠΟΛΛΟΦΑΝΗΣΚΑΙΙΛΙΑ[Δ]ΗΣ
ΑΡΞΑΝΤΕΣΚΑΙΙΗΝΟΔΩΡΟΣ
ΥΠΕΡΤΟΥΠΟΛΙΤΕΥΜΑΤΟΣ.

ΤΟ at the end of line 1, and ΑΤ of line 2, are not given by the first editors.

Line 3: my copy gives ΙΛΙΑΚΗΣ; they read ΔΗΣ. I had no opportunity of revising my readings.

Βασιλέα μέγαν Πτολεμαῖον τῶν
Φιλοπάτορα καὶ Φιλιάδελφον (ΑΤ)
'Απολλοφάνης καὶ 'Ιλιάδης
ἄρξαντες, καὶ Ζηνόδωρος
ὑπὲρ τοῦ πολιτεύματος.

The king is Ptolemy XI. The word *πολίτευμα* points to Africa and Egypt (*C. I. G.* 5361, 5362, 5866 c); the names are not Coan, and perhaps this small stone may have been imported.

75.

From *C. I. G.* 2502. Possibly in the fortress, and unknown to me.

Ἡρώδην
'Ηρώδου τοῦ βασιλέως υἱόν,
τετράρχην,
φίλων Ἀγλαοῦ φύσει δὲ Νίκωνος
5 τὸν αὐτοῦ ξένον καὶ φίλον.

Boeckh remarks, 'De Cois bene meruerat Herodes Magnus: ἐπετησίους τε καὶ διηνεκέσιν ἐδωρήσατο προσόδοις, κατατάξας ἵνα μηδέποτε ἐκλείπῃ τὸ γέρας' (*Bell. Jud.* i. 21, § 11).

76.

Small basis built into a wall. Height 58 cm., width 20 cm. Published by Hauvette-Besnault and Dubois, No. 18.

ΡΩΟΙΣ
ΠΕΡΤΑΣ
ΙΚΙΑΤΟΥΔ
ΑΜΟΥΥΙΟΥ
5 ΙΛΟΠΑΤΡΙ
ΟΣΗΡΩΟΣ
ΥΕΡΓΕΤΑ
ΔΕΤΑΣΠΟ
ΙΟΣΣΩΤΗ
10 ΡΙΑΣ

Θεοῖς πατρ[ώ]οις
ὑ]πὲρ τᾶς
Ν]ικίας τοῦ δ-
άμου υἱοῦ,
φ]ιλοπάτρι-
δ]ος, ἥρωος,
ε]υεργέτα
δὲ τᾶς πό-
λ]ιος σωτη-
ρίας.

77.

In the house of Tsinias. Broken above and on the left.

ΟΙΣΠΑΤΡΩΙΟΙ
ΙΤΑΣΝΙΚΙΑΤΟΥ
ΜΟΥΥΙΟΥΦΙΛΟ
ΤΡΙΔΟΣΗΡΩΟΣ
5 ΕΡΓΕΤΑΔΕ
ΣΠΟΛΙΟΣΣΩ
ΡΙΑΣ

Θε]οῖς πατρ[ώ]οι[s
περ]ὶ τᾶς Νικίας τοῦ
δά]μου υἱοῦ, φιλο-
πά]τριδος, ἥρωος,
εὐ]εργέτα δὲ
τᾶ]ς πόλιος σω-
τη]ρίας.

78.

At Symi. Published by Gardner, No. 8. Small stele with aedicula. Dimensions 27 × 27 cms. Left edge chipped.

ΘΕΟΙΣ
\ ΤΡΩΟΙΣ ΠΕΙΙ
ΑΣΝΙΚΙΑΤΟΥΔΙ

Θεοῖς
π]ατρ[ώ]οις πε[ρ]ὶ
τ]ᾶς Νικίας τοῦ δά-

1ΟΥΥΙΟΥΦΙΛΟΠΑ
 5 ΤΡΙΔΟΣΗΡΩΟΣ
 ΕΥΕΡΓΕΤΑΔΕ
 ΤΑΣΠΟΛΙΟΣ
 ΣΩΤΗΡΙΑΣ

μου υιοῦ, φιλοπά-
 τριδος, ἥρωος,
 εὐεργέτα δὲ
 τὰς πόλιος
 σωτηρίας.

79.

In a wall on the road to Lampe. Height 41 cm., width 24 cm. Imperfect above; left edge chipped.

ΕΟΙΣ
 ΡΩΟΙΣ
 ΙΤΑΣΝΙ
 ΟΥΔΑΜΟΥ
 5 Ι ΦΙΛΟΠΑΤΡΙ
 ΤΗΡΩΟΣΕΥ
 ΑΔΕΤΑΣΠΟ
 ΛΙΟΣΣΩΤΗΡΙΑΣ

Θ]εοῖς
 πατ]ρώοις
 περ]ὶ τὰς Νι-
 κία τ]οῦ δάμου
 υιοῦ], φιλοπάτρι-
 dos], ἥρωος, εὐ-
 εργέτ]α δὲ τὰς πό-
 λιος σωτηρίας.

80.

Near the cemetery. Copied by me in 1886; since lost.

ΘΕΟΙΣ
 ΠΑΤΡΩΙΟΙΣΥΠ
 ΤΑΣΝΙΚΙΑΤΕ
 ΔΑΜΟΥΥΙΟΥ
 5 ΛΟΠΑΤΡΙΔΟ
 ΗΡΩΟΣΕΥΕΡ
 ΤΑΔΕΤΑΣΠ
 ΟΣΣΩΤΗΡΙΑ

Θεοῖς
 πατρώοις ὑπ[έρ
 τὰς Νικία τοῦ
 δάμου υιοῦ, [φι-
 λοπάτριδο[s,
 ἥρωος, εὐερ[γέ-
 τα δὲ τὰς π[όλι-
 os σωτηρία[s.

These stones all bear identical inscriptions. Θεοῖς πατρώοις περὶ τὰς Νικία, τοῦ δάμου υιοῦ, φιλοπάτριδος, ἥρωος, εὐεργέτα δὲ τὰς πόλιος σωτηρίας. Nos. 77 and 80 have πατρώοις, Nos. 76 and 80 ὑπέρ. Their frequency alone shows that they relate to the Nicias, who was tyrant of Cos in Strabo's time. His father's name is not mentioned; τοῦ δάμου υιοῦ takes its place. τοῦ δάμου υιός thus immediately following the name does not, I think, mean quite the same as the honorary title

δαμὸν υἱὸς added, after other titles, in the case of Xenophon. We may be sure that there were good reasons for not mentioning the name of Nicias' father. The Νικίας Νικίου of No. 9 is probably a different person. All we know of the life of Nicias, beyond Strabo's and Aelian's (*V. H. I.* 29) references to him, is that he was supreme in Cos for at least seven years. Seven names of annual magistrates occur on his coins. He had evidently made himself intensely unpopular, for from an epigram of Crinagoras (*Anth. Pal.* ix. 81), upon which, as contemporary testimony, we may rely, we learn that not long after his death his corpse was dragged from its tomb. In view of this circumstance it is somewhat remarkable that so many stones with his name intact have come down to us¹.

Are the Θεοὶ πατρῶι here Asclepios and Hygieia? This was the opinion of Rayet (*Inscr. de Cos*, pp. 9 and 15). He and I have published two inscriptions from Myndus (*Inscr. de Cos*, No. 4, and *Bull. Hell.* xii. p. 281). They are identical dedications to the Θεοὶ πατρῶι and Apollo Archegetes in honour of M. Ulpius Trajanus, the proconsul of Asia: the names of the dedicators are in both cases added. Apollo Archegetes is the patron god of Myndus; that Asclepios and Hygieia should there have been called Θεοὶ πατρῶι is improbable. On these Coan stones, Nos. 76-80, 84-91, 95-98, the dedicator's name is not added; hence I think it probable that they did not all stand together in a public place, but were set up inside or outside private houses, where the addition of the name was superfluous. In this case the Θεοὶ πατρῶι were the family gods of the dedicators.

81.

In a tank, not far from the theatre.

ΟΔΑΜΟΣΥΠΕΡΙΑΣΑΥΤΟΚΡΑΤΟΡΟΣ
ΚΑΙΣΑΡΟΣ
ΘΕΟΥΥΙΟΥΣΕΒΑΣΤΟΥΣΩΤΗΡΙΑΣ
ΘΕΟΙΣΙΛΑΣΤΗΡΙΟΝ

Ὁ δᾶμος ὑπὲρ (τ)ᾶς Αὐτοκράτορος

Καίσαρος,

Θεοῦ υἱοῦ, Σεβαστοῦ, σωτηρίας

Θεοῖς ἱλαστήριον.

¹ Eurycles of Sparta (see *Mith.* vi. p. 10) may perhaps be cited as a contemporary parallel.

82.

Church of the 'Παναγία τοῦ Χρυσοχόου.' Large letters.

Αὐτ]ΟΚΡΑΤΟΡΑΚ[αίσαρ - - -

83.

On part of a column. Height of letters 30 mill.

ΥΤΟΚΡ/
ΣΑΡΙΘΕΟΥ
ΣΕΒΑΣΤΩΙ

Α]ὐτοκρ[άτορι Καί]σαρι, Θεοῦ [υἱῶ], Σεβαστῶ.

84.

Under the plane tree. Published by Rayet, No. 3. Stele surmounted by an aedicula, within which is a snake. Cp. No. 78. Very slight apices.

ΘΕΟΙΣΠΑΤΡΩΟΙΣΥΠΕΡΥΓΕΙΑΣ
ΓΑΙΟΥΣΤΕΡΤΙΝΙΟΥΗΡΑΚΛΕΙΤΟΥ
ΥΙΟΥΞΕΝΟΦΩΝΤΟΣΦΙΛΟ
ΚΑΙΣΑΡΟΣΦΙΛΟΣΕΒΑΣΤΟΥ
5 ΦΙΛΟΚΛΑΥΔΙΟΥΔΑΜΟΥΥΙΟΥ
ΦΙΛΟΠΑΤΡΙΔΟΣΕΥΣΕΒΟΥΣ
ΕΥΕΡΓΕΤΑΤΑΣΠΑΤΡΙΔΟΣ.

85.

At Symi. Height 43 cm., width 28 cm.

| | | |
|---|---------------|----------------------|
| Θ | ΕΟΙΣΠΑΤΡ | Θεοῖς πατρά[οις |
| | ΠΕΡΥΓΙΕΙΑΣΓΑ | ὑπὲρ ὑ(γ)ιείας Γα[ί- |
| | ΟΥΣΤΕΡΤΙΝΙΟΥΗ | ου Στερτινίου Ἡ[ρα- |
| | ΛΕΙΤΟΥΞΕΝΟ | κλείτου Ξενο[φ- |
| 5 | ΟΝΤΟΣΦΙΛΟΚΑΙ | όντος, φιλοκαί- |

| | |
|--|--|
| ΣΑΡΟΣΦΙΛΟΚΛΑΥ ΟΥΦΙΛΟΣΕΒΑΣΤΟΥ ΔΑΜΟΥΥΙΟΥΦΙΛΟΠΑ ΤΡΙΔΟΣΕΥΣΕΒΟΥΣΕΙ 10 ΕΡΓΕΤΑΤΑΣΠΑΤΡΙ ΔΟΣ | σαρως, φιλοκλαν[δί- ου, φιλοσεβάστου, δάμου νιού, φιλοπά- τριδος, εὔσεβους, ε[ύ- εργέτα τὰς πατρί- δος. |
|--|--|

86.

At Symi. Published by Gardner, *Hellenic Journal*, vi. No. 4. Height 45 cm., width 27 cm.

| | |
|---|--|
| Ι Ζ Ι Ι Ι Λ Ι Ι Ι Ω Ι Ο Ι Ζ ΕΡΤΑΣΓΑΙΟΧ ΤΕΡΤΙΝΙΟΧΗΡΑ ΚΛΕΙΤΟΧΧΙΟ 5 ΝΟΦΩΝΤΟΣ Φ ΚΑΙΣΑΡΟΣΦΙΛΟ ΚΛΑΧΔΙΟΧΦΙΛΟ ΒΑΣΤΟΧΔΑΜΟ ΟΧΦΙΛΟΠΑΤΡΙ 10 ΕΧΣΕΒΟΧΣΕ ΓΕΤΑΤΑΣΠΑΤΡ ΔΟΣΣΩΤΗΡΙΑ | Θεοί]ς πατρώοις ὑπ[ερ τὰς Γαῖου Στερτινίου Ἑρα- κλείτου νιού [Ξε- νοφώντος, φ[ιλο- καίσαρος, φιλο- κλανδίου, φιλο[σε- βάστου, δάμου νί- ου, φιλοπάτρι[δος, εὔσεβους, ε[ύερ- γέτα τὰς πατρ[ί- δος σωτηρία]ς. |
|---|--|

87.

In the house of the painter, Theodoros. Broken on the right. Height 30 cm., width 24 cm. Published by Dubois, *Bull. Hell.* v. p. 471. He does not give line 2 correctly.

| | |
|---|--|
| ΘΕΟΙΣΠΑΤΡΩΟΙ ΥΓΕΙ/ ΤΤΛΓΑΙ ΣΤΕΡΤΙΝΙΟΥΗΡ/ ΥΙΟΥΞΙΝΟ ΩΝ 5 ΦΙΛΟΚΑΙΣΑΡΟΣΦ Δ[ΙΟΥΦ]ΙΛ[ΟΣ]ΕΒΑΣ ΔΑΜΟΥΥΙΟΥΦΙΛ ΔΟΣΕΥΣΕΒΟΥ ΤΑΣΓΑΣΠΑΤΡΙΔΣ | Θεοῖς πατρώοι]ς ὑπ[ερ ὑγείας τ(ᾶς) Γαῖου Στερτινίου Ἑρα[κλείτου νιού Ξενο[φ]ών[τος], φιλοκαίσαρος, φ[ιλοκλαν- δίου, φιλοσεβάσ]του, δάμου νιού, φιλ[οπάτρι- δος, εὔσεβού]ς, εὐεργέ- τα τὰς πατρίδο]ς. |
|---|--|

In the last line Σ has been engraved instead of Γ , and subsequently corrected.

88.

In the garden of Sherif-Bey. Broken on all sides. Width about 33 cm.

ΟΣΦΙΛΟΚΛΑΥΔΙΟ
ΙΛΟΣΕΒΑΣΤΟΥΔΑΜΟΥ
ΥΙΟΥΦΙΛΟΠΑΤΡΙΔΟΣΕ
ΓΕΤΑΤΑΣΠΑΤΡΙΔΟΣ

89.

In a wall near the theatre. Broken below. Height 33 cm., width 30 cm.

ΘΕΟΙΣΠΑΤΡΩΙΟΙΣ
ΥΠΕΡΥΓΕΙΑΣΓΑΙΟΥ
ΣΤΕΡΤΙΝΙΟΥΗΡΑ
ΚΛΙΤΟΥΥΙΟΥΞΕΝΟΦ
5 ΤΟΣΦΙΛΟΚΑΙΣΑΡΟΣΦΙΛΟ
ΣΕ
ΑΣΤΟΥΦΙΛΟΚΛΑΥ
ΔΙΟΥΔΑΜΟΥΥΙΟΥ
ΠΑΤΡΙΔΟΣΕΥ

Possibly something erased in line 6.

90.

Corpus Inscr. Gr. vol. iv. No. 6844.

These seven inscriptions (Nos. 84-90) are all nearly identical. Θεοῖς πατρώοις ὑπὲρ ὑγείας Γαίου Στερτινίου, Ἡρακλείτου υἱοῦ, Ξενοφώντος, φιλοκαίσαρος, φιλοκλαυδίου, φιλοσεβάστου, δάμου υἱοῦ, φιλοπάτριδος, εὐσεβοῦς, εὐεργέτα τῆς πατρίδος. No. 86 has ὑπὲρ τῆς Γαίου κ.τ.λ. σωτηρίας. The variations of the others are unimportant. πατρώοις, 84, 87, 90; ὑ(γ)είας, 85; ὑγείας τ(ᾶ)ς, 87; Ἡρακλίτου, 89, 90; om. υἱοῦ, 85; Ξενοφόντος, 85; φιλοσεβάστου φιλοκλαυδίου, 84, 89; om. εὐσεβοῦς, 88; τῆς, 90, if the copy is right.

I have seen other small fragments of similar stones, e.g. the following.

91.

Ξενοφῶντ]ΟΣ
 φιλοκαίσαρ]ΟΣΦΙ
 λοκλαυδίου φ]ΙΛΟ
 σεβάστου δά]ΜΟΥ ΚΤΛ.

92.

Built into the staircase of a small Turkish house. Height 61 cm., width 48 cm.
 Height of letters 4 cm.

— ΟΣΣΤΕΡΤΙΝΙ
 ΟΣΞΕΝΟΦ
 ΕΡΓΕΤΑΣΤΑΣΠΑ
 ΤΡΙΔΟΣΚΑΙΙΕΡΕΥΣ
 5 ΔΙΑΒΙΟΥΑΣΚΛΑΠΙ
 ΩΚΑΙΣΑΡΙΑΓΑΘΩ
 ΘΕΩΑΝΕΘΗΚΕ

Γ[αί]ος Στερτίνι-
 ος Ξενοφ[ῶν, εὐ-
 εργέτας τὰς πα-
 τρίδος καὶ ἱερὸς
 5 διὰ βίου, Ἀσκληπι-
 ῶ(ι) Καίσαρι Ἀγαθῶ(ι)
 Θεῶ(ι) ἀνέθηκε.

For Ἀσκληπὶδὸς Καίσαρ cp. No. 130. In No. 345, Xenophon is called ἱερὸς διὰ βίου τῶν Σεβαστῶν, καὶ Ἀσκληπιοῦ, Ὑγίας, καὶ Ἠπιόνης. It was probably on his initiative that the emperor was identified with Asclepius.

93.

On the site of the theatre. Portion of an architrave. Height 30 cm., depth 60 cm. The total length cannot be measured, as the left end, with the beginning of the inscription, is still concealed; but, supposing perfect symmetry in the arrangement of the three lines, the total length is 3 m. 35 cm. The letters are highly ornamental. Height of line 1, 8 cm.; line 2, 7 cm.; line 3, 5 cm. Published by Dubois, *Bull. Hell.* v. p. 476. Since then the stone has been partially disengaged.

ΤΑΝΕΞΕΔΡΑΝΓΑΙΩΣΤΕΡΤΙΝΙΩΗΡΑΚΛΕΙΤΟΥ
 ΨΝΗΛΙΑΞΕΝΟΦΩΝΤΙΗΡΩΙΤΩΤΑΣΠΑΤΡΙΔΟΣΕΥΕΡ
 ΓΕΤΑΕΥΧΑΡΧΑΡΙΝ

All the lines are complete on the right.

Line 3 is complete also on the left; it is, no doubt, exactly in the middle. About twelve letters are therefore missing in lines 1 and 2.

. τὰν ἐξέδραν Γαῖω(ι) Στερτινίω(ι), Ἡρακλείτου
 νίῳ, Κ]ορνηλία, Ξενοφῶντι, ἦραι, τῶ(ι) τὰς πατρίδος εὐερ-
 γέτα(ι) εὐχαρ[ιστίας] χάριν.

‘Α βουλὰ καὶ ὁ δᾶμος in line 1 gives too many letters: { ‘Α πόλις ᾧ Κόων would suit, but the stone is not likely to be destroyed, and will some day reveal the secret, if it be a secret.

In line 2 something is missing before νίῳ, or before Κορνηλία. φυλάς, for which I can find no analogy, gives less than the required number of letters.

If it is not necessary to suppose that line 3 is engraved exactly in the middle, ὁ δᾶμος may be restored in line 1, and in this case the difficulty in line 2 disappears.

94.

From Rayet, *Inscr. de Cos*, p. 9. Previously published by Fontrier, *Ἰωνία*, 1st Jan. 1874, and Sakkelion, *Ὀμηρος*, 1st Oct. 1874. In a house near the old harbour. I was unable to see the marble, which still exists.

Τιβέριον Κλαύδιον, Ἡρακλείτου
 υἱόν, Κυρ(εῖνα), Κλεώνυμον, τὸν ἀ-
 δελφὸν Γαῖου Στερτινίου
 Ξενοφῶντος, χειλιαρχή-
 5 σαντα ἐν Γερμανίᾳ λεγεῶ-
 νος κβ. Πριμιγενίας, δις μο-
 ναρχήσαντα καὶ πρεσβεύ-
 σαντα πολλάκις ὑπὲρ τῆς
 πατρίδος πρὸς τοὺς Σεβασ-
 10 τοὺς, Κλαυδία Φοίβη
 τὸν ἑαυτῆς ἄνδρα καὶ εὐεργέ-
 την ἀρετῆς ἕνεκα καὶ εὐνοίας.

Gaius Stertinius Xenophon, to whom Nos. 84-93 refer, is the well-known physician of the Emperor Claudius (*Tac. Ann.* xii. 61, 67). For his career see No. 345, and Dubois, *Bull. Hell.* v. p. 408. He is also mentioned along with others in No. 46.

95.

In the house of Antonios Stamatiades.

ΘΕΟΙΣΠΑΤΡΩ
 ΟΙΣΥΠΠΕΡΥΓΕΙ
 ΑΣΜΑΡΚΟΥΑΙ
 ΛΙΟΥΣΑΒΕΙΝΙ
 5 ΑΝΟΥΥΙΟΥΠΟ
 ΛΕΩΣΚΑΙΓΕΡΟΥ
 ΣΙΑΣΕΥΕΡΤΕΤΑ
 ΤΑΣΠΑΤΡΙΔΟΣ

96.

Now at Symi. Blue marble. Height 20 cm., width 15 cm. Published by Gardner, *Hellenic Journal*, vi. No. 6.

5
10

ΘΕΟΙΣΠΑΤΡΣ
ΟΙΣΥΠΕΡΥ
ΓΕΙΑΣΜΑΡ
ΚΟΥΑΙΛΙΟΥ
ΣΑΒΕΙΝΙΑΝΟΥ
ΥΙΟΥΠΤΟΛΕ
ΩΣΚΑΙΓΕΡΟΥ
ΣΙΑΣΕΥΕΡ
ΓΕΤΑΤΑΣ
ΠΑΤΡΙΔΟΣ

97.

In Oxford — *C. I. G.* 6843. The same inscription, and, like No. 95, in eight lines.

The three are exactly similar:

Θεοῖς πατράοις ὑπὲρ ὑγείας Μάρκου Αἰλίου Σαβεινιανοῦ, υἱοῦ πόλεως
καὶ γερονσίας, εὐεργέτα τῆς πατρίδος.

98.

Outside the house of Sherif-Bey. Height 60 cm., width 30 cm. One Υ is thus formed: Υ. Published by Hauvette-Besnault and Dubois, No. 17.

5

ΑΤΡΩΟΙ
ΥΓΕΙΑΣΜΑΝ
ΖΠΕΔΙΟΥΡΟΥΦΕΙ
ΝΟΥΦΑΙΔΡΟΥΠΤΟΛΕ
ΟΣΚΑΙΓΕΡΟΥΣΙΑΣ
ΥΙΟΥΕΥΕΡΓΕΤΑΤΑΣ
ΠΑΤΡΙΔΟΣ

Θεοῖς π]ατρώοι[s
 ὑπὲρ] ὑγείας Μαν.
 (Σ)πεδίου 'Ρουφεί-
 νου Φαίδρου, πόλε-
 5 ος καὶ γερονσίας
 νίου, εὐεργέτα τᾶς
 πατρίδος.

99.

Window of house of Kefalá. Cut at the top. Width 69 cm.

Α Ι Ι Η Λ Ι Ο Ι Α Ν Τ Ω Ν Ε Ι Ν Ο Υ Ε Υ
 Σ Ε Β Ο Υ Σ Σ Ε Β Α Σ Τ Ο Υ Β Ρ Ε Τ Α Ν
 Ν Ι Κ Ο Υ Μ Ε Γ Ι Σ Τ Ο Υ Α Δ Ε Λ Φ Ο Ν

 Α(ὕρ)ηλίο(ν) 'Αντωνείνου Εὐ-
 σεβοῦς Σεβαστοῦ Βρεταν-
 νικοῦ μεγίστου ἀδελφόν.

In honour of Geta.

100.

Under the plane tree. Published by Rayet, No. 5. The form of the Θ should be Θ

Αὐτοκράτορα Καίσαρα, θεοῦ]
 Σεουήρ]ου Εὐσεβοῦς, 'Αραβικο[ῦ
 μεγίστο]ν, Παρθικοῦ μεγίστου,
 'Αδιαβηνικο]ῦ μεγίστου νιόν, θεοῦ
 5 Μάρκου 'Αν]τωνείνου Εὐσεβοῦς
 Γερμανικο]ῦ Σαρματικοῦ υἱωνόν,
 θεοῦ 'Αντωνε]ίνου Εὐσ[ε]βοῦς ἔκγονον,
 θεοῦ 'Αδριαν]οῦ καὶ θεοῦ Τραϊανοῦ
 Παρθικοῦ καὶ] θεοῦ Νερούα ἀπό-
 10 γονον, Μάρκον Αὐ]ρήλιον ['Αντωνεῖνον
 Εὐσεβ]ῇ Σεβαστόν.

In honour of Caracalla.

101.

ΔΕΙΑΣΓΕΡΟ[υσίας
 Μ. Αὐρηλίου Ἀ]ΝΤΩΝΕΙΝΟ[υ, καὶ
 Λ. Αὐρηλίου Ο]ΥΗΡΟΥΣΕ[βαστῶν
 ΗΡΙΟΝΤΗ
 ΑΤΟΠΡ
 ΙΚΟΣΑ
 Ω Ο

I had assigned this to Caracalla, but the names of M. Aurelius and Lucius Verus may be restored with more probability.

102.

From *C. I. G.* 2509 a. Formerly in the sea gate. The marble was destroyed by the governor of Cos, who is familiar to readers of Ross' *Inselreisen*. It is also published by Texier, vol. ii. p. 309, and Leake-Helpman, *Trans. of R. S. of Lit.* N. S. vol. 2, No. 1. Forms of letters: Α (Boeckh's authorities and Helpman), Ζ (Beaufort), Θ (Helpman), Υ (Boeckh's authorities), Ω (Helpman).

Ἀ βουλὰ καὶ ὁ δᾶμος
 τῆς λαμπροτάτης
 Κόων πόλεως ἐτεί-
 μασεν κατὰ τὰ πο-
 5 λειτευθέντα ὑπὸ
 ἄρχοντος Μάρκου
 Αὐρ. Ἀριστίωνος, Κόσ-
 μου υἱοῦ,
 Πο. Σαλλούστιον
 10 Σεμπρώνιον Οὐί-
 κτορα, τὸν κράτι-
 στον ἑπαρχον βεῖ-
 κούλων, ἡγεμόνα καὶ
 δουκηνάριον Σαρδο-
 15 νίας, τῆς ἐπὶ πᾶσαν
 θάλασσαν ἡγησάμε-
 νον εἰρήνης μετ' ἐξου-
 σίας σιδήρου, δουκηνά-
 ριον τοῦ Σεβαστοῦ
 20 Πόντου καὶ Βειθυνίας.

In honour of P. Sallustius Sempronius Victor, *praefectus vehiculorum*, or commissioner of the public posts. He had also been *procurator Augusti et praeses provinciae Sardiniae* (Marquardt, *Staatsverwaltung*, i. 249); *ducenarius* meaning procurator of the first rank (Mommsen, *Staatsrecht*, iii. 564). He had further held a special commission for the suppression of piracy *cum jure gladii* (Mommsen, *ibid.* ii. 270), and the office of *procurator Augusti Provinciae Ponti et Bithyniae*. The statue is voted him upon the proposal (κατὰ τὰ πολιτευθέντα) of M. Aur. Aristion. The date is later than Commodus (Marquardt, *Staatsverwaltung*, i. 249).

103.

Near the Παναγία τῆς Τάρσου (see below). On three faces of a hexagonal column, immediately underneath the capital; the other three faces are uninscribed. Diameter of each face 18 cm. Broken below.

| | | |
|---|-----------------------|---------------|
| | | ΑΓΑΘΗΤΥΧΗΙ |
| | ΕΠΙΙΕ | ΡΕΩΣΚΑΤΑΘΕΙΑΝ |
| | ΚΕΛΕΥΣΙΝΑΠΟΓΕΝΟΥΣ | |
| | ΜΑΡΚΟΥΣΠΕΔΙΟΥΒΗΡΥΛΛΟΥ | |
| 5 | ΑΛΛΙΑΝΟΥΙΟΥΛΙΑΝΟΥΙ- | |
| | ΙΙΝΥΙΙ | |

Ἀγαθῇ τύχῃ

Ἐπὶ ιερέως κατὰ θείαν

κέλευσιν ἀπὸ γένους

Μάρκου Σπεδίου Βηρύλλου

5

Ἀλλιανοῦ Ἰουλιανοῦ - - -

- - - - -

Cp. No. 135, also on a hexagonal column, and probably from the same site.

The Παναγία τῆς Τάρσου is a very large ruined church on one of the spurs of the hills, about half a mile west of the village of Kermeti. It is now the property of the monastery of Patmos. This stone, as well as Nos. 137 and 151, are in a field beneath the church. Above the church on a plateau are many marbles, among them the stone No. 128, and a drum of a very large fluted column, about four feet in diameter (diameter of each fluting eight inches). In the plain immediately beneath are several other drums of similar columns evidently brought from this site. No fragments of such large columns exist in or near

the town of Cos. Unfortunately the few inscriptions from this site (with the possible exception of No. 128, q. v.) are of no value for the identification of the temple. All the inscriptions from the neighbouring village of Kermeti are sepulchral. I am almost tempted to suppose that this is the site of the Asclepieion. The distance from the town, about half an hour's walk, is not very great. Immediately above the temple, high up in the hills, are the red-water (*κοκκινόνερον*) and other healing springs. The Asclepieion was ἐν προσταίῳ. There is no evidence that it was quite near the town. Temples of Asclepius were, as a rule, on high grounds (*Plut. Qu. Rom.* 94). The two stones from the Asclepieion (Nos. 13 and 14), which are now in the town, are so small, that they might easily have been brought from a distance.

The appointment of this priest was made from among the members of a certain gens by divine intimation, i. e. probably by lot (see Schömann, *Gr. Alt.* ii. pp. 404 foll.).

104.

Found in the garden of Yousouf, and now in his house. Published by Hauvette-Besnault and Dubois, No. 20, and Dittenberger, *Sylloge*, No. 399. Letters: Α and Α Δ Θ Μ Π Ρ Υ Ω.

νικ[άσαντα Νέμ[εια] ἄνδρας
πένταθλον·

Ἀκ[τ]ια τὰ μεγάλα Καισάρη ἀγενεῖ[ο-
υ]s πένταθλον πρῶτον Κῶων·

5 Ῥ[ω]μαῖα Σεβαστὰ τὰ τιθέμενα ὑπὸ
τοῦ κοινοῦ τῆς Ἀσίας ἐν Περγάμῳ
παῖδας Πυθικοὺς πένταθλον·

Ἀσκλάπεια τὰ μεγάλα παῖδας

Ἰσθμικοὺς πένταθλον· Και-

10 σάρηα τὰ τιθέμενα Γαῖῳ Καί-
σαρι παῖδας Ἰσθμικοὺς στάδι-

ον καὶ πένταθλον τῇ αὐτῇ ἀμέ-

ρα· Ἀγρίππηα Ἰσθμικοὺς πέντα-

θλον· Ἀπολλώνεια τὰ ἐν Μύνδῳ παῖ-

15 δας Ἰσθμικοὺς στάδιον· Δώρεια τὰ
ἐν Κνίδῳ παῖδας Πυθικοὺς

πανκράτιον· Καισάρηα τὰ ἐν Ἀλι-

καρνασσῶ παῖδας ἴσθμικοὺς
 πένταθλον Ἡράκλεια τὰ ἐν Ἰασῶ
 20 παῖδας ἴσθμικοὺς πένταθλον
 Διονύσεια τὰ ἐν Τέφῳ Πυθικοὺς πέν-
 ταθλον Καισάρεια τὰ ἐν Σάρδεσσιν
 παῖδας ἴσθμικοὺς πένταθλον.

Nos. 103-114 are from the gymnasium, and most of them were found in excavations made in his garden by Yousouf Sarara. This garden is immediately above the old harbour. Nos. 104, 105, 106, date from early in the first century A.D. The series of inscriptions from the statues of gymnasiarchs belong to the end of the second, or beginning of the third century A.D.

105.

In the house of Yousouf. Published by Fontrier, *Μουσείον τῆς Εὐαγγελικῆς Σχολῆς*, A. p. 140, No. 65; and, without a revision of the text, by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 231, and Dittenberger, *Syllage*, No. 400.

ΤΥΙ
 ΝΙΚΑΣΑΝΤΑ
 ΜΙΑΝΔΡΑΣΠΕΝΤΑΘΛΟΝ
 -ΥΣΙΝΙΑΤΑΜΕΓΑΛΑΝΔΡΑΣΠΕΝΤΑΘΛΟΝ
 ΜΑΙΑΤΑΤΙΘΕΜΕΝΑΥΠΟΤΟΥΔΑΜΟΥΠΑΙΔΑΣ

ΟΛΥΜΠΙΚΟΥΣΣΤΑΔΙΟΝΚΑΙΣΑΡΗΑΕΝΜΗΤΡΟΠΟΛΕΙ
ΑΙΔΑΣΣΤΑΔΙΟΝΡΩΜΑΙΑΤΑΤΙΘΕΜΕΝΑΥΠΟΤΟΥ
ΔΑΜΟΥΠΑΙΔΑΣΙΣΘΜΙΚΟΥΣΣΤΑΔΙΟΝΔΙΑΥΛΟΝ
ΠΕΝΤΑΘΛΟΝΤΑΑΥΤΑΑΜΕΡΑΕΚΑΤΗΣΙΑΕΝ

10

ΤΡΑΤΟΝΙΚΗΑΠΑΙΔΑΣΙΣΘΜΙΚΟΥΣΠΕΝ
ΑΘΛΟΝΘΕΟΓΑ[Μ]ΙΑΕΝΝΥΣΗΠΑΙΔΑΣΙΣΘΜΙ
ΟΥΣΠΕΝΤΑΘΛΟΝΚΛΑΡΙΑΕΝΚΟΛΟΦΩΝΙ
ΙΖ ΣΘΜΙΚΟΥΣΠΕΝΤΑΘΛΟΝΑΡΧΗΓΕ

ΕΝΑΛΙΚΑΡΝΑΣΣΩΙΠΑΙΔΑΣΙΣΘΜΙΚΟΥΣ
ΝΤΑΘΛΟΝΕΚΑΤΗΣΙΑΕΝΣΤΡΑΤΟΝΙΚΗΑ

15

ΕΝΕΙΟΥΣΠΕΝΤΑΘΛΟΝΑΡΧΗΓΕΣΙΑΕΝΑΛΙ
ΡΝΑΣΣΩΙΑΓΕΝΕΙΟΥΣΠΕΝΤΑΘΛΟΝΕΛΕΥ

ΛΤΑΚΑΙΚΑΙΣΑΡΗΑΑΝΔΡΑΣΠΕΝΤΑ
ΚΑΙΣΑΡΗΑΤΑΤΙΘΕΜΕΝΑΥΠΟΤΟΥΔΑΜΟΥ

ΝΔΡΑΣΠΕΝΤΑΘΛΟΝ

20

ΛΛΩΝΙΕΙΑΕΝΜΥΝΔΩΙΠΕΝΤΑΘΛΟΝ
ΙΛΙΚΑΡΝΑΣΩΙΠΕΝΤΑΘΛΟΝΕΠΙΣΤΑΤΕΥΝΤΟΣ
ΟΥΤΟΥΠΥΘΩΔΩΡΟΥ

- - - - το[ν . . .]οδώρου
νικάσαντα
- Ἰσ](θ)μία ἄνδρας πένταθλον·
Ἐλε]υσίνια τὰ μεγάλα ἄνδρας πένταθλον·
- 5 Ῥω]μαῖα τὰ τιθέμενα ὑπὸ τοῦ δάμου παῖδας
Ὀλυμπικοὺς στάδιον· Καيسάρηα ἐν Μητροπόλει
π]αῖδας στάδιον· Ῥωμαῖα τὰ τιθέμενα ὑπὸ τοῦ
δάμου παῖδας Ἰσθμικοὺς στάδιον, δίαυλον,
πένταθλον τᾶ(ι) αὐτᾶ(ι) ἀμέρα(ι)· Ἐκατήσια ἐν
- 10 Σ]τρατονική(ι) παῖδας Ἰσθμικοὺς πέν-
τ]αθλον· Θεογάμια ἐν Νύση(ι) παῖδας Ἰσθμι-
κ]οὺς πένταθλον· Κλάρια ἐν Κολοφῶνι
παῖδ](ας) [Ἰ]σθμικοὺς πένταθλον· Ἀρχηγέ-
σια] ἐν Ἀλικαρνασσῶ παῖδας Ἰσθμικοὺς
- 15 πέν]ταθλον· Ἐκατήσια ἐν Στρατονική(ι)
ἀγ]γενίους πένταθλον· Ἀρχηγέσια ἐν Ἀλι[κ-
α]ρνασσῶ ἀγενίους πένταθλον· Ἐλευ[σ-
ίνι]α τὰ καὶ Καيسάρηα ἄνδρας πέντα-
θλον]· Καيسάρηα τὰ τιθέμενα ὑπὸ τοῦ δάμου
- 20 ἄ]νδρας πένταθλον.
Ἀπο]λλωνίεια ἐν Μύνδῳ πένταθλον·
· . . ἐν] Ἀλικαρνασσῶ πένταθλον· ἐπιστατεῦντος
- - - ου τοῦ Πυθοδώρου.

The inscription originally terminated with line 20, which is written in the centre of the space. The three last lines were added subsequently. Lines 22, 23 are much more closely written than the rest, and the letters are smaller. I cannot understand how, in line 17, πόλει has been introduced into the published texts.

Line 22: there is not room for Ἀρχηγέσια.

106.

In a garden near the old harbour; perhaps from the gymnasium. No. 110 is near it. The stone is broken, and evidently imperfect below. Width at the top 58 cm.; at the level of lines 3-4, 48 cm. Published, not quite accurately, by Dubois, *Bull. Hell.* vii. p. 480, No. 3.

ΑΒΟΥΛΑΚΑΙΟΔΑΜΟΣΕΤΕΙΜΑΣΑΝΤΙΒ
ΚΛΑΥΔΙΟΝΤΙΒΕΡΙΟΥΚΛΑΥΔΙΟΥ

ΝΙΚΑΓΟΡΑΥΙΟΝΑΛΚΙΔΑΜΟΝ
ΙΟΥΛΙΑΝΟΝΗΡΩΑΡΡΑ·ΝΕΦΗΒ

Dubois read ΤΩΝ ΕΦΗΒΩΝ at the end.

Ἄ βουλὰ καὶ ὁ δᾶμος ἐτείμασαν Τιβ.
Κλαύδιον, Τιβερίου Κλαυδίου
Νικαγόρα υἱόν, Ἀλκίδαμον
Ἰουλιανόν, ἥρωα, [ιέ]ρ[έ]α [τ]ὸν ἐφηβ-

Tib. Cl., Tib. Cl. Nicagorae f., Alcidas Julianus is mentioned also in No. 46, and other members of the same family in Nos. 103 and 135.

107.

Stele found near the gate τοῦ Σταυροῦ. Now under the plane tree. Height 1 m. 15 cm., width 57 cm., height of letters circ. 35 mill. Published by Rayet, No. 6. Forms of letters Α Δ Θ Μ Ο Ρ Ω.

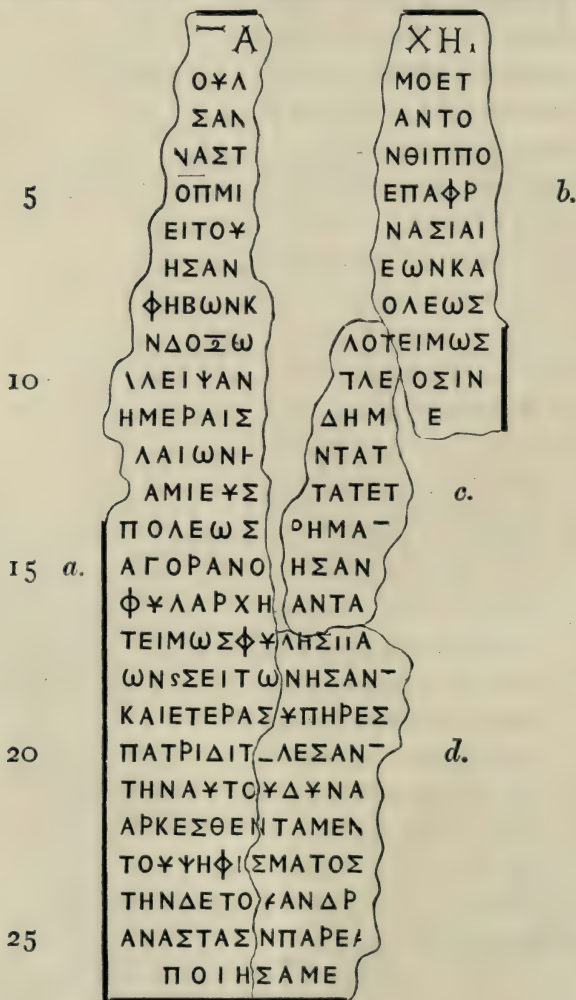
Ἀγαθᾶ(ι) Τύχα(ι)
Ἄ βουλὰ καὶ ὁ δᾶμος
ἐτείμασαν Αὐρή-
λιον Πόπλιον, γυ-
5 μνασιάρχικου, γυμνα-
σιάρχῆσαντα τῶν ἐ-
φήβων ἐνδο[ξ]ως καὶ
ἐπιφανῶ[ς, ἀ]λείψαντά
τε φιλοτε[ίμ]ως πλείο-
10 σιν ἀμέρ[αις] τὰν πατρί-
δα καὶ ἱερ[οπ]οιήσαν-
τα ἐπιφαν[ῶ]ς, ἀρκε-
σθέντα [μέν] τᾶ(ι) διὰ τοῦ
ναφίσματος τειμᾶ(ι),

τοῦ ἀνδριάντος
ἐκ τῶν ἰδίων ποιη-
σάμενον. B

This and the six following are inscriptions from the statues of gymnasiarchs.

108.

Recently dug up in the garden of Yousouf Sarara. Height 1 m. 5 cm., letters 25 mill. high. Fragment *a.* published by Pantelidis, *Bull. Hell.* xi. p. 73, No. 3. The three other fragments have been discovered since. They have not been joined together, but are now separately built into a wall in Yousouf's courtyard.



- 'Α](γ)α[θῆ Τύ]χη[ι'
- 'Η β]ουλ[ῆ καὶ ὁ δῆ]μο(ς) ἐτ[εί-
μη]σαν [ἀνδρι]άντο[ς
ἀ]ναστ[άσει Ξᾶ]νθιππο[ν,
5 Π]οπ(λίου) Μι 'Επαφρ[ο-
δ]είτου υἱόν, γυμ]νασια[ρ-
χ]ήσαν[τα τῶν ν]έων κα[ὶ
ἐ]φήβων κ[αὶ τῆς π]όλεως
ἐ]νδόξω[ς καὶ φι]λοτείμω[ς,
10 ἀ]λείψαν[τά τε (π)λε]ί[οσιν
ἡμέραις [τὸν] δῆμ[ον] ἐ-
λαιωνή[σα]ντά τε
τ]αμιεύσ[αν]τά τε τ[ῶν τῆς
πόλεως [χ](ρ)ημά[των . . .
15 ἀ]γορανο[μ]ήσαν[τά τε δίς, ?
φυλαρχή[σ]αντά [τε φιλο-
τείμω[ς φυλῆς (Π)α]μφυλέ-
ων, σειτωνήσαν[τά τε
καὶ ἑτέρας ὑ]πηρεσ[ίας τῇ
20 πατρίδι τ[ε]λέσαν[τα κατὰ
τὴν αὐτοῦ δύνα[μιν,
ἀ]ρκεσθέντα μὲν [τῇ διὰ
τοῦ ψηφίσματος [τιμῇ,
τὴν δὲ τοῦ ἀνδρ[ιάντος
25 ἀ]νάστασ[ι]ν παρ' ἐα[υτοῦ
ποιησάμε[νον].

Frag. *a.* line 19 is omitted in the *Bulletin*, probably by a printer's error. In line 2, frag. *b.* the omission of the Σ may be the fault of my copy. Frag. *a.* line 6: Pantelidis reads ΕΙΤΟΥΥ

The letters of Nos. 107-113 are tall and narrow, with apices, which it has been impossible to reproduce in the uncial text. For the chronological value of the form ✕, see Benndorf, *Reisen in Lykien*, p. 71.

109.

In the same place. Letters 30 mill. high. Perfect on left. Published by Pantelidis, *ibid.* No. 4.

| | | |
|---|-----------|------------------------|
| | ΑΒΟ | Ἀβο[υλὰ καὶ ὁ δῶ- |
| | ΜΟΣ | μος [ἐτείμασαν |
| | ΑΥΡΗΛ | Αὐρήλ[ιον - - - |
| | ΣΙΟΝΑΛΕ | σιον Ἀλε[ξ . . . νιδόν |
| | ΓΥΜΝΑΣΙΑΡ | γυμνασιαρ[χῆσαντα |
| 5 | ΤΩΝΝΕΩΝ | τῶν νέων [καὶ ἐφή- |
| | ΒΩΝΕΝ | βων ἐν[δόξως καὶ |
| | ΕΠΙ | ἐπὶ[φανῶς - - - |

110.

In a garden near the harbour. Perfect on the right. Height 65 cm. The letters have apices.

| | | |
|----|---------|-----------------------------|
| | ΙΔ | - - - - - |
| | ΜΝΑΣΙ | - - - - γυ]μνασι- |
| | ΓΩΝΝΕ | αρχῆσαντα] τῶν νέ- |
| | ΩΝΕΝΔΟ | ων καὶ ἐφήβ]ων ἐνδό- |
| 5 | ΝΩΣΑΛΕΙ | ξως καὶ ἐπιφα]νῶς, ἀλεί- |
| | ΝΤΑΔΗ | ψαντά τε τὸν πᾶ]ντα δῆ- |
| | ΦΙΛΟ | μον πλείοσιν ἡμέραις] φιλο- |
| | ΗΣΑΝ | τείμως] ἤσαν- |
| | ΑΡΚΕ | τα - - - - -], ἄρκε- |
| 10 | ΡΑΤΗΣ | σθέντα μὲν τῇ πα]ρὰ τῆς |
| | ΤΟΥ | πόλεως αὐτ]οῦ |
| | ΝΔΕ | - - - - -], τῇ]ν δὲ |
| | ΔΡΙ | ἀνάστασιν τοῦ ἀν]δρι- |
| | ΤΟΣ | άντος ἐξ ἀναλώματ]ος |
| 15 | ΓΑ | ιδίου ποιήσαντ]α. |

111.

Fragment recently found in Yousouf's garden. Complete at the top, but the moulding is broken. Letters 25 mill. high.

ΛΙΟΝΡΟ
ΝΤΟΝΓ
ΙΤΗΣΠΟΛ
ΕΦΗΒΩΝΑΛΕ
5 Ι ΟΤΕΙΜΩΓ

Αὐρή]λιον Ῥο[ῦφον - - - -
α]ντον γ[υμνασιαρχήσαντα
τῆς πόλ[εως, καὶ τῶν νέων καὶ
ἐφήβων, ἀλε[ίψαντα τὸν δῆμον
φ]ι[λ]οτείμωσ - - - - -

The restoration does not take into consideration the Ι at the beginning of line 3.

112.

The lower right-hand corner of a similar stele. Letters 24 mill. high. It may form part of the same stele as the preceding, but the apices of the letters appeared to me to be more pronounced.

HC
ἐψηφισ]ΜΕΝΗC
ΤΑΠΑ
ΤΗ

113.

Another fragment with somewhat similar characters. Height of the letters, 26 mill. Broken on all sides.

ΩΕΚΑΙΦ
ΛΠΑΝΤΑΠΟ
ΕΛΑΙΩΝΗΕΑΝ
ΩΝΗΕΑΝΤ

- - - ἐνδόξ]ως καὶ φ-
ιλοτείμ](ως) πάντα πο-
ρίσαντα - -] ἐλαιωνήσαν-
τα - - - σειτ]ωνήσαντ[α.

114.

In the house of Yousouf. Published by Hauvette-Besnault and Dubois, No. 21. I could not find it.

ΥΣΓΥΜΝΑΣΙΑΡΧΩΝΚΑΙΝΙΚΑΝΩΡ
ΑΓΗΣΙΑΥΡΟΓΥΜΝΑΣΙΑΡΧΩΝ
ΝΕΟΙΣΚΑΙΤΩΙΔΑΜΩΙ

‘Ο δεινα - - - ε]υς γυμνασιαρχῶν καὶ Νικάνωρ
 ‘Αγησία ὑπογυμνασιαρχῶν
 τοῖς] νέοις καὶ τῷ δάμῳ.

115.

From *C. I. G.* No. 2503. In the fortress.

‘Ο δᾱμος ἀνέθηκε | ‘Αναξίκληαν Εὐαί(ω)νος, | γυναῖκα δὲ Χαρμύλου
 τοῦ | Χαρμύλου, ἀρετᾱς ἔνεκα καὶ | σωφροσύνας καὶ τᾱς ποτὶ | τὸν
 ἄνδρα αὐτᾱς εὐνοίας.

116.

From *C. I. G.* No. 2504. In the fortress.

‘Α βουλὰ καὶ ὁ δᾱμος | ἐτείμασαν Σουητω|νίαν, Γαῖου θυγατέρα, |
 Πρεῖμαν, ζήσασαν | σωφρόνως καὶ κοσ|μίως, διὰ τε τὰν αὐτᾱς | ἀρετὰν
 καὶ διὰ τὰν ἐς | τὸν πατέρα αὐτᾱς | Σουητώνιον ‘Ερμί|αν εὐνοίαν,
 τειμᾱς χάριν.

117.

From *C. I. G.* No. 2506. In the same place as the preceding.

ΟΔΑΜΟΣ
 ΥΠΟΜΠΟΥΣ

‘Ο δᾱμος
 Ε]ὐπόμπου σ - - -

118.

From *C. I. G.* No. 2505 (after Villoison).

‘Αγαθῇ(ι) Τύχη(ι). ‘Α βουλὰ τῶν Κ(ῶ)ων τὸν ἀνδριάντα.

Villoison gives Κείων. The expression ‘Α βουλὰ τῶν Κῶων does not occur elsewhere, and I am inclined to doubt it.

119.

In the market place (σ' τὸν φόρον), supporting the slab on which Turkish corpses are, or were formerly, washed. Published, *C. I. G.* 2508, after Clark's copy, supplemented by Beaufort's. Width 65 cm., height of letters 32 mill.

- Λ Ι Ε Ι Ο Ι
 Λ Α Ι Α Γ Ο Ρ Α Ν Ο Μ [Η Σ Α Ν
 Ι Α Α Γ Ν Ω Σ Α Γ Ω Ν Ο Θ [Ε Τ Η
 Σ Α Ν Τ Α Ε Υ Σ Ε Β Ω Σ Ε Π Ι
 5 Λ Η Τ Ε Υ Σ Α Ν Τ Α Τ Ω Ν
 Τ Α Σ Σ Ε Β Α Σ Τ Α Σ Ρ Ε Α Σ Ι Ε Ρ [Ω Ν
 Α Ρ Ε Σ Τ Ω Σ Γ Υ Μ Ν Α Σ Ι Α Ρ Χ Η
 Σ Α Ν Τ Α Τ Ω Ν Π Ρ Ε Σ Β Υ Τ Ε Ρ Ω [Ν
 Σ Ε Μ Ν Ω Σ Δ Ι Α Τ Ε Τ Α Ν
 10 Ε Σ Τ Ο Σ Θ Ε Ο Σ Σ Ε Β Α Σ Τ Ο Σ
 Ε Υ Σ Ε Β Ε Ι Α Ν Κ Α Ι Δ Ι Α Τ Α Ν Ε Σ
 Τ Ο Σ Υ Σ Τ Α Μ Α Φ Ι Λ Ο Φ Ρ Ο Σ [Υ
 Ν Α Ν - Ε Υ Ν Ο Ι Α Σ Χ Α Ρ Ι Ν

The letters, which are in brackets, are taken from the *Corpus*.

τὸν δεῖνα - - -] ε · ο(υ), [φιλο-
 καί]σα[ρ](α), ἀγορανομήσαν-
 (τ)α ἀγνῶς, ἀγωνοθετή-
 σαντα εὐσεβῶς, ἐπι[με-
 5 λητεύσαντα τῶν
 τᾶς Σεβαστᾶς Ῥέας ἱερῶν
 ἀρεστῶς, γυμνασιάρχῃ-
 σαντα τῶν πρεσβυτέρων
 σεμνῶς, διὰ τε τὰν
 10 ἐς τοὺς θεοὺς Σεβαστοὺς
 εὐσέβειαν, καὶ διὰ τὰν ἐς
 τὸ σύστημα φιλοφροσύ-
 ναν, εὐνοίας χάριν.

Boeckh's Οἱ or Τοὶ πρεσβύτεροι ἐτέλεμσαν is perhaps correct, as a restoration of the commencement of the inscription, but not of our

line 1. Several preceding lines are evidently missing. Line 1 probably contains the name, and father's name, of the person honoured. I can think of nothing to suit the *ductus litterarum* except Ἑσπέρου. Σεβαστὴ Πέα is possibly Agrippina the wife of Claudius: see Eckhel, *Pierres gravées du musée de Vienne*, pl. vii. For the σύνστημα τῶν πρεσβυτέρων or γερονσία, see Benndorf, *Lykia*, p. 72.

120.

In the floor of the church of Ἁγία Παρασκευή. Height 54 cm., width 55 cm. Apparently imperfect below. Letters deeply engraved, but much worn; no trace of apices. Published, *C. I. G.* No. 2507 (after Galland), and *Pandora*, xix. p. 46.

Η]ΓΕΡΟΥΣΙΑΕΤΕΙ
 ΜΗ]ΣΕΝΓΑΙΟΝΟΥΑ
 ΛΕΡΙ]ΟΝΟΥΛΤΙΑΝΟ[Ν
 Α]ΝΔΡΙΑΝΤΟΣΑΝΑ
 5 ΣΤ]ΑΣΙΠΟΙΗΣΑ
 Μ]ΕΝΗΣΤΗΝΑΝΑ
 ΘΕΣΙΝΤΟΥΑΝΔΡ[Ι
 Α]ΝΤΟΣΤΗΣΑΔΕ[Λ
 ΦΗ]ΣΛΥΤ . . ΟΥ

I bracket in the Uncial text the letters which are no longer visible. The copy of the *Corpus* does not give the lines correctly. In line 5 Galland read ΣΤΑΣΕΙ, in line 9 ΑΥΤΟΥ.

Ἡ γερονσία ἐτεί-
 μησεν Γάϊον Οὐα-
 λέριον Οὐλπιανὸν
 ἀνδριάντος ἀνα-
 5 στάσ(ε)ι, ποιησα-
 μένης τὴν ἀνά-
 θεσιν τοῦ ἀνδρι-
 άντος τῆς ἀδελ-
 φῆς (α)ὐτ[οῦ] Οὐ - -
 - - - - -

121.

In the house of the painter. Fragment measuring 19 × 26 cm.

ΗΓΕΡΟΥΣ
ΑΝΔΡΙΑΝΤΟ
ΗΔΕΙΑΝΖΗ
ΓΑΤΕΡΑΦΑΥ

Ἡ γερουσία ἐτίμησεν
ἀνδριάντο[ς ἀναστάσει
Ἡδεΐαν Ζη[ν θυ-
γατέρα, Φαυ[στ - - -

122.

Fragment.

ΤΕΛΟΥΜ
ΜΕΝΑΡΧΙΠ
ΕΡΤΙΝΙΟ
ΤΑΣΤΑΘΕΝ
5 ΤΙΟΝΤ

Line 2: μὲν Ἀρχιπ[πο - - -

Line 3: Στ]ερτίνιος

Line 4: κα]τασταθέν[τ - - -

Line 5: γυμνά]σιον τ - - -

123.

Broken on all sides. Letters 3½ cm. in height.

Ι Δ Ε Ν
Ο Ν Ω Ν
Ο Τ Ι Τ Ο Σ
Ν Σ Υ Ν Κ Λ Η
5 Ο Σ Δ Ω Ρ Ε Α Ν
Ο Σ Ε Ν Α Σ

- - - ονων

- - - - Τίτος

τῇ]ν σύνκλη[τον

- - ος δωρεάν

- - ος ἐν ἄσ[τει?

124.

In a street of the suburb Aspa; partly buried. Length 57 cm. Very well engraved: the letters have small apices: Π is thus shaped.

ΓΓΕΝΕΙΣΤΟΙΑΠΟΟΝΑΣΙΚΛΕΥΣ
ΟΥΧΑΡΙΚΛΕΙΤΟΥΚΥΝΝΙΔΑΕΥΚΛΕΙΤΟΥ
ΤΑΝ ΕΥΣΓΥΝΑΙΚΑΘΕΟΙΣ

Ἐγγενεῖς τοῖ ἀπὸ Ὀνασικλεῦς
τοῦ Χαρικλείου Κυννίδα Εὐκλείτου
(τὰν) [Ὀνασικλ]εὺς γυναῖκα, Θεοῖς.

Ἐγγενεῖς = οἱ ἐντὸς τοῦ γένους, the descendants of Onasicles in the male line.

125.

Under the plane tree. Length 77 cm., height 20 cm. Published by Rayet, No. 2. Letters: Α Μ Π. No space before ΘΕΟΙΣ.

Εἰρηναῖος Εὐάρατον Εὐάρατον Ἀχελώου
ἱερατεύσαντα Ἀπόλλωνος Δαλίου καὶ Διὸς
Πολιέως καὶ Ἀθάνας καὶ Δυνώδεκα Θεῶν καὶ
μοναρχήσαντα, Θεοῖς.

Are the different priesthoods cited in order of precedence, or in chronological order?

126.

In the house of George Joannides. Broken above, right and left. Height 10 cm., width 22 cm. Published by Hauvette-Besnault and Dubois, No. 22.

ΙΛΤ]ΙΑΔΗΝΙ
ΥΠΟΦΟΙΝΙΚΗΣ[/
ΙΙΛΤΙΑΔΟΥΤΟΝ
ΤΗΝΚΑΙΣΩΤΗΡ/

The letters in brackets are taken from the first editors.

Μ]ιλτιάδην Ζ[ήν-
 ωνος Τριπολίτην] (ἀ)πὸ Φοινίκης [ἀ-
 πελεύθεροι οἱ] Μιλτιάδου τὸν
 ἑαυτῶν εὐεργέτην καὶ σωτῆρ(α).

In line 2 possibly Λαοδικέα.

127.

In the same tower as No. 58. Half basis. Height 27 cm., length 72 cm.

ΦΙΛΩΝΙΔΑΣ
 ΟΥΓΑΤΡΙΔΗΝΚΛΗ
 Ο Ε

Φιλωνίδας [τοῦ δέινος τὴν
 θυγατρίδην Κλη - - - - -
 Θεοῖς.

128.

Church of Παναγία τῆς Τάρσου (see No. 103). Large block of marble. Height 95 cm., width 72 cm. The inscribed side has been recently destroyed. All that remains of the inscription is—

ΥΜΙ
 ΛΛΛ

Below in smaller letters.

ΛΑΧΟΣ ΓΑΡΙ

When I first visited Cos in 1886 some one gave me a paper with a few copies of inscriptions. Among them is No. 103, and, immediately below it, what is evidently a copy from this marble when it was less damaged. It is as follows:

ΤΙΤΟΝΤΙΤΟΥΚΟΙΙΜ · ΓΟΝ
 ΑΓΟΝΥΠΑΤΟΝ
 ΝΑΡΕΤΑΣΕΝΕΚΑ
 ΓΑΘΙΑΣΤΑΣΕΙΣΑΥΤΟΝ
 ΥΜΜΑΧΟΣΚΑΙΤΟΣ
 ΑΑΑΝΑΣ

5

ΛΑΧΟΣ ΓΑΡΙ
 ΝΑ

'Ο δᾱμος ὁ Κόων] Τίτον Τίτου Κοῖ[γκτι]ον,
 στρατ]αγὸν ὑπατον
 'Ρωμαίω]ν, ἀρετᾱς ἕνεκα
 καὶ καλοκα](γ)αθίας τᾱς εἰς αὐτὸν
 5 καὶ τὸς σ]υμμάχος καὶ τὸς
 "Ε]λλανας.
 - - - μαχος Πάρι[ος
 [ἐποίησεν].

Base of a statue of T. Quinctius Flamininus, erected by the Coans.
 Cp. *C. I. G.* 1325.

129.

Now in Symi; brought from Cos. Published by Gardner, No. 14. Stone (not marble). Height 27 cm., width 35 cm. The stone has been, at some time, chiselled with a view of effacing the inscription; this makes it difficult to read.

ΕΚΓΟΝΟΣ ΔΕ ΜΛΙΛΕ / ΕΙΠΗ ΠΙ
 ΑΛΕΞΑΝΔΡΟΥ ΤΡΑΓΩΔΟΥ ΠΑΡΑΛΛΟ
 ΖΟΥ ΠΕΡΙΟΔΟΝΕΙΚΟΥ ΜΟΝΑΡΧΗΣΑΣ
 ΤΟΥ ΤΕ ΣΤΟΛΟ ΙΤΩΝΝΑΥΓΗ
 5 ΓΩΝΤΩ ΑΥΤΩ ΕΙΕΠΙΦΑΝΩΣ ΔΙΑ
 ΤΕ ΟΙΝΩΝ ΘΕΣΕΩΝ ΚΑΙ ΔΙΑ ΕΡΙΛΟΣΕ
 ΓΑΡ ΓΑΡ ΠΙ ΠΑΝΙΕΡΩΣΙΝ ΠΟΙΗ
 ΣΑΝΤΟΣ ΤΟΥ ΘΕΙΟΥ ΑΥΤΟΥ ΑΥΡ
 ΕΥΦΡΟΣΥΝΟΥ ΒΥΧΕΙΛΙΩΝΑΤ
 10 ΝΑΗΤΙΟΜΗΣΑΝΤΟ ΠΑΡΑΧΡΗΜΑ
 ΓΩΣΙΛΙΑΓΩ / ΤΟΥ ΕΠΙΜΓΛΗ
 Τ ΟΥΡΟΣ ΤΥΓΡΙ

ἔκγονος δὲ Μ. (Αὐ.) - - - -
 Ἀλεξάνδρου τραγώδου παρ(α)δό-
 (ξ)ου περιοδονείκου, μοναρχήσας
 τοῦ τε στόλο[υ καὶ] τῶν ναυπη-
 5 γῶν τῶ(ι) αὐτῶ(ι) ἔ(τ)ει ἐπιφανῶς διὰ
 τε οἴνων θέσε(ω)ν καὶ διὰ ἐπιδόσε-
 (ος ἀ)ργυρί[ων]· ἀνιέρωσιν ποιή-
 σαντος τοῦ θείου αὐτοῦ Αὐρ,

Εὐφροσύνου β. (δηναρίων) χειλίων, ἄτ[ι-
 10 να ἡ(ρ)ι(θ)μήσαντο παραχρήμα
 τὸν (φ)ιλ(τ)ά(τ)ω (α)ὐτοῦ ἐπιμ(ε)λη-
 τ[ὰ] (Ζώ)πυρος (Ε)ὐ(με)ρι - - -

I do not think there is any doubt that *μοναρχήσας* in line 3 is right but it is quite inexplicable to me.

Line 7: we might restore ἀργυρί[ου, τ]ὰν ἱέρωσιν.

Line 11: τὸν φιλάτῳ κ.τ.λ. may be either dual or dative singular. I think very probably the former.

130.

Built into the outer wall of the house of Hadji Manola, in one of the streets of the town; seemingly imperfect at the top. Beneath there is a considerable vacant space. Width 54 cm., height of inscribed portion 36½ cm.

ΙΑΝΜΑΤΕΡΑΛΕΥΚΙΟΥΙΟΥ
 ΝΙΟΥΛΕΥΚΙΟΥΥΙΟΥΒΑΣΣΟ
 ΟΥΛΕΡΙΑΝΟΥΔΑΜΟΥΥΙΟΥ
 ΦΙΛΟΚΑΙΣΑΡΟΣΙΕΡΕΩΣΑΣΚΛΛ
 5 ΠΙΟΥΚΑΙΣΑΡΟΣΛΕΥΚΙΟΣΚΟΣ
 ΣΙΝΙΟΣΓΝΩΡΙΜΟΣΦΙΛΟΚΑΙ
 ΣΑΡΤΑΝΕΑΥΤΟ·ΘΡΕΨΑΣΑΝ
 ΜΝΑΜΑΣΚΑΙΕΥΧΑΡΙΣΤΙΑΣ
 ΤΑΣΕΣΑΥΤΑΝ

 (ι)αν, ματέρα Λευκίου (Κοσ)[σι-
 νίου, Λευκίου νιού, Βάσσο[ν
 Οὐ(α)λεριανού, δάμον νιού,
 φιλοκαίσαρος, ἱερέως Ἀσκλ(α)-
 5 πιού Καίσαρος, Λεύκιος Κοσ-
 σίνιος Γνώριμος, φιλόκαι-
 σαρ, τὰν ἑαυτο[ῶ]ν (θ)ρέψασαν
 μνάμας καὶ εὐχαριστίας
 τὰς ἐς αὐτὰν.

In line 3 ΟΥΛΗ for ΟΥΑΛΗ may be my own mistake. For Ἀσκληπιδὸς Καίσαρ, see No. 92.

131.

From Dubois, *Bull. Hell.* vii. p. 480, No. 3. I could not find it. Round altar.

Ἀῦλον Σήϊον, Ἀῦλου υἱόν, Οὐᾶρον
 οἱ θρεπτοὶ καὶ αἱ θρεπταὶ καὶ
 οἱ λοιποὶ πάντες ἀγωνο-
 θετήσαντα ἐπιφανέστατα Ἰ,
 5 δειπνήσαντα τὴν πόλιν, τὸ(ν) ἑαυ-
 τῶν κοινὸν πάντων ἡμῶν θρέψαντα,
 εὐχαριστίας ἔνεκεν.

Either there is some mistake in Dubois' reading, or the last clause is very awkwardly expressed, either ἑαυτῶν or πάντων ἡμῶν being superfluous.

132.

Garden of Mr. Nicolaidēs. Basis, broken at the top, complete at the bottom. Height 83 cm., width 48 cm., height of letters 4 cm.

| | | |
|----|-----------|-------------------------|
| | ΙΟ | ----- έτ- |
| | ΛΝΙΚ | ίμας]αν ἱκ[όνι |
| | ΑΝΕΑΙ | χαλκᾶ(ι)] τὰν ἑα[υτῶν |
| | ΡΓΕΤΙΝ | εὐε]ργέτιν. |
| 5 | ΓΑΙΔΙΑΒ | · · · · · ται διὰ β[ίου |
| | ΛΤΙΑΜΟΔΕΛ | · · · · · ατια Μοδέσ- |
| | ΤΑ | τα |
| | ΚΕΝΙΕΡΩΣΥ | · · · · · κεν ἱερωσύ- |
| | ΛΑΚΑΙΟΔΑ | ναν ἃ βου]λὰ καὶ ὁ δα- |
| 10 | ΟΣ | μ]ος. |

As lines 7 and 10 (and probably line 4) are complete on the right, the whole must be restored according to the scheme given above. It is evidently not an honorary inscription of the ordinary type. I am tempted to suggest ἱεράσε[ται διὰ βίου in line 5, and ἀπέδω]κεν ἱερωσύ[ναν in lines 8-9: in this case the document would perhaps relate to the deification of some empress.

133.

In a well ; at some depth, and difficult to read.

| | |
|---------------|----------------------------|
| ΗΝΚΛΕΙΝΟΥ | - - - ην Κλείνου |
| ΙΚΟΜΗΔΟΥ | ἡ δεινα Ν]ικομήδου[s |
| ΕΙ ΚΟΤΑΕΑΥ | εὐεργ]ε[τη]κότα εἰαν[τ- |
| ΖΚΛΙΕΙΠΙΘΙΟ | αν - - - ω]s, καὶ ἐ[πι]θ·ο |
| 5 ΦΙΛΟΣΤΟΡΓΩΣ | - - - φιλοστόργως, |
| ΕΝΚΑΙΕΥΝΟ | ἀρετᾶς ἔνεκ]εν καὶ εὐνο[ί- |
| ΕΣΑΥΤΑΙ | ας τᾶs] ἐς αὐτάν. |

Line 4: my first copy gave ΟΡΟ.

134.

From the paper referred to under No. 128.

| | |
|-------------|------------------------------|
| ΕΙΡΗΝΑΙΟ\ | Εἰρηναῖο[s - - - - |
| ΑΙΟΝΙΟΥΛΙΟΝ | Γ]αῖον 'Ιούλιον, [τοῦ δεινός |
| ΥΙΟΝ ΘΕ\ | υῖόν, Θεο - - - - , |
| ΤΟΝΕΑΥ | τὸν εἰαν[τοῦ - - - - , |
| 5 ΕΥΧΑΡΙΣΤ. | εὐχαριστ[ίας ἔνεκεν. |

135.

From Ross, *Hellenika*, p. 97, No. 22. On one side of a hexagonal column. Letters A ¥ Ω. It is also published in the *Corpus* (No. 2045) under Constantinople.

| | |
|----|------------|
| | Τιβέριον |
| | Κλαύδιον |
| | 'Αλκιδάμου |
| | Τύλλον |
| 5 | 'Ιουλιανὸν |
| | Σπεδιανὸν |
| | 'Αλλιανὸν |
| | Βαίβια |
| | Σεβήρα |
| 10 | Ματρῶνα |
| | τὸν |
| | γλυκύτατον |
| | ἄνδρα. |

Line 3: the *Corpus* copy gives ΑΛΚΙΔΑΜΟΥ, Ross ΑΛΚΙΔΑΜΟΝ.

Line 7: 'perhaps 'Αμιανόν' (R). For the names cp. No. 103, which is also on a hexagonal column. This comes probably from the same site.

136.

House of the painter. Fragment.

| | |
|--|------------------------------|
| $\begin{array}{r} \lambda \Delta \Upsilon \Pi \Theta \\ \hline \text{ΑΓΩΝΟΘ} \\ \hline \text{ΤΟΥ} \end{array}$ | - - - - ἀγωνοθ[έ- του. |
|--|------------------------------|

The second line is written in a groove. Possibly 'Α(λ)ύπου in line 1.

137.

Near the church of Παναγία τῆς Τάρσων. Basis. Dimensions, 78 × 40 cm. The inscribed side is much worn.

| | |
|-----------------------|--------------------|
| ΟΥΜΟΝΟΝ | ΟΝΑΣΩΧΡΥΣΕΑΚΩ |
| Υ·ΙΝΟ·Κ· | ΜΟΣΟΙΚΟΣΕΧΕΙ |
| ΑΛΛΙΔΕΚΑΙΘ· | ΟΙΔΙΜΟΣΑΛΕΑΝΕΤΕΙΛΕ |
| Δ_ΑΦΙΣΕΡΕΙΜΟΥ·ΑΝ· . . | Α·ΟΟΛΥΜΠΙΑΔΩΝ |
| 5 ΚΑΙΟ < | ΣΚΡΑΤΕΤΕΥΚΕ |
| P | |

The condition of the stone does not enable me to say if line 1 is complete at the end, but I think so.

Οὐ μόνον [ἀθλητῆρας ἀμύμ]ονας, ὦ χρυσέα Κῶ,
 ὑ[μ]ῖν ο[υ]κ [· φαίδι]μος οἶκος ἔχει,
 (ἀ)λλ' ἔδε καὶ θ[· ἀ]οίδιμος ἄ(δ)ε ἀνέτειλε,
 Δ[έ]λφισ ἐπεὶ Μου[σ]ᾶν [ῥ]ψ[α]τ[ο] 'Ολυμπιάδων
 5 καὶ - - - - - σκρα τέτευ(χ)ε

Only line 4 can be restored with any certainty. Delphis is a poet; he may be the Δέλφισ Φιλίνου of No. 10: in this case line 1 may refer to the athletic successes of Philinus of Cos. With ὦ χρυσέα Κῶ, ὑμῖν, cp. Call. *Lav. Pall.* 45 σάμερον, Ἄργος, πίνετε. With line 4, cp. A. P. xvi. 7 αἰεζῶων ἀψάμενος Χαρίτων. Possibly, in line 1, we should restore τὰς κί[ονας]; the ἄδε of line 3 would then be ἄδε ἃ κίων.

Nos. 138-141 are possibly all tomb-stones of gladiators, and should rather have been classed with the sepulchral inscriptions. Cp. No. 312. See *Addenda*.

138.

Relief from Cos; formerly at Symi, but now sold¹. Thus described, from a sketch, by Gardner, *Hellenic Journal*, vi. p. 259:—

‘It represents two gladiators; one of them stands upon a basis on which is inscribed:

ΑΠΕΛΥΘΗ
- ΕΞΩ
ΛΟΥΔΟΥ

ἀπελύθη
ἐξω
λούδου

i. e. ‘donatus rude.’

He is clad in a close-fitting jerkin, and in his left hand holds a trident and rudis (?); his right is raised and apparently holds a round object; between his feet is an object which may be a net, as he seems to be a retiarius. To the right of his head, which has long hair, is the name . . . ΚΡΙΤΟΣ. The other man (probably a *secutor*), armed with sword, shield, and helmet, charges up a slope towards the first, from the right. Over his head is inscribed ΜΑΡΙΣΚΟΣ.

139.

At Symi. Described by Gardner, *ibid*.

A gladiator, armed with a short sword and helmet, and large shield, turned to the right. On each side of his head:

ΔΡΟΣ (Head.) ΙΝΟΣ

Δροσίνος.

140.

At Cos, in the garden of Anast. Platanista. An almost exactly similar relief. Dimensions, 52 x 34 cm.

On each side of the gladiator's head:

ΗΡΑΚΛΕΙ (Head.) ΔΗΣ

Ἡρακλείδης.

These two gladiators seem to be *Samnites*.

¹ Now at Trieste; figured and described *Athen. Mitth.* xv. p. 162. The first gladiator holds a trident, and dagger, not rudis.

141.

Outside the church of the Παναγία Γοργοπέτρη. Published *C. I. G.* 2511. The inscription is complete.

Φ Α Μ Ι Λ Ι Α Μ Ο Ν Ο
 Μ Α Χ Ω Ν Κ Α Ι Υ Π Ο
 Μ Η Μ Α Κ Υ Ν Η Γ Ε
 Σ Ι Ω Ν Ν Ε Μ Ε Ρ Ι Ο Υ
 5 Κ Α Σ Τ Ρ Ι Κ Ι Ο Υ Θ
 Λ Ε Υ Κ Ι Ο Υ Π Α Κ Ω
 Ν Ι Α Ν Ο Υ Α Σ Ι Α Ρ Χ Ο Υ
 Κ Α Ι Α Υ Ρ Η Λ Ι Α Σ Θ
 Σ Α Π Φ Ο Υ Σ Π Λ Α
 10 Τ Ω Ν Ο Σ Λ Ι Κ Ι Ν Ν Ι Α
 Ν Η Σ Α Ρ Χ Ι Ε Ρ Ε Ι Η Σ
 Γ Υ Ν Α Ι Κ Ο Σ Α Υ Τ Ο Υ

Φαμιλία μονο|μάχων καὶ ὑπὸ|μνημα κυνηγε|σίων Νεμερίου | Κ σ-
 τρικίου, | Λευκίου, Πακω|νιανού, Ἀσιάρχου, | καὶ Αὐρηλίας | Σαπφούς,
 Πλά|τωνος, Λικιννία|νῆς, ἀρχιερείης, | γυναικὸς αὐτοῦ.

Compare the similar inscriptions *C. I. G.* No. 3213 (Smyrna), No. 3677 (Cyzicus), and *Add.* II. p. 1028 (Mytilene).

This inscription is quoted by Friedländer, *Sittengeschichte Roms*, ii. p. 557, who agrees with Biagi in thinking that it is from a common tomb of these gladiators, and compares *C. I. G.* No. 3942. But see Mommsen, *Eph. Epigr.* vii, p. 404.

142.

In a wind-mill. From Pantelidis, *Pandora*, xvii. p. 451. I could not find it.

| | |
|----------|----------|
| ΤΙΒΕΡΙΟΣ | Τιβέριος |
| ΚΛΑΥΔΙΟΣ | Κλαύδιος |
| ΟΚΤΑΙΣ | Ὁκταΐ[ος |
| ΒΙΒΕΙ | Βιβεί- |
| ΝΟC | νος. |

143.

Small fragment, broken on all sides.

ΥΛ
ΑΝΤΩ
ΠΟΛΛΩΝΙ

'Α]πολλωνι is in smaller letters: possibly part of a name, 'Α]πολλώνι[ος, and perhaps an artist's signature.

144.

On a stone built into a wall near the cemetery.

ΣΕΙΣΜΟΥ

145.

Small fragment, in a wall near the last.

ΝΤΟ
ΙΟΙΑ
Ν

146.

Fragment in a wall in the town.

ΚΡΙ
εὐχ]ΑΡΙΣ [τήριον
Α Ο Α[νά-
ΤΟΙΣ

147.

Fragment of blue marble. Thickness $9\frac{1}{2}$ cm. The letters of line 2 are much larger than those of line 1.

ΛΦΒΟ[δίτη
ΣΤΙ

VI.

TERMINI, &c.

148.

Built into a well on the lower road to Haleis, about a mile west of the parallel of the village of Kermeti, and about ten minutes' walk from the sea. Marble boundary-stone. Height 90 cm., width 32 cm., height of inscription 22 cm. The lower part of the stone left rough, and intended to be sunk in the ground. .

ΗΟΡΟΖΙΛΜ
ΕΝΟΣΑΘΗΝ
ΑΣΑΘΗΝΩΝ
ΜΕΔΕΟΣΗΣ

Ὀρος (τε)μ-
ένος Ἀθην-
ᾶς Ἀθηνῶν
μεδέουσης.

It is remarkable that the oldest inscription from Cos should be Athenian. Mr. Foucart, to whom I communicated this, calls my attention to an almost similar stone from Samos: *C. I. G.* 2246. The designation of Athena Ἀθηνῶν μεδέουσα is not in common use at Athens. Plutarch (*Themist.* x) says that the Athenians, by the advice of Themistocles, consecrated their town to Ἀθηνῇ τῇ Ἀθηναίων or Ἀθηνῶν μεδέουση. Mr. Foucart is of opinion that this stone may have been brought from Samos, and assigns it to the end of the fifth century. If it belongs to Cos it must be of a date after the battle of Cnidus.

The double use of the Η is especially common at Athens in the case of termini, and may have been continued after the end of the fifth century. Mr. Foucart (*Bull. Hell.* xii. p. 153) has published an Athenian decree from the island of Carpathus, in which the Eteocarpithii are thanked for giving a cypress tree for use in the construction of the temple of Athena τῆς Ἀθηνῶμ μεδέουσης. He assigns this

decree to one of the years immediately following the battle of Cnidus and supposes the temple to be that of Athena Polias at Athens. If there were any certainty that our boundary-stone belonged to Cos, I should be inclined to think that the temple mentioned in the Carpathian decree was one built or designed to be built in Carpathos or Rhodes by the Athenians at this date. In any case the cypress was probably never used for the purpose for which it was destined. I think that the clause added at the end of the decree must be restored in the sense that the cypress was ceded by the Athenian to the Lindian Athena, τὴν Ἀθηνᾶν δὲ τὴν Λινδ[ίαν, διδόσης] τῇς ἐν Ἀθηναίῳ[ις θεᾶς, κτᾶσθα]ι τὴν κ[υ]πάριτ[ρον, or something similar.

149.

In the old church of St. John in the garden of Anastasios Platanista. Height 65 cm., width 25 cm. Published, *Pandora*, xix. p. 46, No. 13, and subsequently by Hauvette-Besnault and Dubois, No. 12.

ΔΙΟΣΚΕΣΙΟΥ
ΣΙΜΩΝΙΔΑΝ

Διὸς Ἰκεσίου Σιμωνιδᾶν.

150.

In the same place. Height 35 cm., width 35 cm. Published, *Pandora*, *ibid.* No. 11; Hauvette-Besnault and Dubois, *ibid.* No. 13; Cauer, *Delectus*, No. 159.

ΙΟΦΑΤΡΙΟ
ΑΘΑΝΑΙΑΣ
ΕΥΡΥΑΝΑΚΤ
ΔΑΝ

Δ]ιὸς Φατρί[ου καὶ] Ἀθαναίας Εὐρυνακτ[ι]δᾶν.

We learn from No. 384 that the altars of the different γένη or phratriæ belonging to one tribe (βωμοὶ πάτριοι) stood near each other, and this is confirmed by the present juxtaposition of these two stones.

For the Εὐρυνακτίδαι cp. Rangabé, *Ant. Hell.* No. 1194 (Melos). Εὐρυνακτιδᾶν is there engraved on a large black stone, probably similar to the following.

151.

Near the Παναγία τῆς Τάρσου, on the visible face of a large dark-coloured stone. The stone is partially buried, but the inscription is complete.

ΑΝΔΡΟΜΝΗ ΚΑΡΙΝ
ΣΤΟΡΙΔΑΝ ΔΑΝ

Ἀνδρομνη-
στοριδᾶν

Καριν-
δᾶν.

Evidently the names of two γένη. The stone may be part of an altar. It is scarcely probable that Καρινδᾶν is a mistake for Καρινιδᾶν.

152.

At Symi. Height 34 cm., width 17 cm. Published by Gardner, No. 11. Slight apices.

ΕΤΕΡ/
ἩΝΑΙΔΟ
ΤΑΣΕΠΙΤΥ
ΧΑΝΟΝΤΟΣ
5 ΑΛΕΞΑΝΔΡΙ
ΔΟΣΑΣΚΥΡΙ
ΟΣΟΥΙΟΣΔΙΟ
ΝΥΣΙΟΣΕΥΦ
ΡΟΣΥΝΟΣΚ
10 ΟΛΟΦΩΝΙΟΣ
ΠΛΑΤΟΣΠΟΔ
ΑΣΙΔΤΟ/
ΕΜΑΚΟΣΜΛ
ΧΡΙΤΑΣΧΑ
15 ΡΑΔΡΑΣ.

- - - - - ετερ[α

· Ἀ](θ)ηναῖδο-
s] τᾶς Ἐπιτυ-
γ]χάνοντος

5 Ἀλεξανδρί-
δος, ᾧς κύρι-
ος ὁ υἱὸς Διο-

νύσιος Εὐφ-
 ρόσυννος Κ-
 10 ολοφάνιος·
 πλάτος πόδ-
 ας ἰδ̄, τὸ δ-
 ἐ μακος μέ-
 χρι τὰς χα-
 15 ράδρας.

Boundary-stone of a small piece of land: in line 1 probably not *ἐτέρα* (we should expect *ἀτέρα*), but *ἀμετέρ*[a | s or σφ]*ετέρ*[a | s].

153.

On a large block of marble (94 × 51 cm.) in a tank near the church of St. John. Height of letters 10 cm.

ΟΡΟΣ

154.

On a stone in a tank, on the road to Lampe.

ΟΡΟΣ
 ΟΔΟΥ

VII.

SEPULCHRAL.

Nos. 155-161 are the boundary-stones of private burial-places: Nos. 162 and 163 belong to the doors of tombs: then follow the tomb-stones arranged according to their forms, in six classes:—

CLASS A. Nos. 164-191.

CLASS B. Nos. 192-197.

CLASS C. Nos. 198-204.

CLASS D. Nos. 205-229.

CLASS E. Nos. 230-249.

CLASS F. Nos. 250-325.

A reference to similar forms from the demes is given under each class.

I regret to say that, in copying the inscriptions, I did not bear this principle in mind, so that I have not in my notes the materials for a more accurate and detailed classification.

It will be seen that most of the tomb-stones from the city of Cos are of a late period. The earliest necropolis was probably situated on the spurs of the hills to the south of the town. I saw in 1886 a tall stele found there, which is now built into Mr. Nicolaidis' house, so that the inscription is concealed. The letters struck me at the time as being of the third or fourth century B.C. In a tomb cut in the rock in this neighbourhood, and recently cleared out, were found portions of a panathenaic amphora and other pottery, probably of the third century. The metrical epitaph No. 218, and the stele No. 277, which are not later than the first half of the second century, come from this region. It is impossible to tell from what place the

epitaphs of foreigners engraved on large square blocks (Nos. 209-215), which seem to date from the third century, have been brought, and the same is the case with regard to two stelae of relatively early date now existing in the town (Nos. 291, 298).

The great mass of the sepulchral inscriptions, including Classes A, B, and E, and the boundary-stones Nos. 155-161, belong to the later necropolis on the west of the town, a large proportion coming from the village of Kermeti. Nearly all the stones from Kermeti are of late date (the first century B.C., and imperial times). No. 225 (third or fourth century B.C.), No. 262, and No. 267 are the only exceptions. The round altars of Class A were probably used extensively as tomb-stones as early at least as the beginning of the second century B.C.: such was the case in Rhodes and Delos (Rheneia). Here at Cos on the earlier and more ornate examples (see Nos. 164, 185) the original inscriptions have almost always been erased.

Although the majority of the tomb-stones from the demes are also of late date, there are one or two which are earlier than any from the town. Nos. 379, 420, and 431 seem to belong to the fourth century B.C., Nos. 342, 354, and 375 to the third.

155.

155-57

Village of Kermeti. In the outer wall of a house, at some height. Boundary stone, the lower part left rough.

ΡΟΣΘΗΚΑΙΝΙ
ΘΙΑΣΟΥΑΦΡΟ
ΔΙΣΙΑΣΤΑΝ
ΤΩΝΣΥΝΕΥ
ΤΥΧΝΙ

"Ὀ]ρος θεκαίω(ν) θιάσου Ἀφροδισιαστῶν τῶν σὺν Εὐτύχῳ.

This and the four following inscriptions, with the exception of No. 159, were all found in the village of Kermeti, which occupies part of the site of the later necropolis of the ancient city. We have two similar boundary-stones from the burial grounds of individuals (Nos. 160, 161). The general use of the word *θηκαῖον* seems to be peculiar to Cos. *Θηκίον* occurs in a Christian inscription from Melos, *C. I. G.* 9288. *Ὀρος θήκης* is common at Athens.

We already knew that these guilds in some cases met the expenses of the burial of members. See Foucart, *Ass. Rel.* p. 46, and Martha,

Bull. Hell. iv. p. 140 ff. Mr. Martha has there published a Rhodian inscription which mentions the donation to a society of eranists of a piece of ground ἐς τάφια. He understands this, I do not quite know for what reason, to mean that the annual rent of the ground is to go towards burial expenses. Whether his interpretation of the phrase is right or wrong, the general distinction which he draws between Greek θίασοι and the Roman burial societies—the *cultores Jovis*, *cultores Herculis*, &c.—cannot be maintained. The Roman societies either provided a grave, or money for the purchase of one. The same was the case in Greece: the form of the epitaphs from Tanagra, of which Martha quotes one (*ibid.* p. 141), shews that there money was provided: here at Cos we have a number of small clubs, each owning a piece of ground for the interment of members. This was probably their most important, if not their only, purpose. Did the large Rhodian guilds possess common burial-grounds? In the decree of the Haliastae in honour of Dionysodorus (*C. I. G.* 2525 b) it is ordered that after his death his tomb is to be annually crowned. The passage runs thus—τὸ ἐξαιρούμενον . . . καταχρείσθων τοῖ ἄρχοντες εἰς τὸν στέφανον τὸν ἀναγορευόμενον ἐπὶ τάφοις . . . καὶ στεφανούντω αὐτοῦ τὸ μνημεῖον: above we have—τὰν ἀναγόρευσιν καὶ στεφάνωσιν ἐπὶ τῶν τάφων. Here the plural οἱ τάφοι, as distinguished from τὸ μνημεῖον αὐτοῦ, may mean the family vault of Dionysodorus, but it more probably means the common burying-place of the members of the society.

These five inscriptions may date from the first century B. C., to the second A. D. No. 157 is apparently the latest. No. 158 is so badly written that it is impossible to date it.

156.

At Kermeti. In the courtyard of a house at the west end of the village. Similar boundary stone. Height 57 cm., width 38 cm.

ΟΙ ΟΣΘΗΚΑΙΩΙ
ΘΙΑΣΟΥΕΡΜΑΙΣΤ
ΤΩΝΣΥΝΝΙΚΗΦΟΡ
ΤΩΕΡΜΑΙΟΥΛΑΟΔΙ
ΚΕΩΣ

"Ο(ρ)ος θηκαίω(ν) θιάσου 'Ερμαῖστ[ᾶν] τῶν σὺν Νικηφόρ[ω(ι)] τῶ(ι)
'Ερμαίου Λαοδικέως.

157.

Brought from Kermeti. The upper part only of a similar stone. Height 27 cm., width 40 cm.

ΟΡΟΣΘΗΚΑΙ
ΩΝΑΘΗΝΑ
ΙΣΤΑΝΤΩΝ
ΣΥΝΑΡΛΥΟ

"Ορος θηκαίων 'Αθηναϊστᾶν τῶν σὺν (Δ)ρ(άκ)ο[ντι.

The mixed form 'Αθηναϊστᾶν shows that -ᾶν in the genitive plural is a real survival, and not a conventional Dorism.

158.

In a house at Kermeti. Very irregularly engraved.

ΟΣΘΗΚΑΙΩΝ
ΑΣΟΥΑΘΑΝΑ
ΣΤΑΝΤΩΝ
ΥΝΑΣΚΛΗ
ΙΑΔΕΙ

"Ορ]ος θηκαίων [θι]άσου 'Αθανᾶ[ι]στᾶν τῶν [σ]ὺν 'Ασκλη[π]ιάδει.

159.

In the town of Cos. On the upper left-hand corner of a slab, from the rest of which all traces of letters have disappeared. Height 67 cm.

ΟΡΟΣC . . Λ
ΣΥΝΝ
ΙΟΛ

"Ορος (θ)[ηκ](α)[ίων - - - - - στᾶν τῶν
σὺν Ν - - - - -
- - - - -

160.

In a field to the south of the town. Width 19 cm. Broken below.

5 ΟΡΟΣΘΗ
ΚΑΙΩΝΝΑΝ
ΝΑΚΟΥΤΟΥ
ΚΑΙΕΠΑΦΡΟ
ΔΙΤΟΥΤΟΥ
ΑΝΝΑΥ

"Ορος θη-
καίων Ναν-
νάκου τοῦ
καὶ Ἐπαφρο-
δίτου τοῦ
Ν]αννάκ[ου.

161.

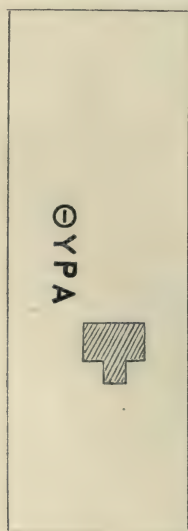
From the paper referred to under No. 128.

Θ Ρ Ο Σ
ΗΠΚ · ΑΙΩΝ
- ΣΤΟΚΑΣΥΣ
- ΑΡΙΣΤΟ · ΕΥΣ.

(῞Ο)ρος
(θη)καίων
Ἀρι]στοκ(λε)ῦς
τοῦ] Ἀριστο[κλ]εῦς.

162.

Kermeti. On a door post. Width 35 cm. As all the other inscribed stones in this village are from tombs, this is no doubt the door of a tomb.



Θύρα.

See Ramsay's study of similar Phrygian inscriptions (*Hellenic Journal*, v. p. 251). For a similar representation of a keyhole, cp. an Ephesian sarcophagus, *B. M.* pt. iii. No. 640.

163.

On a large marble which originally formed the upper portion of a door. Length 1 m. 25 cm., height 22 cm. Copied by me, in 1886, in a ruined house. It has since, seemingly, been destroyed. Published, *C. I. G.* No. 2523. Tall and narrow letters.

ΤΟΥΜΝΗΜΕΙΟΥΤΟΥΤΟΥΗΓΕ
ΡΟΥΣΙΑΚΗΔΕΤΑΙ

Τοῦ μνημείου τούτου ἡ γερουσία κήδεται.

CLASS A. (Nos. 164-191 and Nos. 327, 340, 341, 356, 358, 376, 398, 406, 425, 427, 430.) Circular altars usually ornamented with *bucrania* and garlands, sometimes with garlands only.

Compare the decoration of the hearse which conveyed the body of Alexander the Great (Diod. xviii. 26). Ὑπὸ δὲ τὴν ὑπωροφίαν παρ' ὅλον τὸ ἔργον θρόνος χρυσοῦς τῷ σχήματι τετράγωνος, ἔχων τραγελάφων προτομὰς ἐκτύπους, ἐξ ὧν ἤρτηντο κρίκοι χρυσοὶ διπάλαιστοι, δι' ὧν κατακεκρέμαστο στέμμα πομπικόν.

164.

Large altar, elaborately ornamented with bulls' heads, cornucopiae, garlands and fillets. Found on the road to Kermeti. Inscribed on one side. The inscription has been effaced with the exception of those letters which are engraved on the fillets, and the destruction of which would have injured the latter.

Μ Υ

Μ[. ο]υ

[τοῦ]

ΑC ΡΑ

Ἀθ[αναγό]ρα.

165.

On the lower road, between Kermeti and the sea. Altar, ornamented with bulls' heads and garlands. Three inscriptions.

a. On one side, below the garlands.

ΔΑΜC ΚΗ

ΝΙΚΑΝΔΙΩΙ

ΤΥΡΙΩ

ΚΑΙΝΙΚΑΝΔΡΩΙ

ΤΩΙΥΙΩΙ

ΧΡΗΣΤΟΙΚΑΙ

ΑΛΥΠΟΙΧΑΙΡΕΤΕ

Δαμο[νί]κη

Νικάνδ[ρ]ω

Τυρίω(ι)

καὶ Νικάνδρω

τῷ υἱῷ

χρηστοὶ καὶ

ἄλυποι χαίρετε.

b. On the other side, below the garlands.

| | | |
|---------|----------|----------------------|
| ΓΝ/ | | ----- |
| ΣΗΘ | ΙΚΑ | ----- |
| ΟΦΕΛΛΙΑ | ΖΩΣΑΡΙΟΥ | Ὁφελλίας (Σ)ωσαρίου. |
| ΙΗ | | Ζῆ(ι). |

c. Above b.

| | |
|-------|------------------|
| ΜΑΡΙΛ | |
| ΛΑΜΠΑ | Μαρίας Λαμπάδος. |
| ΔΟ | Ζῆ(ι). |
| ΖΗ | |

166.

Garden of Peridis. Similar altar. Lines 1 and 2 effaced on the left.

| | |
|--------------|-------------------|
| ΗΣΜΟΥΝΑΚΙΑΣ | - - ης Μονακίας, |
| ΟΥΟΥΓΑΤΡΟΣ | - - ου θυγατρός, |
| ΠΩΛΛΙΤΤΗΣ ΖΗ | Πωλλίττης. Ζῆ(ι). |

167.

In the same garden. Similar altar. Published by Leake, No. 5 = Ross, No. 170.

ΕΙΡΗΝΑΙ
 ΟΥΤΟΥ
 ΜΑΚΑΡΙΝΟΥ
 ΞΗΝΩΝΟΣ ΤΟΥ ΣΩΠΑΤΡΟΥ
 ΚΑΙ ΕΥΨΥΧΙΑΣ ΤΑΣ ΞΗΝΩΝΟΣ
 ΑΛΕΞΑΝΔΡΕΩΝ

Εἰρηναίου τοῦ Μακαρίνου,
 Ζήνωνος τοῦ Σωπάτρου
 καὶ Εὐψυχίας τᾶς Ζήνωνος
 Ἀλεξανδρέων.

168.

In the same garden. Similar altar. Published by Leake, No. 8 = Ross, No 178 g.

| | |
|---------------|-----------------|
| ΑΠΟΛΛΩΝΙΟΥΤΟΥ | 'Απολλωνίου του |
| ΦΙΛΩΝΙΔΟΥ | Φιλωνίδου. |

169.

In the same garden. From Leake, No. 7. I could not find it. Form of α, Α. Similar altar.

Εὐχαρίσ(σ)του
του Εὐχαρίστου. Ζῆ(ι).

170.

In the same garden. Similar altar. Published by Leake, No. 9 = Ross, No. 178 e. Now built into a wall, so that the ends of the lines are concealed. The letters in brackets are those read by Helpman.

| | |
|-------------------|-----------------------|
| ΠΟΠΛΙΟΥΑ[ΟΥΙΑΝΙΟΥ | Ποπλίου 'Αουϊανίου, |
| ΜΑΡΚΟΥΥΙΟ[ΥΡΟΥΦΟΥ | Μάρκου υἱοῦ, 'Ρούφου. |

171.

In the same garden. Similar altar. Published by Leake, No. 6 = Ross, No. 178 c. The inscription is between two fillets. The X and P of χαῖρε are engraved on the fillets.

| | |
|--------|---------------------|
| ΑΠΙΩΝ | |
| ΑΠΟΛΛ | 'Απίων 'Απολλοδώρου |
| ΟΔΩΡΟΥ | 'Αλεξανδρεῦ |
| ΑΛΕΞΑ | χαῖρ[ε. |
| ΝΔΡΕΥ | |
| X AI P | |

172.

On the road to Kermeti. Similar altar: the letters much effaced.

ΡΟΚ

ΡΗCΩ

173.

Similar altar.

ΚΟΙΝΤΕΦΟΥ
ΡΙΕΕΡΜΟΓΕ
ΝΗΧΡΗΣΤ
ΧΑΙΡ

Κόϊντε Φούριε Έρμολόγη
χρηστ[έ] χαίρ[ε].

174.

In the same place as No. 281. Altar with two inscriptions.

a. Below.

ΝΙΚΟΤΕΡΗ
ΝΙΚΟΣΤΡΑΤ

Νικοτέρη
Νικοστράτ[ου].

b. Above, less carefully engraved.

ΑΘΗΝΟΚΛΕ
ΟΥΣ ΤΟΥ
ΦΙΛΙΝΟΥ

Ἀθηνοκλέους τοῦ Φιλίνου.

175.

Broken altar.

ΥΙΟΥ
ΝΟΥ
ΡΟΠΙΛΙΑΣ

- - - λίου
- - - νου
Ῥοπιλίας.

176.

Outside the house of Anastasios Platanista. Similar altar.

ΑΝΟΥΒΙΩΝ
ΤΟΥ
ΔΗΜΗΤΡΙΟΥ

Ἀνουβίων τοῦ Δημητρίου.

177.

In the same place, and similar in form.

ΚΑΛΛΙΝΙΚΗΣ
ΤΗΣΗΓΕΣΤΡΑΤΟΥ
ΗΛΙΟΔΩΡΟΥΔΕ
ΓΥΝΑΙΚΟΣ

Καλλινίκης τῆς Ἡγεστράτου,
Ἡλιοδώρου δὲ γυναικός.

178.

Similar altar.

ΗΡΑΚ . . ΤΟΥ ΤΟΥ
ΤΟΥ
ΤΟΥ ΤΟΥ
ΗΡΑ . ΛΕΙΤΟΥ

Ἡρακ[λεί]του τοῦ
Ἡρακλεί]του.
- - - - του τοῦ
Ἡρα[κ]λείτου.

179.

In the suburb of Χαλουβαζιά. From *Pandora*, xvii. p. 450. I have not seen it. Similar altar.

α. 'Below the bulls' heads.'

ΤΕΡΤΙΑΣΟΜΒΡΙ
ΚΙΑΣΛΕΥΚΙΟΥ
ΜΕΓΙΣΤΗΣ
ΛΕΥΚΙΟΣΟΜΒΡΙΚΙΟΣ
ΛΕΥΚΙΟΥΥΙΟΣ
ΤΕΡΤΙΑΣΟΜΒΡΙΚΙΑΣ
ΛΕΥΚΙΟΥΠΑΜΦΙΛΑΣ

Τερτίας Ὁμβρι-
κίας, Λευκίου,
Μεγίστης.
Λεύκιος Ὁμβρίκιος
Λευκίου υἱός.
Τερτίας Ὁμβρικίας,
Λευκίου, Παμφίλας.

b. 'Above the heads.'

ΛΕΥΚΙΕ

ΘΕΧ

180.

Near Vourina. From *Pandora*, xvii. p. 451. Now lost. Similar altar.

Νι Διονυσίου Ἀντι(ο)χέως.

181.

From Leake, No. 31 = Ross, No. 178 f. Unknown to me. Similar form.

ΓΛΥΚΙΝΝΑ

Γλύκιννα

ΟΥΛΙΑΔΟΥ

Ούλιάδου

ΑΛΔΔΑΝΑ

Ἀλ(αβ)αν(δ)ίς.

182.

Village of Kermeti. Near the old mosque. Altar, inscribed below the garlands.

ΑΠΟΛΛΩΙΤΟΥ ΑΠΟΛ Ἀπολλῶ(ι) τοῦ Ἀπολλῶ(ι)
ΛΩΙ ΠΑΦΙΟΥ Παφίου.

The *iota adscriptum* is a blunder of the lapidary.

183.

In the same place. Inscribed below the garlands.

ΛΑΥΔΙΚΗΣ

ΤΑΣ

Λαυδίκης τὰς Δάμα.

ΔΑΜΑ

184.

In the same place. Similar altar.

ΝΗΣΙΑΔΟΣ
ΤΑΣΑΠΟΛΛΩΝΙΟΥ

Νησιάδος τὰς Ἀπολλωνίου.

185.

In the same place. Similar altar. Near the bottom is all that remains of the original inscription: in large and well cut letters. ΤΟΥ. Above this the later inscription, carelessly engraved.

ΜΟΝΑΡΧΕΙΔΟΣΤΑΣΗΡΑΚΛΕΙΤΟΥ

Μοναρχεῖδος τᾶς Ἡρακλείτου.

186.

Similar altar with two inscriptions.

a. At the bottom.

ΑΙΦΙΚΙΑΚΛΕΟΠΑΤΡΟΥ

Αἰφικία Κλεοπάτρου.

b. On the upper surface (the only instance, known to me, of an inscription so placed).

ΑΥΛΟΥ
ΟΦΕΛΛΙΟΥ
ΚΑΡΙΤΩΝΟΣ

Αὔλου Ὁφελλίου Καρίτωνος
(κ)α.

ΒΑ

$\overline{\beta\alpha}$ probably misread for $\overline{\kappa\alpha}$.

187.

Similar altar with bilingual inscription. Much effaced.

NIAELVS

[C]n. (L)ael[i]us

CNΛ VIVIT

Cn. [f.] Vivit.

ΙΝΑΓΟΣ ΛΑΙ

Γ]να(ι)ος Λαῖ[λιος.

ZH

Zῆ(ι).

188.

Similar altar with bilingual inscription below the garlands.

CNPACONIVS

Cn. Paconius,

ALDIONYSIVS

A(e.), Dionysius.

ΓΝΑΙΟΣ ΠΑΚΩΝΟΣ

Γναῖος Πακών(ι)ος,

ΑΙΛΙΟΥ ΔΙΟΝΥΣΙΟΣ

Αἰλίου, Διονύσιος.

189.

Kermeti. Altar with two, or perhaps three, inscriptions; an earlier in Greek, a later in Latin.

ΑΥΛ . ΑΤΑΝΙΟΥΠΑΙΔΕΡΩ
ΕΣΕΡΛ ΚΑΙ
ΕΥΣΥΙΒΕ
ΤΙΒΚΛΑΥΔΙΟΥΔΗΜΗΤΡΙΑΝΟ
ΟΥΕΤΡΑ

Αὐλ. ατανίου Παιδέρω[τος

καὶ

Τιβ. Κλαυδίου Δημητριάνο[υ

οὔετρ[ανου.

190.

From C. I. G. No. 2515. Similar altar.

Ἀπολλωνίου
τοῦ Ἀπολλωνίου
Μάγνητος.

191.

From C. I. G. No. 2516. Similar altar.

Ἡρακλείδου τοῦ
Ἀρτεμιδώρου
Ἀλεξανδρέως.

CLASS B. (Nos. 192-197 and Nos. 351, 434.) Tetragonal altars, ornamented with *bucrania* and garlands.

192.

On the high road to Pyli, a little west of Kermeti. Height 86 cm. Broken on the right.

ΕΡΜΙΟΝΗΕΡΜ Ἑρμιόνη Ἑρμ - - -
ΧΡΗΣΤΗΧΑΙΡΕ Χρηστὴ χαῖρε.

193.

Outside the Greek hospital. Altar of the same form.

ΑΜΕΡΙΜΝΟΣ

Ἀμέριμνος.

194.

House near that of Yousouf. Similar altar.

At the top.

ΔΑΜΑΣΣΙΔΩΝΙΣ
ΧΡΗΣΤΕΧΑΙΡΕ

Δάμας Σιδώνι(ο)ς
χρηστὲ χαίρε.

At the bottom.

ΝΙΚΗΑΠΟΛΛΩΝΙΟΥ
ΑΝΤΙΟΧΙΣΣΑΧΡΗΣΤΗ
ΧΑΙΡΕ

Νίκη Ἀπολλωνίου
Ἀντιόχισσα· χρηστὴ
χαίρε.

195.

On the road to Kermeti. Similar altar.

ΗΡΑΚΛΕΙΤΟΥ ΤΟΥ
ΗΡΑΚΛΕΙΤΟΥ
± Η

Ἡρακλείτου τοῦ
Ἡρακλείτου. Ζῆ(ι).

196.

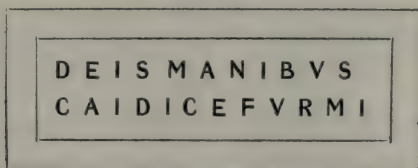
Garden of Peridis. Similar altar.

ΜΥΡΩΝΟΣ ΤΟΥ
ΘΕΥΔΟΤΟΥ ± Η

Μύρωνος τοῦ
Θευδότου. Ζῆ(ι).

197.

Outside a tank, near No. 31. Small rectangular altar: no garlands or other ornaments. Dimensions 24 × 41 × 39 cm. I was unable to revisit it, in order to revise my reading.



CLASS C. (Nos. 198-204, and Nos. 416, 419, 423.) Columns and round Stelae of different forms.

198.

Part of a column: the flutings begin above the inscription. Diameter 25 cm. Imperfect below: chipped on the right. Letters carelessly cut.

5 ΤΑΝΔΕΛΑΧΟΝΦΘΙΜ
ΚΟΥΦΗΝΚΟΝΙΝΑΝΔ
ΑΥΔΩΔΑΚΡΥΟΕΝΓΕ
ΠΡΑΠΙΣΙΝ ΑΡΡΑΙ
ΔΟΜΟΥΣΕΠΕΡΑΣΑΤ
ΚΛΩΔΙ ΝΘΑΛΑΝ

Τάνδ' ἔλαχον φθιμ[ένη] | κούφην κόνιν ἄν δ[ὲ] θανόντας |
αὐδῶ δακρυόεν π[ε]νθος ἐν[ι] πραπίσιν |
ἄρπα[κτὴ δ' Ἀἰδαο] | δόμους ἐπέρασα τ[ὸν] ἐσθλὸν |
Κλώδι[ον ἐ]ν θαλάμ[οις] ἄνδρα λιποῦσα φίλον.

199.

In a tank, in the garden of Christis. Round column, with no ornaments; not approachable.

| | |
|----------|--------------|
| ΑΝΓΕΛΟΥ | Ἀνπέλου |
| ΤΟΥ | τοῦ |
| ΔΡΑΚΟΝΤΟ | Δράκοντο[ς]. |

200.

At Symi. Small altar or basis, in form of the upper part of a Doric column. Height 16 cm. Above the flutings, and below the capital.

| | |
|----------|-----------|
| ΛΑΙΛΙΟΣ | Λαίλιος |
| ΠΑΤΡΙΚΟΣ | Πατρικός. |

201.

British Museum, No. 341. 'On a round stele of white marble, which tapers upward from a fluted base.'

ΓΑΙΟΥ
ΠΕΤΙΚΙΟΥ
ΣΑΤΩΝΙΛΟΥ

Γαίου Πετικίου Σατωνίλου.

202.

At Symi (said to be from Cos). Small round stele.

ΕΚΗΛΥΡΗΛΙΟΙΣΙΝΦΟΡΟΥ
ΜΥΔΙΩΝΟΣ

Probably to be deacyphered thus:—

Θ(εοῖς) Κ(αταχθονίοις) Μ. Αὔρηλίου Σινφόρου Μυδίωνος.

203.

In Cos. Similar stele.

| | |
|----------|-----------|
| ΙΣΙΦΟΡΟΝ | 'Ισιφόρον |
| ΑΙΡΕΙΝ | χ]αίρειν. |

204.

In Cos. Similar stele.

| | |
|---------|---------|
| ΚΛΩΔΙΑΣ | Κλωδίας |
| ΝΙΓΡΑΣ | Νίγρας. |

CLASS D. (Nos. 205-229, and Nos. 330, 363, 375, 377, 379, 417, 428.) Rectangular blocks of marble. Nos. 205-220 are nearly square. The height of Nos. 221-228 is much less than the other dimensions.

205.

Near the church of 'Αγ. Βασίλειος. Height 55 cm., width 50 cm., thickness 36 cm. Inscribed at the top.

ΧΑΙΡΕΧΡΗΣΤΕ
ΗΦΑΙΣΤΙΩΝ

Χαῖρε χρηστὲ Ἑφαιστίων.

206.

From Hauvette-Besnault and Dubois, No. 25. 'Marble, hollowed out to form a cistern.' I could not find it.

ΙΟΥΝΙΑΔΕΚΜΟΥΘΥΓΑΤΗΡ
ΓΥΝΗΔΕΡΟΓΛ Υ

Ἰουνία Δέκμου θυγάτηρ
γυνή δὲ Ποπλ[ίου . . . ο]υ.

207.

In the house of George Joannidis. Published, *ibid.* No. 24. Square block, as to the dimensions of which I have no note.

ΜΕΡΟΥΑΣΚΛΗΡΙΑ
ΣΤΡΑΤΟΝΙΚΕΥΣ

Μέρουϛ Ἀσκληπιά[δου
Στρατονικεύς.

208.

In the house of Sherif-Bey. Height 66 cm., width 64 cm., thickness 48 cm.

ΟΙΚΟΝΟΜΙΑΣ
ΤΑΣΠΕΡΙΓΕΝΟ
ΛΛΟΔΙΚΙΣΣΑΣ.

Οἰκονομίας τᾶς Περιγέν[ου
Λαοδικίσσας.

209.

Block of blue marble. Height 60 cm., width 48 cm., thickness 30 cm.

ΜΥΣΤΑ
ΜΕΝΕΚΡΑΤΟΥ
ΑΛΙΚΑΡΝΑΣΣΙΣ

Μύστα
Μενεκράτου
Ἀλικαρνασσίς.

Nos. 210-214. Five blocks of blue marble, similar to the preceding, built into the outer wall of the castle at a considerable height. All close together, and all upside down. Read by help of a glass.

210.

ΑΩΝΙΟΣ
ΟΝΤΟΣ
ΑΝΔΕΥΣ

Α . . . ΤΙΣΚ
Α . . . ΑΩΝΙ
Α . Α . ΑΝΔΕ

Ἀπολ]ώνιος
Λέ]οντος
Ἀλαβ]ανδεύς.

Α[έον]τις καὶ
Ἀ[πολ]ώνι[ος]
Ἀ[λ]α[β]ανδ[ε]ίς.

Below.

ΑΘΗΝΑ
ΛΕΩΝΙΔΑ
ΜΥΛ

Ἀθηνα - - -
Λεωνίδα
Μυλ[ασεύς.

211.

ΦΙΛΟΚΡΑΤΗΣ ΝΥΣΙΩΝ
ΑΜΒΡΑΚΙΩΤΗΣ

Φιλοκράτης Νυσίων[ος
Ἀμβρακιώτης.

212.

ΔΙΟΓΕΝΗΣ ΠΛΑΤΩΝ
ΑΠΟΛΛΩΝΙΟΥ

Διογένης, Πλάτων
Ἀπολλωνίου.

213.

ΑΡΙΣΤΟΚΡΑΤΗΣ
ΔΩΡΙΩΝΟΣ
ΑΛΕΞΑΝΔΡΕΥΣ

Ἀριστοκράτης
Δωρίωνος
Ἀλεξανδρεύς.

214.

ΛΑ
ΕΟΓΕΝΟΥΣ
ΙΔΙΟΣ

. . . λα - - -
Θ]εογένους
Κν]ίδιος.

215.

Garden of Hadjantoni. Published, *Pandora*, xix. p. 47. Similar block.

ΛΑΜΠΩΝ
ΕΡΜΩΝΟΣ
ΑΛΙΚΑΡΝΑΣΣΕΥ

Λάμπων
Ἑρμωνος
Ἀλικαρνασσεύ[s.

216.

From *C. I. G.* No. 2514 (conjecturally classed with the preceding).

Ἀντιγένης
 Φίλωνος
 Ἀλικαρνασεύς.

217.

From *C. I. G.* No. 2517. In the wall of the fortress, and therefore classed here with the preceding.

Μικυλίνη[ς] ?
 Νικομήδους.

Or possibly Νικομηδεύς.

218.

On the hill above the town, close to a tank on the right bank of the 'Broad River.' Block of blue marble (my notes of its dimensions are lost). Very difficult to read, as the stone is much corroded, and covered with a slimy deposit difficult to remove. I have failed to decypher lines 1, 2, and 4. The first line is chipped.

· PIN · NOMHPPIO · · · · ΔΕΣΦΙΑ · · · · ΟΙΙΗΟ 2
 ΕΥΜΑΙΟΥΧΡΥΣΕΙ ΚΑΛ ΟΝΕΛ_ΙΣΙΝ
 ΣΕΥΔΕΚΑΙΕΙΝΑΙΔΑΟΣ ΑΟΦΡΟΝΑΜΗΤΙΝΑΕΙΣΕΙ
 Ι·Α<ΑΕΙΜΝΗΣΤΟΣΓΡΑΜ ΑΛΛΕΥ ΑΡ ΤΡΗ
 5 ΚΑΙΣΕΠΡΟΣΕΥΣΕΒΕΩΝΔΟΜΟΝΑΞΕΤΑΙΕΣΘΑΑΦΙΛΙΣΚΟΣ
 ΔΩΡΑΚΑΙΕΝΖΩΙΣΚΑΜΦΘΙΜΕΝΟΙΣΙΤΙΝΩ
 ΣΗΝΤΑΛΟΧΟΝΚΛΕΙΟΥΝΤΑΥΤΟΝΣΟΙΡΑΙΔΑΤΙΟΥΣΑΝ
 ΡΗΓΗΣΗΣΜΑΣΤΩΝΕΙΑΚΥΣΕΝΗΡΙΑΧΟΣ
 · ΔΥΣΑΛΙΚΤΑΙΔΑΤΙΤΟΘΗΛΙΚΟΝΕΣΧΕΣΟΝΕΙΑΡ
 10 ΚΛΕΙΝΟΝΚΛΕΥΜΑΧΙΔΟΣΚΟΥΡΟΝΑΕΙΡΑΜΕΝΟΣ

In the middle of line 4 for ΑΕΥ perhaps read ΑΟΥ. The Α is certain.

Perhaps we may restore the sense as follows:—

- Πρὶν [μὲ]ν Ὀμήρειοι γλυφίδες φιλ[οδέσποτ]ο(ν) ἦ(θ)[ο]ς
 Εὐμαίου χρυσέαι[s] ἔ[κ]λα[γ]ον ἐν [σελί]σιν,
 σεῦ δὲ καὶ εἰν Ἀῖδαο σαόφρονα μῆτιν αἰεῖσει
 *Ι[ν]α(χ) αἰμυνηστος γράμ[μ]α λαλεῦ[σ]α π[έ]τρη·
 5 καὶ σε πρὸς εὐσεβέων δόμον ἄξεται ἐσθλὰ Φιλίσκος
 δῶρα καὶ ἐν ζώοις καμ φθιμένοισι τίνω[ν]
 σὴν τ' ἄλοχον κλείουντ' αὐτόν σοι παῖδα τίουσιν
 πηγῆς ἧς μαστῶν εἴλκυσε νηπίαχος.
 *Ω] δυσάλ(υ)κτ' Ἀῖδα, τί τὸ τηλίκον ἔσχες ὄνειαρ
 10 κλεινὸν Κλευμαχίδος κοῦρον αἰεράμενος;

The beginning of this epitaph must be missing. It commemorates Philiscus, son of Cleumachis, and his slave Inachus, who probably died at the same time as his master. The wife of Inachus had nursed Philiscus, for lines 7–8 must be rendered 'they praise thy wife for her dutiful service to him as a child, (thy wife) from which fount of suckling (ἧς πηγῆς μαστῶν) he drew milk when a baby.' The restoration of the first couplet is somewhat uncertain, as the penultimate letter of line 1 does not appear to be ο. For line 4 cp. *Anth. Pal.* vii. 651, line 2.

219.

In a street near the harbour. Height 30 cm., width 60 cm. Published, *Pandora*, xvii. p. 451, No. 9.

ΠΟΠΛΙΟΥΣΕΞΤΙΛΙΟΥ
 ΠΟΠΛΙΟΥΥΙΟΥΕΥΣΕΒΟΥΣ
 ΡΟΠΙΛΙΑΣΠΟΠΛΙΟΥΘΥΓΑ
 ΤΡΟΣΦΛΥΤΑ ΠΟΠΛΙΟΥ
 5 ΣΕΞΤΙΛΙΟΥΠΟΠΛΙΟΥ
 ΥΙΟΥΠΩΛ - - - -

Ποπλίου Σεξιτίλιου,
 Ποπλίου υἱοῦ, Εὐσεβοῦς.
 Ῥοπιλίας, Ποπλίου θυγα-
 τρός, Φαύ(σ)[τας]. Ποπλίου
 5 Σεξιτίλιου, Ποπλίου
 υἱοῦ, Πωλ - - - -

In Line 4, Sakkellion read ΟΛΥ.

220.

Kermeti. Rectangular block, half buried.

CTEPTI
NIA C
CYNETHC

Στερτινίας Συνέτης.

221.

In a tower near the cemetery. Block of marble. Height 20 cm., width 103 cm., thickness 75 cm.

IIKOMHΔ Σ
ΑΡΙΣΤ·Ν·ΡΟΥ

Ν]ικομήδης
'Αριστ[ά]νδρου.

222.

Under the plane tree. Width 70 cm. Broken on left at the level of the inscription. Four or five letters may be missing in both lines.

ΜΟΥΚΛΩΔΙΟΥ μου Κλωδίου
ΑΡΧΟΥ ΖΗ αρχου. Ζή(ι).

223.

Church of 'Αγ. Δημήτριος. Height 9 cm., width 98 cm., depth 80 cm.

ΛΥΚΟΥΡΓΙΣ
ΑΛΕΞΑΝΔΡΟΥ

Λυκουργίς
'Αλεξάνδρου.

224.

Village of Kermeti. Width 45 cm.

ΡΩΤΙΩΝΕΥΤΥΧΟΥ
ΑΝΤΙΟΧΕΥΣ.
effaced. ΑΑΠΟΛΛΩΝΙ
ΡΑΙΣΣΑΧΑΙΡΕΤΕ

'Ε]ρωτίων Εύτύχου
'Αντιοχεύς.
. α 'Απολλωνί[ου
Θ]ράϊσσα· χαίρετε.

225.

Kermeti. Blue marble. Height 18 cm., width 68 cm.

ΜΝΗΜΑ ΓΟΛΥΝΙΚΟ ΗΡΑΚΛΕΙΔΗΣ ΕΠΕΣΤΗΣΕΝ
ΤΟ ΔΕ ΜΗΤΗΡ ΕΟΤΥΧΙΣ ΑΕΝΑΟΝ
ΚΟΣΜΟΝΑΓΟΦΘΙΜΕΝΟΥ

*Μνήμα Πολυνίκο(υ) Ἑρακλείδης ἐπέστησεν | τόδε μήτηρ
Ἑοτυχίς ἀέναον | κόσμον ἀποφθιμένον.*

After Ἑρακλείδης understand ἔστησε.

226.

Garden of Mr. Mylona. Thin slab of marble, length 109 cm. Inscribed on the edge.

ΕΡΜΟΚΡΑΤΟΥΣ ΚΑΙ ΜΑΡΚΙΑΝΗΣ ΤΗΣ ΚΑΙ ΠΩΛΛΗΣ ΖΩΣΙΝ

Ἑρμοκράτους καὶ Μαρκιανῆς, τῆς καὶ Πώλλης. Ζῶσιν.

227.

At Symi. Length 25 cm., height 14 cm. Published by Gardner, *Hellenic Journal*, vi. No. 7.

ΟΛΥΜ . . ΑΣ
ΑΝΙΚΟΜΗΔΕΥΣ
ΚΑΙ ΚΛΕΥΜΑΧΟΥ

*Ὀλυμ[πι]ᾶς
ἁ Νικομήδους
καὶ Κλευμάχου.
(μάτηρ ?)*

228.

At Symi. Height 18 cm., width 29 cm. Published, *ibid.* No. 5.

ΕΥΚΛΕΙΑΣ ΤΑΣ
ΝΙΚΟΚΛΕΥΣ ΓΥ
ΝΑΙΚΟΣ ΝΙΚΑΝ
ΘΕΥΣ ΜΑΤΡΟΣ

*Εὐκλείας τᾶς
Νικοκλεῦς γυν-
ναϊκός, Νικάν-
θευς ματρός.*

229.

From Leake, No. 25 = Ross, No. 178 b. 'On a square block of marble, inside an old church near the town of Cos.' Unknown to me.

ΔΑΜΟΦΩΝΤΟΣ
ΤΟΥ
ΦΙΛΙΠΠΟΥ

Δαμοφώντας τοῦ Φιλίππου.

CLASS E. (Nos. 230-249, and Nos. 334, 337, 339, 365.) Stele with aedicula, which frequently has a rosette or lozenge in the centre.

230.

Garden of Achmet. Thin slab, 36 × 36 cm. Right edge broken.

ΛΟΥΚΛΑΥΔΙΟ
ΑΝΤΙΟΧΟΣ
ΔΗΜΗΤΡΙΟΣ
ΣΕΙΛΙΑΝΟΣ
Γ - - -

*Λου. Κλαύδιο[ς
'Αντίοχος
Δημήτριος
Σειλιανός
(εὐεργ)](έτης.*

231.

At Symi. Similar stele, 21 × 20 cm. Broken below.

ΤΙΒΕΡΙΟΣ
ΚΛΑΥΔΙΟΙ
ΔΙΑΔΟΧΟ
Ι - -

*Τιβέριος
Κλαύδιο[ς
Διάδοχο[ς
- - -*

232.

At Symi. Similar. Broken below. Width 21 cm.

ΕΥΘΙΑ
ΕΛΠΙΔΟΣ

*Εὐοδία
'Ελπίδος.*

233.

In the village of Kermeti. Similar stele. Tall narrow letters.

ΜΑΡΚΟΥΤΙΙΙ
ΟΥΚΑΙΟΕΜΙ
ϛ
Η Τ Ο Ε

- - - Μάρκου Τι - - -
- - τ]οῦ καὶ Θεμι[στ - -
- - - - - - - - - - -

234.

Near Lampe. Similar stele. Height 58 cm., width 26 cm.

| | |
|-----------|-------------------|
| ΕΥΡΕΣΙΣ | <i>Εὐρεσις</i> |
| ΔΙΟΝΥΣΙΟΥ | <i>Διονυσίου.</i> |

235.

Fragment, with remains of aedicula.

| | |
|------------|-------------------------------|
| ΛΟΥΚΙΟΥΚΟC | <i>Λουκίου Κοσ[σ]εινίου,</i> |
| ΕΙΝΙΟΥΑΝΘ | <i>Ἀνθ[έμ]ιος Ἰγνα[τ] - .</i> |
| ΙΟCΙΓΝΑ | |

236.

In the house of the painter. Stele of the same form.

| | |
|--------|--------------------------|
| ΑΥΡΗΛΙ | |
| ΟCΑΤΤΙ | <i>Αὐρήλιος Ἀττικός.</i> |
| ΚΟC | |

237.

House opposite that of Peridis. Similar stele. Height 70 cm.

ΦΙΛΕΤΑΙΡΟΣ
ΑΣΚΛΗΠΙΟΔΩΡΟΥ
ΧΑΙΡΕ

Φιλέταιρος Ἀσκληπιοδώρου χαῖρε.

238.

House of Alexios Thymanakis. Similar stele.

ΠΟΚΛΩΔΙΟΣ
ΡΟΥΦΟΣ ΑΝΑ
ΓΝΩΣΤΗΣ
ΓΕΡΟΥΣΙΑΣ

*Πο. Κλώδιος
Ῥοῦφος ἀνα-
γνώστης
γερονσίας.*

239.

Similar stele.

ΠΟΠΙΛΛΙ
ΑΕΛΟΥΚΙ
ΑΣ

Ποπιλλίας Λουκίας.

240.

Similar stele.

ΚΡΙΣΠΕΙΝΟΥ
ΑΓΑΘΟΥ

Κρισπείνου ἀγαθοῦ.

241.

In the bishop's house. Similar stele.

ΚΛΑΥΔΙΑΣΙΟΥ
ΛΙΑΣΛΑΧΝΙ
ΔΟΣ

*Κλαυδίας Ἰουλίας
Λυχνίδος.*

242.

Garden of Peridis. Similar stele.

| | |
|-------|--------------------|
| ΚΑΡΡΟ | |
| ΦΟΡΟΝ | <i>Καρποφόρον.</i> |

243.

Similar stele. Height 17 cm., width 13 cm.

| | |
|-------|-------------------|
| ΤΥΧΗ | <i>Τύχη</i> |
| ΜΕΝΑΝ | <i>Μενάνδρου.</i> |
| ΔΡΟΥ | |

244.

Platanista collection. Thin slab, with aedicula, 30 × 13 × 1½ cm.

| | |
|--------|-------------------------|
| ΑΥΡΗΛΙ | |
| ΟΣΧΑΡΙ | <i>Αυρήλιος Χάριτος</i> |
| ΤΟΣΧΑ | <i>Χαρίτου.</i> |
| ΡΙΤΟΥ | |
| Β | |

245.

High up in a tower (read with a glass). Similar stele.

| | |
|---------|------------------------------|
| ΙΡΑΚΛΑΣ | |
| ΙΘΥΜΗ | <i>Ἡ]ρακλᾶς Ἐπ]ιθυμήτου.</i> |
| ΓΟΥ | |
| Β | |

246.

Stele of similar form.

| | |
|----------|-------------------|
| ΕΡΜΑΔΙ | <i>Ἑρμαδίωνος</i> |
| ΩΝΟΣ | <i>Περγαίου.</i> |
| ΠΕΡΓΑΙΟΥ | |

247.

In a garden in Aspa. Similar stele. Width 30 cm.

| | |
|-------------|---------------|
| ΣΤΡΑΤΟΝΙΚΗ | Στρατονίκη |
| ΚΡΑΤΙΝΟΥ | Κρατίνου |
| ΣΑΛΑΜΙΝΙΑ | Σαλαμνία |
| ΧΡΗΣΤΗΧΑΙΡΕ | χρηστή χαίρε. |

248.

In the hospital. Similar stele. Height 50 cm., width 25 cm.

| | |
|--------------|---------------|
| ΜΗΝΟΦΙΛΟΣ | Μηνόφιλος |
| ΜΗΝΟΔΟΤΟΥ | Μηνοδότου |
| ΑΛΙΚΑΡΝΑΣΕΥΣ | Ἀλικαρνασεύς. |

249.

In the garden of Achmet. Similar stele.

| | |
|----------|----------|
| ΑΥΡΗΛΙΟΣ | Αὐρήλιος |
| ΠΡΕΪΜΟΣ | Πρεῖμος. |

CLASS F. Stelae of various forms, and stones of unknown form.

250.

From C. I. G. No. 2520. Unknown to me. Form not mentioned.

Γαῖου Σηΐου Ἀντιόχου
καὶ γυναικὸς καὶ τέκνων.
Ποπλίου Ὀφελ(λ)ίου Μαλχίωνος
καὶ γυναικὸς καὶ τέκνων.
5 Τε(ι)βερίου Γρανίου Φιλέρωτος
καὶ γυναικὸς καὶ τέκνων.
Λευκίου Γρανίου Ἀγαθοκλέους
καὶ γυναικὸς καὶ τέκνων. Ζῆ(ι).

Κοῖ(ν)του Κλ(ω)δίου Κλησίππου
 10 καὶ γυναικὸς καὶ τέκνων. Ζῆ(ι).
 Γαῖου Ἰουλίου Ἡλιδος αὐ-
 τοῦ καὶ γυναικὸς καὶ τέκνων.
 Γαῖου Κλ(ω)δίου Ἀντιόχου
 καὶ γυναικὸς καὶ τέκνων. Ζῆ(ι).

251.

Kermeti. Stele. Width 26 cm.

| | |
|------------|-----------------------|
| ΙΣΙΓΕΝΕΙΑ | |
| ΠΤΟΛΕΜΑΙΟΥ | Ἰσιγένεια Πτολεμαίου, |
| ΜΗΤΡΟΣ | μητρὸς Ἐκαταίας. |
| ΕΚΑΤΑΙΑΣ | |

252.

Kermeti. Small stele.

Τρύφαινα Φιλόφρονος.

253.

Built into a tank, face upwards. Large stele. Height 85 cm., width 52 cm.

| | |
|----------|-----------|
| ΑΙΦΙΚΙΑΣ | Αἰφικίας. |
| ΖΗ | Ζῆ(ι). |

254.

Kermeti. Small stone.

| | |
|---------|---------------------------|
| ΠΟΛΛΑΙ | |
| ΙΟCΑΠΟ/ | Ἀ]πολλ[ών]ιος Ἀπολλωνίου. |
| ΑΩΝΙΟΥ | |

255.

Kermeti. Small stele. Badly engraved.

ΛΕΞΙ(
 ΕΙCΙΑ·Ρ·Υ
 ΑΝΤΙΧΙΓ
 ΧΑΙΡΕ

Ἀ]λέξιο[ν?
 Εἰσιδ[ώ]ρ[ο]ν
 Ἀντι(δ)χι[σσα·
 χαῖρε.

256.

Kermeti. Fragment, with bilingual inscription.

ΙΟΦΙΛΛΙΥΛ
 ΡΟΓΛΙΟΥΟΦΕΛΛ

(P.) Ofillii (Ve) - -
 Ποπλίου Ὀφελ[λί]ου - - -.

257.

Kermeti. Small stele.

ΚΤΗΣΙΑΣ
 ΦΙΛΟΝΙΚΟΥ
 ΜΙΛΗΣΙΟΣ

Κτησίας Φιλονίκου
 Μιλήσιος.

258.

Kermeti. Broken stele, with moulding above. Width 27 cm.

ΝΕΑΡΧΙ
 ΖΗΝΟΦΑΝΟΥ
 ΑΣΠΕΝΔΙΑ
 ΧΡΗΣΤΗ
 ΧΑΙΡΕ

Νεαρχ[ις] Ζηνοφάνου
 Ἀσπενδία·
 χρηστή χαῖρε.

259.

Kermeti. Fragment.

ΕΥΙΟΣ
 ΙΟΥ

Εὐῖος
 Εὐίου.

260.

Kermeti. Stele, with moulding above and below. Height *circ.* 65 cm., width 38 cm.

ΛΟΥΙΛΛΙΑΣΑΠ
ΛΩΝΙΑΣ

Λ. Ούιλλίας Ἀπ[ολ-
λωνίας.

261.

Kermeti. From Benndorf, *Lykia*, p. 15.

ΑΙΛΙΟC
ΣΩΤΕΑC
ΕΤΩΝ
Κ Η

Αἴλιος Σωτέας ἐτῶν κη̄.

262.

Kermeti. (Nos. 262-270 are in the cemetery.) Large stele.

ΜΕΝΕΚΡΑΤΗ

Μενεκράτη.

263.

Stele. Height 60 cm., width 26 cm.

ΕΥΘΔΙΟ
ΝΑΛΥΠΕ
ΧΑΙΡΕ

Εὐόδιον ἄλυπε χαίρε.

264.

Stele. Width 29 cm.

ΛΙΒΥΣΣΑΧΑΙΡΕ

Λίβυσσα χαίρε.

265.

Stele. Width 30 cm.

ΠΕΡΙΓΕΝΗΣ
ΕΥΔΑΜΟΥ*Περιγένης Ευδάμου.*

266.

Fragment.

ΣΕΞΙΓΝΑ
ΤΙ□ΥΠΡΕΙ
Μ□Υ*Σεξ. Ἰγνατίου Πρείμον.*

267.

Stele. Width 26 cm.

MINNION
ΜΕΛΑΝΤΑ*Μίννιον Μελάντα.*

268.

Stele. Right half broken away.

ΜΕΛΙ
ΗΡΑΚΛ

269.

Stele. Height 65 cm., width 21 cm.

ΙΦΙΣ
ΑΠΟΛΛΩΝΙΟΥ*Ἰφίς Ἀπολλωνίου.*

270.

Small stele.

ΕΥΠΟΡΙΑ
ΧΑΙΡΕ

Εὐπορία χαίρε.

271.

In a cemetery in the town. From a copy, communicated to me.

ΕΥΘΥΜΙΑ
ΚΡΑΤΗΤΟΣ
ΑΙΝΙΑ

*Εὐθυμία Κράτητος
Αινία.*

272.

Church of Παναγία, in the town. Stele.

ΠΟΠΛΙ
ΧΡΗΣΙΜΕ
ΧΑΙΡΕ

Πόπλι[ε] χρήσιμε χαίρε.

273.

Garden of Peridis. Fragment.

ΧΡΥΣΩ
ΔΟC

274.

Church of 'Αγ. Βασίλειος. Large stele. Height 72 cm., width 30 cm., but narrower at the top. The arms of Υ are a little curved.

ΑΤΑΘΥΜΙΟΥ

Κ]αταθυμίου.

There seem to be no more letters.

275.

Fragment of a stele.

ΨΦΟΡΟΥ

ΤΟΥ

ΠΑΡΜΕΝΙΣΚΟΥ

• • ηφόρου τοῦ Παρμενίσκου.

276.

Fragment, with moulding above. Width 15 cm.

ΕΒΙΚΑΡΠΙ

ΑΓΑΘΟΥ

ΔΟΣΜΝΙΑ

ΧΑΡΙΝ

Ἐβικαρπίου

Ἀγαθόπου-

δος· μνία[ς

χάριν.

277.

Stele, brought from the hill to the south of the town.

ΑΡΙΣΤΑΝ

ΑΝΤΙΟΧΕΥΣ

ΑΡΙΣΤΑΝΟΣ

Ἀρίστων

Ἀντιοχεὺς

Ἀρίστωνος.

278.

Kermeti. Small stele.

ΕΙΡΗΝΗΘΕΟ

ΓΕΒΗΧΡΗΣΤ

ΗΧΑΙΡΕ

Εἰρήνη θεοσεβής·

χρηστὴ χαίρει.

279.

Kermeti. Small stele.

ΔΗΜΗΤΡΙΑ

ΑΡΙΣΤΗΧΑΙΡΕ

Δημητρία

ἀρίστη χαίρει.

280.

Kermeti. Fragment.

ΚΤΗΤΟC

ΤΡΕ

281.

Country house of Mr. Christofli. Tall narrow stele. Height 70 cm., width 17 cm.

| | | |
|----|---------|------------------------|
| | ΑΥΡΗΛΙ | <i>Αὐρήλι[ος</i> |
| | ΜΟΝΤΑΝ | <i>Μονταν[ὸς</i> |
| | ΕΤΡΑΤΙC | <i>Στράτιο[s.</i> |
| | Ι Η | <i>Ζῆ(ι).</i> |
| 5 | ΑΥΡΗΛΙ | <i>Αὐρήλι[ος</i> |
| | ΑΙΓΥΠΤ | <i>Αἰγύπτ[ιος</i> |
| | ΚΑΙΜΟΥC | <i>καὶ Μουσ[ικ-</i> |
| | ΟC ΕΚ Τ | <i>ὸς ἐκ τῶ[ν</i> |
| | Ι Δ Ι | <i>ιδίων τ[ὸν</i> |
| 10 | Β | <i>βωμὸν σ[ὺν</i> |
| | ΜΟΝC | <i>ν τῇ(ι) βάσ[ει.</i> |
| | ΝΤΗΒΑC | |

282.

Garden of Hadjantoni. Published, *Pandora*, xix. p. 46.

| | | | |
|------------|---|---|-----------------------|
| Ν | ο | - | - - (Κοσ)[σεινί- |
| ΟΥΒΑΣΣΟΥ/ | | | <i>ου Βάσσου [ἄρ-</i> |
| ΧΙΑΤΡΟΥΕΤΩ | | | <i>χιατροῦ ἐτῶ[ν</i> |
| ΚΑ | | | <i>κᾶ.</i> |

283.

Fragment.

| | | |
|--------------|-----------------|-------------------------|
| | ΟΥΖΗ | - - - ου. Ζῆ(ι). |
| In a groove. | <u>ΔΙΚΙΑΣΦΙ</u> | <i>Αἰ]φικίας Φι - -</i> |

284.

Church of 'Αγ. Μαρίνα. Stele, 19 × 26 cm.

ΓΑΙΟΣ
ΟΥΛΙΟΣ
ΔΑΜΑΣ
ΖΗΝ

Γάιος Ούλιος Δάμας.
Ζῆ(ι).

285.

Communicated to me from memory by Mr. Pantelidis. 'Letters of Hellenistic times.'

Πόμπις 'Ονύτου.

286.

Stele. Broken below. Width 38 cm.

ΚΟΣΣΙΝΙΑΣ
ΜΟΥΣΗΣ
ΧΡΗΣΤΗ

Κοσσινίας Μούσης.
χρηστή [χαίρε.

287.

House of Petrakoglou. Small stele.

ΕΡΩΤΑΧΡΗ
ΕΤΕ

'Ερωτᾶ χρηστέ.

288.

At a place called Saltatepe. Fragment.

ΙΚC
ΑΛΚΙΔΑΜΟΥ
ΑΙΡΟΥ
ΦΕΙΝΗΣ
ΓΛΗΝΟΥ
ΑΘΓ· ΝΗ

- ΙΚΟ - - - -
'Αλκιδάμου
κ]αὶ 'Ρου-
φείνης,
Γ(α)λήνου
- - - - -

289.

In a café near the Φόρος. Small stele.

—ΔΙΟΣ
ΝΑΡΚΙΣΟΣ
ΕΤΩΝ ΚΕ

Κλώ]διος Νάρκισος
έτων κε.

290.

Aspa. In a window. The right half concealed.

ΗΛΙΟΦ
ΗΛΙΟΦ
ΑΝΤΙ

Ἡλιόφ[αντος
Ἡλιοφ[άντου
Ἀντι[οχεύς.

291.

Church of Παναγία τοῦ Φόρου. In the floor. Stele.

ΟΡΑΣΥΚΛΗΣ
ΛΕΥΚΑΔΙΟΣ

Θρασυκλῆς
Λευκάδιος.

292.

Kermeti. Fragment.

ΚΩΦΙΚΙΟΣ ΕΗΛ

Κω]φίκιος Ζην - -

293.

House in Aspa. Small stele.

ΟΜΝΗΜΕ
ΝΡΟΥΦΟ
ΟΥΕΡΩΤ
ΟΥ Ζ

Τ]ὸ μνημε[ίον
ν Ῥούφο[υ τ-
οῦ Ἐρωτ . .
ου. Ζ[ῆ.

294.

In a café (shewn me by Mr. Thymanakis). Small stele.

ΘΕΣΣΑΛΟΣ
ΠΥΘΟΔΩΡΟΥ

Θεσσαλός
Πυθοδώρου.

295.

Fragment.

ΘΕΥ
ΑΔΡΑ

Θευ - - - -
'Αδρά[στού ?

296.

Platanista collection. Stele.

ΚΛΕΟΒΟΥΛΟΣ
ΣΩΠΑΤΡΟΥ
ΑΛΕΞΑΝΔΡΕ

Κλεόβουλος Σωπάτρου
'Αλεξανδρε[ύς.

297.

House of Mr. Christofili. Fragment.

ΧΡΗΣΤΗ
ΑΛΥΠΕΧΑ
ΡΕΡΟΥΦΑ

Χρησ(σ)τή ἄλυπε
χα[ί]ρε 'Ρούφα.



298.

In a ruined house near the Φόρος. Small plain stele.

Λ Α Μ Π Ω
Μ Ι Κ Ω Ν Ο Σ

Λαμπὼ Μίκωνος.

299.

In a Turkish house.

Δ Η Μ Η Τ Ρ Ι Ο Υ Τ Ο Υ
Ε Π Ι Γ Ο Ν Ο Υ

*Δημητρίου τοῦ
Ἐπιγόνου.*

300.

Near No. 148. Stele, with moulding above.

Λ Υ Δ Η
Μ Ε Ν Ω Ν Ο Σ
Χ Α Ι

Λύδη Μένωνος χαί[ρε].

301.

In the pavement of a street in the town.

Θ Ρ Α Ι Σ Σ Α
Π Α Ρ Ν Α Σ Σ Ο Υ

Θράϊσσα Παρνασσού.

302.

Fragment.

Ι Ξ Θ Μ Ι Ι Ι
Χ Ρ Η Σ Τ Ε
Χ Α Ι Ρ Ε

Ἰσθμι[κῇ] χρηστὴ χαῖρε.

303.

Portion of very small stele.


 ΕΥΤΥΧ
 ΟΣ ○—○
 □—□

Εὐτυχος.

304.

From the paper referred to under No. 128.

ΦΙΛΗΣΤΟΣ
ΝΙΚΟΚΛΕΥΣ

Φίλ(ι)στος Νικοκλεῦς.

305.

At Symi. Fragment.

ΨΙΑΣΑΟΙ
 ΣΟΥΓΙ
 —

- - λίας, Ἀθ[ην - - -
 - - s θυγα[τρός,
 - - - - -

306.

At Symi. Small slab. Height 13 cm., width 22 cm.

ΣΠΕΔΙΟΥ
 ΕΠΑΦΡΟΔΕΙ
 ΤΟΥΟΦΕΛ
 ΛΙΑΝΟΥ

Σπεδίου Ἐπαφροδείτου Ὀφελλιανού.

307.

At Symi. Broken above and below. Width 14 cm.

ΠΙΚΤΗΣΙΣ
ΑΥΤΟΛΟΓΙΑ
ΘΡΕΨΑΧΗ
ΜΝΕΙΑ

Ἐπίκτησις
Αὐτολογία(ι)
θρεψάση(ι)
μνεία[ς χάριν.

308.

In the church of Παναγία Γοργοπέτη. Stele. Height 36 cm., width 30 cm.
Published, *C. I. G.* No. 2512.

ΔΙΟΝΥ
ΣΙΟΥΠΤΟ
ΛΕΩΣΚΩ
ΩΝΟΙΚΟ
ΝΟΜΟΥ

Διονυσίου πόλεως Κώων οἰκονόμου.

309.

Built into a house near the 'Broad River.' The first line concealed. Dimensions,
circ. 30 × 30 cm. Published, *C. I. G.* No. 2519.

[ΜΑΡΚΟΥΣΤΕ]
ΔΙΟΥΝΑΣΩ
ΝΟΣ
ΠΟΡΦΥΡΟΠΩ
ΛΟΥ
ΕΛΠΙΔΟΣ
ΣΠΕΔΙΑΣ
ΠΟΡΦΥΡΟΠΩ

Μάρκου Σπεδίου Νάσωνος πορφυροπώλου.
Ἐλπίδος Σπεδίας πορφυροπώ[λιδος.

310.

Platanista collection. Stele, with an Ionic pilaster on each side. Height 42 cm., width 32 cm. Published, *Pandora*, xvii. p. 431, and xix. p. 44. Large letters.

| | |
|-----------|---------------|
| ΦΙΛΗΤΟΥ | Φιλήτου |
| ΟΙΚΟΝΟΜΟΥ | οικονόμου |
| ΤΗΕΚΩΩΝ | τῆς Κώων |
| ΠΟΛΕΩΣ | πόλεως |
| ΟΙΚΟΝ·ΜΗ | οίκον[ο]μή- |
| ΣΑΝΤΟΣΕΤΗ | σαντος ἔτη |
| Κ Γ | κγ |
| ΑΜΕΜΓ ΜΣ | ἀμέμπ[τ](ω)ς. |

311.

In the hospital. Stele (70 × 28 cm.). In an aedicula a seated figure facing, its right hand on the head of a dog, holding in left hand something, possibly a child. Dimensions of aedicula 31 × 16 cm. Below the relief.

ΟΣΕΡΜΙΤΟΥ
ΑΙΡΕ

· · · · os Ἑρμίπουν. [χ]αῖρε.

312.

Over the door of a house in the street just inside the wall of the town. Relief of male figure, holding a torch in right hand. Published by Ross, No. 301.

| | |
|-----------------|---------------------------|
| ΑΛΛΙΝΕΑΤΩΙΔΙΩ | Καλλινέα τῶ(ι) ιδίω(ι) |
| ΑΝΔΡΙΜΝΕΙΑΧΑΡΙΝ | ἀνδρὶ μνείας χάριν, |
| ΟΥΝΙΩΝΙ-ΝΕΙ-ΙΕ | Οὐνίωνι, νει(κ)ήσαντι ιε. |

The deceased was probably a gladiator, cp. *C. I. G.* No. 2164 = *B. M.* No. 207. It is possible that my description of the relief is inaccurate as I could not examine it closely, and did not at the time consider the possibility of its being gladiatorial.

313.

In the church of the angel Gabriel. Published by Pantelidis, *Pandora*, xvii. p. 450.

ΠΑΝΘΙΑΚΛΑΥ
ΑΣΚΛΗΠΙΑΔΗ
ΜΝΕΙΑΣ ΧΑΡΙΝ

Πάνθια Κλαν[δίφ
'Ασκληπιιάδη(ι)
μνείας χάριν.

314.

Kermeti. From *Pandora*, xvii. p. 451.

· · · ΕΣΣΑΛΟΣΚΛΗΝ · · · Θ]εσσαλὸς Κλην[αγόρα.
· · · ΥΛΙΑΠΑΣΙΑΝΤ · · · - - - - -

Possibly a bad copy from a fragment of No. 10 (c. lines 30-32).

315.

Formerly in the floor of the same church in which are Nos. 149 and 150. From *Pandora*, xix. p. 46, No. 12. I could not find it.

Σάτυρος
Σατύρου.

316.

From *C. I. G.* No. 2518. Unknown to me.

(Φ)ουρία Λευκίου
ἡ καὶ Ἀμμιάς Ῥωμαία
χαῖρε.

317.

From *C. I. G.* No. 2521. Unknown to me.

Ἐρωτὶς Χρηστὲ
χαῖρε.

318.

Max. Collignon (*Annales de la Faculté des Lettres de Bordeaux*, 1880, p. 152) edits a funeral monument from Cos, now in the Museum of Verdun, which reads

ΠΟΠΛΙΕΟΦΕΛΛΙΕ
ΕΠΙΝΕΙΚΕ
ΧΡΗΣΤΕΚΑΙ ΑΛΥΠΕ
ΧΑΙΡΕ

Πόπλιε Ὀφέλλιε
Ἐπίνεικε
χρηστὲ καὶ ἄλυπε
χαῖρε.

319.

Stele, built into the mosque near the plane-tree, at some height from the ground. Read with a glass.

ΕΚΧΩ· ΗΕΛ· ΤΙ
ΝΙΦΔΟΛΩΤ· ΝΙ
ΟΝΗΡΩΙΜΕΤ/
ΚΕΙΝΗΕΑΙΓΙΛΕ
5 ΜΗ· ΟΥΛΟΜ
ΤΟΝΤΟΥΤΟΙ Ο
ΗΕΑΝΤΑΥΠΕΥ
ΘΥΝΟΝΛΕΓ
ΘΑΙΤ ΦΙΣΚΩ
10 ΕΝΘΥ ΟΙΠΕ· Ο
ΤΑΩΛΠΑΡΙΔΟ
ΤΑΜΕΝΤΑΠ· ΡΙ
ΤΟΥΤΩΝΝΕΝΟ
ΜΟΘΕΤΗΜΕ· Α
15 ΑΣΕΒΗΕΑΝΤΑ
ΔΕΙΣΤΟΥ
ΚΑΤΑΧΘΟ
ΝΙΟΥΣΘΕΟΥΣ
ΓΗΕΣΤΗΛΗΕ

έκχω[ρ]ήσα[ί τ]ι-
νι, (ῆ) δόλω(ι) τ[ι]νι
π]ονηρῶ μετ[α-
κεινῆσαι· (ε)ῖ (δ)ε
μή, [β]ούλομ[αι
τὸν τοῦτο (π)ο[ι]-
ήσαντα ὑπεύ-
θυνον (ε)σε(σ)-
θαι τ[ῷ] φίσκω(ι)
ἐνθ[ύ]μ[ι]ο(ν) εἴ[χ]ο[ν]-
τα ὥ(s) παριδ[ό]ν-
τα μὲν τὰ π[ε]ρὶ
τούτων νενο-
μοθετημέ[ν]α
ἀσεβήσαντα
δὲ ἴs τοῦ[ς]
καταχθο-
νίους θεοὺς
τῆs στήλης.

There is a hole in the stone in lines 16 and 17, but it was evidently made before the inscription was engraved, as no letters are missing.

An epitaph of a kind not common in the islands; compare No. 376. Both of these have features which distinguish them from the ordinary Asiatic inscriptions of this class. Some remarks on the subject are offered in the Appendices. For δόλω πονηρῶ=dolo malo, cp. an inscription from Smyrna (*Rev. Arch. N. S.* vol. xxx. p. 52).

320.

Under the plane-tree. Height 66 cm., width 30 cm.

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|----|---|---|---|---|---|---|---|---|---|---|---|
| | Ι | Σ | Τ | Η | Σ | Ε | Υ | Σ | Ε | Β | Η |
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Possibly a metrical epitaph, but the condition of the stone does not allow anything to be made of it, seemingly ἐλαχ[ον or ἐλαχ[εν in the last line.

321.

Published (1) by Boeckh, from Beaufort's copy (*C. I. G.* 2509 b); (2) by Leake, from Helpman's copy (No. 2); (3) by Franz, from Löwe's copy (*Annali*, 1847, p. 108). Not on the same marble with No. 102 (as stated in the *Corpus*), but, according to Helpman, on a slab of marble on the right side of the Marina gate, whereas No. 102 was on the left side of the same gate. The three copies differ materially, especially in the reading of line 1. The following shews the variations in the copies of Beaufort and Helpman. Where the readings differ, the upper are Helpman's, the lower Beaufort's.

$$\begin{array}{l} \Omega \Gamma \Upsilon \left[\begin{array}{cc} \cdot & \cdot \\ \rho & o \end{array} \right] \Sigma \left[\begin{array}{cc} \odot & \Sigma \\ \Omega & M \end{array} \right] \cdot \left[\begin{array}{c} \cdot \\ H \end{array} \right] \Sigma \left[\begin{array}{c} \cdot \\ \Gamma \end{array} \right] O \Sigma \left[\begin{array}{cc} I & T \\ E & Y \end{array} \right] \Sigma E \\ O A N \Omega \left[\begin{array}{c} \Lambda \\ \cdot \end{array} \right] E N E P O T O \left[\begin{array}{c} \cdot \\ Y \end{array} \right] \Delta E \Sigma \left[\begin{array}{c} H \\ O \end{array} \right] \\ \Gamma A T \left[\begin{array}{c} \cdot \\ \rho \end{array} \right] \Phi \Sigma \Delta I \left[\begin{array}{c} O \\ \Omega \end{array} \right] \Phi A N T O Y \left[\begin{array}{c} T \\ \Gamma A Y \end{array} \right] \end{array}$$

Löwe's copy of line 1 is

$$\Xi \Omega \Gamma \Upsilon [X] \Sigma O [X] \cdot \cdot \Sigma [P] O \Sigma E Y \Sigma E [\Lambda].$$

I bracket the letters which differ from both Beaufort and Helpman. In line 2, he gives ΕΝΕΡΟΕΤΟ, in line 3 ΙΑΤΡ[Ο]Σ.

Franz (*Annali*, *ibid.*) has restored thus:

Z]ώπυρος ὁ χ[ρ]ησ[τ]ῶς εὐσε[β]ῶς τείνας βίον
θανῶ[ν] ἔνερ(θ)ε τοῦδε σή[ματος]. μετὰ
πατρὸς Διοφάντου γ(λ)υ[κ]ύτατον κείται τέκνον.

The supplements at the ends of lines 1 and 3 are certainly wrong, but those given by Kaibel, *Epigramm. Graeca*, No. 286, are not a whit more probable.

322.

In a Turkish house (Zaferga). Height 35 cm., width 28 cm.

ΟΡ Ο
ΟΙΡΑΙΜΕΙΑ· ΠΛΗΣ
ΑΝΤΑΤΡΕΙΣΕΤΩΝΚ

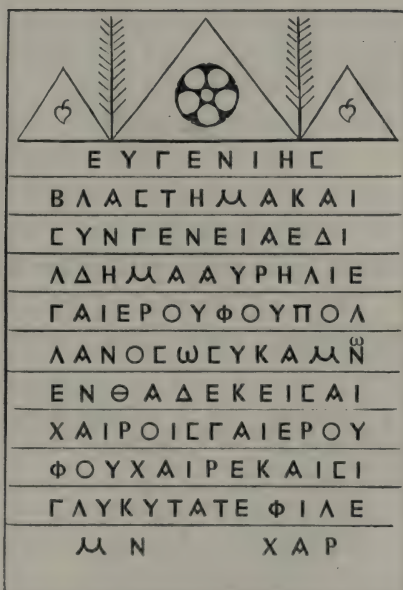
ΥΚΛΟΥΣΠΛΟΥΤΩΝ
 5 ΟΣΟΙΚΟΝΕΙΣΒΑΘ
 ΥΝΚΑΤΗΓΑΓΟΝΑΛΛ
 ΕΙΤΙΣΕΣΤΙΝΟΡ Ο
 ΝΗΠΙΟΝΤΗΝΙ Ι
 ΡΟΜΟΙΡΟΝΑΡ
 10 ΪΝΔΑΚΡΥΣΑΤΕ

Μ]οῖραί με [γ]α[ρ] πλήσαντα τρεῖς ἐτῶν κύκλους
 Πλούτωνος οἶκον εἰς βαθὺν κατήγαγον
 ἀλλ', εἴ τίς ἐστιν ὁρ[φάν]ο[ισι]ν ἥπιο(s),
 τήν [μου π]ρόμοιρον ἀρ[παγ]ήν δακρύσατε.

Epitaph on an infant of three years.

323.

Width 26 cm.



Εὐγενίης | βλάστημα καὶ | συγγενεία(ς) δι|(ἀ)δημα
 Αὐρήλιε | Γαῖε 'Ρούφου πολ|λὰ νόσω(ι) σὺ καμὼν |
 ἐνθάδε κείσαι. |
 Χαίροις Γαῖε 'Ρούφου.
 Χαῖρε καὶ σ(ὺ) | γλυκύτατε φίλε.
 Μν(είας) χάρι(ν).

324.

In a church to the east of the town. Width 36 cm. From an impression. All the lines are complete.

Δ Α Μ Α
 Χ Ρ Η Σ Τ Ε
 Χ Α Ι Ρ Ε
 5 ΟΙ Μ Ε Υ Ρ Ε Ρ Ι Δ Ο Ν Τ Ε Σ
 Ο Μ Ο Τ Ε Χ Ν Ο Ι Τ Ω Ν Α Υ Τ Ω Ν
 Σ Ε Υ Ρ Α Τ Ε Ρ Α Ν Τ Ι Τ Υ Χ Ο Ι Σ Α Ν
 ΟΙ Δ Υ Ρ Ο Γ Η Ν Θ Ε Ν Τ Ε Σ
 Ο Ν Α Ι Ν Τ Ο Β Ι Ο Υ

Δάμα χρηστὲ χαῖρε·
 Οἱ μέ(ν) ὑπεριδόντες ὁμότεχνοί τῶν αὐτῶν σεῦ, πάτερ, αντι-
 τύχοισαν (sic),
 οἱ δ' ἐπὶ γῆν θέντες ὄναιτο βίου.

Epitaph upon a father's grave, adapted from *Anth. Pal.* vii. 516
 (= Bruck, *Anal.* i. p. 137):—

Οἱ μὲν ἐμὲ κτείναντες ὁμοίῳ ἀντιτύχοιεν,
 Ζεῦ ξένι', οἱ δ' ἐπὶ γᾶν θέντες ὄναιτο βίου.

It is implied that the members of the same trade-guild are to be the trustees of the tomb (κῆδεσθαι τοῦ μνημείου).

325.

Kermeti. Height 65 cm., width 27 cm., height of inscription 37 cm. Rough at each end. My impression was unfortunately destroyed, and I give it from a somewhat hasty copy.

ΚΟΘΑΙΝΑΣΤΑΣΠΥΘΙΩΝΟ
 ΗΡΑΚΛΕΩΤΙΔΟΣ ΣΕΤΑΝΠΟ
 ΘΕΙΝΑΝΩΚΟΘΑΙΝΑΟΣΥΜΒΙΟΣ
 ΙΛΩΝΙΔΑΣΕΘΗΚΕΝΕΣΓΑΙΑΝΤΟ
 5 ΟΠΑΝΙΚΗΛΘΕΝΟΑΠΑΡΑΙΤΗΤΟΣΧΡΟΝΟ
 ΜΟΙΡΑΝΟΚΡΑΝΘΕΙΣΗΜΕΡΑΤΕΕΡΩΝΥΜΟ
 ΕΤΗΤΕΣΥΝΕΒΙΩΣΕΤΕΤΡΑΚΙΣΔΕΚΑ
 ΔΥΕΙΝΤΕΕΡΑΥΤΟΙΣΑΜΑΧΟΣΑΪΗΛΟΣ
 ΧΡΟΝΟΣ ΠΑΣΗΝΟΝΕΙΡΟΝΟΥΔΕΧΩ
 10 ΙΣΘΗΜΕΝΠΟΤΕ ΒΩΜΟΝΤΕΕΘΗΚΕ
 ΚΑΙΕΧΑΡΑΞΕΓΡΑΜΜΑΣΙΝ ΣΗΜΕΙ
 ΛΙΑΣΗΝΑΛΥΓΟΝΕΙΧΟΜΕΝ ΣΥ
 ΙΩΝΤΕΣΑΥΤΟΙΣΠΑΝΤΕΚΕΙ
 ΟΝΤΟΝΧΡΟΝΟΝ.

Kothaínas tās Puthíwno[s] | 'Hraklewtídos·
Σὲ τὰν πο|θεινὰν ὦ Κόθαινα ὁ σύμβιος
Φ]ιλωνίδας ἔθηκεν ἐς γαῖαν τῷ τε
 5 *ὀπανίκ' ἦλθεν ὁ ἀπαραίτητος χρόνο[s]*
Μοιρᾶν ὁ κρανθεὶς ἡμέρα τε ἐπώνυμο[s]·
ἔτη τε συνεβίωσε τετράκισ δέκα
δυεῖν τε ἐπ' αὐτοῖς· ἄμαχος ἄζηλος | χρόνος
 10 *πᾶς ἦν ὃν εἶπον, οὐδ' ἐχῶ[ρ]|ίσθημεν ποτέ·*
βωμόν τε ἔθηκε | καὶ ἐχάραξε γράμμασιν
σημεῖ[a | φι]λίας ἦν ἄλυπον εἶχομεν
συ|ζῶντες αὐτοῖς πάντ' ἐκεῖ[ν]ον τὸν χρόνον.

325^{bis} and 325^{ter}.

See Addenda to this page.

INSCRIPTIONS FROM THE DEMES.

I HAVE roughly indicated in the map the boundaries of the six demes of Cos mentioned in inscriptions. A seventh deme *Δαφνοῦς* is known to us only from Stephanus—*ἔστι καὶ δῆμος πλησίον τῆς Κῶ, ὃ Δαφνοῦς λεγόμενος, καὶ δημότης Δαφνούσιος*—: it is evident that it must be placed either between *Phyxa* and the city, or east of the city. Of the six others, the *Hippiotae*, *Halasarnitae*, *Isthmiotae*, and the united deme of the *Antimachidae*, *Aegeli*, and *Archiadae* were already known. The positions of *Haleis* and *Phyxa* had been approximately determined by the data afforded by the seventh *Idyll* of *Theocritus*, but it was not known that they were demes. Mr. Rayet even said (*Inscrr. de Cos*, p. 23) ‘Jamais les localités citées dans l’*Idylle* vii de *Théocrite* n’ont été des demes.’ The place where the two tomb-stones erected by the *Phyxiotae* now stand is near a ruined church of St. Paul, just where the main road to *Pyli* (*Haleis*) crosses the second river to the east of the *Aliké* or salt-marsh. The numerous marbles which now exist there, were probably brought to their present site for the purpose of building a bridge or causeway, but the necropolis of *Phyxa*, which furnished them all, must have been in the immediate neighbourhood. *Simichidas* and his two friends were walking to *Haleis*. They had not gone half way when they met *Lycidas*, who accompanied them for a short way, and then turned to the left, and went on to *Phyxa*. The village of *Phyxa* lay therefore to the south of the direct road to *Haleis*, and may be placed on the hill in the neighbourhood of *Asphendiu*. Mr. Rayet placed it

at Kaihoutais, which is perhaps a little too far to the east. I have included the inscriptions now existing in and near the village of Asphendiu, among those of this deme. The text of Theocritus (vii. 130) gives ἐπὶ Πύξας, but Nicanor of Cos evidently read Φύξας, for to him we must owe the local legend explaining the name. (Φ)ύξα δῆμος τῆς Κῶ, ἣ τόπος οὕτως ὀνομαζόμενος, παρὰ τὴν φύξιν τοῦ Ἡρακλέους τὴν ὑπὸ τῶν Κῳίων γενομένην. The note of another scholiast is ἡγοῦν Φύξα τις ὦν ἐκεῖθεν γὰρ ἔφυγεν Ἡρακλῆς. The other scholia to the line, which explain Πύξα by reference to Ἀπόλλων Πύξιος and mention a temple of Apollo there, are, obviously, quite unreliable.

The existence and site of a deme of Haleis is certified by Inscription No. 344, formerly built into an old tower in the village of Pyli. The name Haleis primarily belongs to the salt-marsh near the sea, now called Aliké. The old name of Pyli was Πέλη (although the form surprises us the reading is quite certain)¹. The stream which runs into the salt-lake may have been also called Haleis. The scholiast to Theocritus, vii. 1, does not mention a river. His note is, Ἀλεὺς ἡ δῆμος τῆς Κῶ οὕτω καλούμενος ἀπὸ τινος Ἀλέντος, ἡ τόπος ἐν Κῳ οὕτως ὀνομαζόμενος ἀπὸ Ἀλευτίου τινὸς βασιλέως. The analogy of the note on Phyxa shows that Nicanor's comment, or the original abstract of it, stood thus: Ἀλεὺς ἡ δῆμος τῆς Κῶ, ἡ τόπος οὕτως ὀνομαζόμενος, ἀπὸ Ἀλευτίου τινὸς βασιλέως. He did not decide in either case whether the reference was to the deme, or to the locality which gave its name to the deme. Moschus (*Id.* iii. 99) talks of a river Haleis. The question is of no importance. A number of marbles, among them a dedication by the deme of the Hippiotae, have been found near the church of Ἁγ. Γεώργιος Λήϊζος at the western extremity of the large and fertile plain on the north side of the island. The territory of the Hippiotae comprised, it would seem, the part of this plain lying to the west of the village of Pyli. There is no doubt about the position of Halasarna, Isthmus, and Antimachia. The territory of the Antimachidae, Aegeli, and Archiadae probably included about half of the uninhabited and barren district lying between Antimachia and Isthmus. The boundary of the two demes would thus correspond with the present boundary of the possessions of the Ἀντιμαχίται and Κεφαλιανοί.

¹ As πελέα is an Epidaurian (and therefore probably a Coan) form of πελέα (*Dialekt-Inscr.* 3325, line 44), may we connect the Πτελεατικός οἶνος of Theocritus (*Id.* vii. 65) with Πέλη?

P H Y X A.

326.

Asphendiu. In the church of the *Κοίμησις τῆς Παναγίας*, underneath the door, and partly visible when the door is shut. The priest would not allow me to open the door, so I have not seen lines 1 and 2, which are from a copy communicated to me. The right hand side of the three lines is much worn. On the lower part of the stone all traces of letters have disappeared.

ΕΠΙΜΞΕΝΟΚΡΑΤΟΥ
ΜΑΡΚΑΥΡΗΛΙΟΣ Ρ
ΤΙ-Κ·ΙΙΣΤΩΝΙΕΙ /

Ἐπὶ μ(ονάρχου) Ξενοκράτου[s]
Μαρκ. Αὐρήλιος - - - - -
Τι. Κ. [Ἀρ]ίστων - - - - -

327.

Zipari. On the south side of the road. Large circular altar, with bucrania and garlands. Recently published (*Bull. Hell.* xiv. p. 296) by Mr. Pantelidis, to whom I had communicated it.

a.

ΟΔΑΜΟΣΟΦΥΞΙΩ
ΤΑΝΤΟΣΑΜΑΑΠΟΛ
ΛΟΦΑΝΙΚΑΠΙΤΩΝΟΣ
ΚΑΙΕΛΠΙΔΙΕΚΑΤΑΙΟΥ
3 ΤΙΜΑΣΚΑΙΜΝΑΜΑΣ
ΧΑΡΙΝ

Ὁ δᾱμος ὁ Φυξίω-
 τᾱν τὸ σᾱμα Ἀπολλ-
 οφάνι Καπίτωνος
 καὶ Ἑλπίδι Ἑκαταίου
 5 τιμᾱς καὶ μνάμας
 χάριν.

b.

Above the foregoing (from Pantelidis).

Καλλιππίδας.

Καλλιππίδα.

328.

In the same place. Stele, half-buried. Complete on left; only a few letters missing on right. Width 54 cm.

ΟΔΑΜΟΣΟΦΥΞΙΩΤΑ
 ΤΟΣΑΜΑΦΑΙΝΙΠΠ
 ΤΟΥΤΕΙΜΟΓΕΝΟΥ
 ΦΙΛΕΙΝΟΥΕΣΜΝΑ
 5 ΜΕΝΑΥΤΟΥΠΑΡΑΜ
 ΘΙΑΝΔΕΤΟΥΠΑΤΡΟ
 ΑΥΤΟΥΑΓΗΣΑΝΔΡΟ

Ὁ δᾱμος ὁ Φυξιωτᾱ[ν
 τὸ σᾱμα Φαινιππ - - -
 τοῦ Τειμογένου[ς τοῦ
 Φιλείνου ἐς μνά[μαν
 5 μὲν αὐτοῦ παραμ[ν-
 θίαν δὲ τοῦ πατρὸς[ς
 αὐτοῦ Ἀγησάνδρο[ν.

I did not notice any traces of letters below, but, if lines 1-4 are correctly restored, Ἀγήσανδρος cannot be the father's name.

I have already alluded to these two stones in a note inserted in the *Classical Review*, vol. ii. p. 265.

329.

Same site. Large block of marble, partly buried. Published by Leake, No. 24 = Ross, 178 a.

ΙΣΙΣΤΡΑΤΟΥ
ΤΟΥ ΕΥΟΔΟΥ
ΕΥΟΔΟΥ ΤΟΥ
ΠΕΙΣΙΣΤΡΑΤΟΥ

Πε]ισιστράτου τοῦ Εὐόδου'
Εὐόδου τοῦ Πεισιστράτου.

330.

Same place. Large block of marble. In a circle (diameter 40 cm.). Letters 4 cm. in height, with apices.

ΗΛΚΑΙ
ΛΟΥΤΩ
ΝΟΣΠΕΔΙΑΣ
ΤΕΡΤΙΑΣ

- - (η)ς καὶ [Π]λούτωνος Πεδίας Τερτίας.

331.

Same site. Letters 3 cm. in height.

Μ
ΦΙΛΟΦΡΟ
ΝΟΣ

Δ -
ΝΩΝ

Φιλόφρονος.

- - -

332.

Same site. Fragment.

ΛΑΡΜΟΥ

- - - - - *χάρμον.*

333.

Zipari. Church of Ἅγιος Παῦλος. From an impression. Mr. Pullan in his *Report on Cos* (Newton, *Halicarnassus*, &c. ii. p. 635) mentions this stone.

ΑΝΤΙΓΟΝΟΥ

ΤΟΥ

ΑΠΟΛΛΟΦΑΝΟΥ

ΟΕΥΔΩΡΙΔΟΣ

ΤΑC

ΧΑΙΡΕΑΧΑΙΡΕΤΕ

'Αντιγόνου τοῦ Ἀπολλοφάνου,

(Θ)ευδωρίδος τᾶς Χαιρέας

χαίρετε.

334.

Drokalama, near Aspendiu. Stele, with aedicula. Beneath the inscription is a relief of a vase. Height of marble 60 cm., width 38 cm. Complete on the left.

ΕΥΝΟΥΤC
ΑΡΑΤΟΓΕΝΟC
ΑΡΜΕΝΙΟΥΚΟC
ΑΝΤΙΟ

Εὔνου το[ῦ] Ἀρατογένο[υς] Ἀρμενίου.

Τοῦ δαίνοc - -]κου Ἀντιο[χέωc.

335.

Church of Ἅγ. Γεώργιος τοῦ Μπέι, near Aspendiu. Narrow stele, with moulding above. Height 67 cm., width 26 cm.

ΤΗΝΑΓΑΘΗΝΚΑΤΑ·ΑΝ
ΑΠΟΣΕΙΤΕΚΝΟΙΣΤΕ
ΟΘΕΙΝΗΝ ΑΡΤΕΜΙ
ΩΡΟΥ

5

ΤΡΟΠΟΛΙΣΔΕΠΑΤΡ
ΛΙΡΩΝ ΑΒΛΑΒΕΩC
ΟΝΔΕΠΑΡΕΛΘΕΤΑΦΟΝ

There appear to be no more letters in line 4.

Τὴν ἀγαθὴν κατὰ [π]άν | [τ]α πόσει τέκνοις τε | [Π]οθεινὴν
 Ἀρτεμι[δ] | ὥρου | [μῆ]τρόπολις δὲ Πάτρ[αι]. |
 Χα[ίρων] ἀβλαβέως [τ] | ὄνδε παρέλθε τάφον.

We must understand Ὁ δῆμος or the like. We might restore as an alternative:—

[Μῆ]τρόπολις δὲ πάτρ[αι].

336.

Same church. Length 81 cm., height of letters 4 cm.

ΦΙΛΙΝΝΑΣ
 ΤΑΣΣΩΣΙΚΛΕΥΣ

Φιλίννας τᾶς Σωσικλεῦς.

337.

Same church. Stele, with aedicula and rosette. Height 60 cm., width 34 cm., height of letters 3 cm.

ΛΟΣΠΑΚΩΝΙΟΣ,
 ΛΟΥΥΙΟΣΦΛΑΡ ΣΕΤΩ
 ≡ Ε
 ΛΥΛΟΣΠΑΚΩΝΙΟΣΑΥΛΟΥ
 5 ΥΙΟΣΦΛΑ ΜΑΣΗΡΩΣΕΤΩΝ
 //// ////
 ΛΟΥ·ΙΟΣΙΑΙ ΟΣΑΥΛΟΥ
 ΥΙΟΣΧΕΙΛΩ ΡΩΣΕΤΩΝ
 Κ Β
 10 ΜΑΡΚΟΣΠΑΚΩΝΙΟΣΑΥΛΟΥ
 ΥΟΣΠΛΥΛΛΕΙΝΟΣΗΡΩΣΕΤΩΝ
 Ι =
 ΟΥΗΔΙΑΠΟΠΛΙΟΥΘΥ
 ΓΑΤΗΡΠΑΥΛΛΑΕΤΩΝ
 15 ΙΙ Η

*Αὐ]λος Πακώνιος, (Α)[ὕ]λου υἱός, Φλά(μ)[μα]ς ἐτῶ[ν] ξ̄ε.
 (Α)ὐλος Πακώνιος, Αὐλου υἱός, Φλά[μ]μας ἥρως ἐτῶν - -.
 Λοῦ[κ]ιος [Πακώνι]ος, Αὐλου υἱός, Χεῖλω[ν] ἥ[ρ]ως ἐτῶν κ̄β̄.
 Μάρκος Πακώνιος, Αὐλου υἱός, Παυλλεῖνος ἥρως ἐτῶν [κ̄ζ̄]
 Οὐηδία, Ποπλίου θυγάτηρ, Παῦλλα ἐτῶν ᾠ̄η.*

338.

Church of Stavros. Small stele.

ΔΥΚ
 ΟΣΣΕΙΝ
 ΚΑΖΤΟΡΟ
 ΝΟΜΙΚΟ
 ΕΤΩΝ

*Δ]ουκ[ίου Κ]ορσσειν[ίου] Κάςτορο[ς]
 νομικο[ῦ] ἐτῶν - -.*

339.

Same church. Small stele, with aedicula, in the centre of which is a cross within a circle.

ΜΑΡΩΝΟΣ
 ΕΤ Κ

Μάρωνος ἐτ(ῶν) κ̄.

340.

Kuimeria (Koniano), near Asphendiu. Round altar.

ΠΕΡΙΓΕΝΗΣ
 ΘΡΑΚΥΛΛΟΥ

*Περιγένης
 Θρασύλλου.*

341.

Asphendiu. Circular altar. Beneath the garlands.

ΑΝΔΡΙΚΟΣ ΑΓΓΟΛΛΩΝΙΟΥ
 ΚΙΒΥΡΑΤΗΣ
 ΤΑΣΑΥΤΟΥ ΓΥΝΑΙΚΟΣ
 ΙΣΙΔΩΡΑΣ ΤΑΣΙΣΙΔΩΡΟΥ
 ΤΥΡΙΑΣ

*Ἀνδρικὸς Ἀπολλωνίου Κιβυράτης
τῆς αὐτοῦ γυναικὸς Ἰσιδώρας τῆς Ἰσιδώρου Τυρίας.*

My copy gives KIBYRAPATHΣ which I conclude to be my own error.

342.

In a ruined church at Kuimeria (Koniano), between Asphendiu and Pyli. Rectangular block of blue marble. Width 46 cm.

ΗΡΑΚΛΕΙΤΟΣ
ΚΛΕΥΚΡΙΤΟΥ

*Ἡράκλειτος
Κλευκρίτου.*

343.

In the village of Asphendiu. Stele, with base, and moulding above. From an impression.

ΕΙΣΙΩΝΧΡΗΣΤΕ
ΧΑΙΡΕΚΑΙΣΥΓΕ
ΩΠΑΡΟΔΕΙΤΑ
ΑΡΤΙΦΥΗΣΓΑΡΕΩΝ
5 ΛΕΙΠΩΦΑΟΣΗΕΛΙΟΙΟ
ΘΝΗΣΚΩΔΕΕΚΠΛΗΣΑΣ
ΤΕΣΣΑΡΑΚΑΙΔΕΧΕΤΗΙ

*Εἰσίων χρηστὲ χαῖρε. Καὶ σύ γε ὦ παροδεῖτα.
Ἀρτιφυῆς γὰρ ἐὼν λείπω φάος ἡελίοιο,
θνήσκω δὲ ἐκπλήσας τέσσαρα καὶ δέχ' ἔτη(ι).*

For the aspiration before ἔτη, compare the classical phrase τὸν καθ' ἔτος ἐνιαυτὸν and the modern ἐφέτος. The first line perhaps had the ring of a hexameter for the author.

HALEIS.

344.

In the tower of Hadji Jacomi, village of Pyli. Marble stele. Width 43 cm. The marble was recently found close to the tower. The letters have apices. Recently published (*Bull. Hell.* xiv. p. 297) by Mr. Pantelidis, to whom I had communicated it. There are several mistakes in his text.

ΕΠΙΜ^Ο ΑΝΤΑΝΟΡΟΣΙΕΡΕΩΣΔΕΑΥ
 ΤΟΚΡΑΤΟΡΟΣΚΑΙΣΑΡΟΣΘΕΟΥΥΙΟ
 ΣΕΒΑΣΤΟΥΝΕΙΚΑΓΟΡΑΤΟΥΔΑΛΙΟ
 ΚΛΕΟΥΣ^ΗΜΑΤ^ΟΔΙΤΟΙΚΑΤΟΙΚΕΥΝΤΕΣ
 5 ΕΝΤΩΙΔΑΜΩΙΤΩΝΑΛΕΝΤΙΩΝΚΑΙΤΟ
 ΕΝΕΚΤΗΜΕΝΟΙΚΑΙΤΟΙΓΕΩΡΓΕΥΝΤΕ
 ΕΝΑΛΕΝΤΙΚΑΙΠΕΛΗΤΩΝΤΕΠΟΛΕΙΤΑΝ
 ΚΑΙΡΩΜΑΙΩΝΚΑΙΜΕΤΟΙΚΩΝΕΤΕΙΜΑΣΑΝ
 ΣΤΕΦΑΝΩΧΡΥΣΕΩΙΙΣΙΔΩΡΟΝΝΕΙΚΑΡΧΟ
 10 ΙΑΤΡΟΝΔΑΜΟΣΙΕΥΟΝΤΑΑΡΕΤΑΣΕΝΕΚΑΤΑΣ
 ΠΕΡΙΤΑΝΤΕΧΝΑΝΚΑΙΤΟΝΑΛΛΟΝΑΥΤΟΥΒΙΟ
 ΚΑΙΕΥΝΟΙΑΣΤΑΣΕΣΑΥΤΟΣΑΝΔΡΑΠΑΣΑΝ
 ΕΝΔΕΔΕΙΓΜΕΝΟΝΠΟΤΙΠΑΝΤΑΣΕΥΝΟΙΑΝ
 ΚΑΙΣΠΟΥΔΑΝ ΚΑΘΕΙΕΡΩΣΑΝΔΕΤΑ
 15 ΣΤΑΛΑΝΠΑΡΑΤΑΝΚΑΘΕΙΔΡΥΜΕΝΑΝ
 ΚΟΝΑΤΟΥΣΕΒΑΣΤΟΥ ΔΑΜΑΡΧΕΥΝ
 ΤΟΣΝΕΙΚΟΜΑΧΟΥΤΟΥΑΝΘΙΠΠΟΥ
 ΤΟΥΒ

Ἐπὶ μολάρχου Ἀνάνορος, ἱερέως δὲ Αὐ-
 τοκράτορος Καίσαρος Θεοῦ υἱοῦ

- Σεβαστοῦ Νεικαγόρα τοῦ Δαλιο-
 κλέους, μη(νὸς) Ἀ(ρ)τ(αμιτίου) δ' ἰ(σταμένου), τοὶ κατοικεῦντες
 5 ἐν τῷ δάμῳ τῶν Ἀλεντίων καὶ τοῖ
 ἐνεκτημένοι καὶ τοὶ γεωργεῦντε[ς
 ἐν Ἀλεντι καὶ Πέλη(ι), τῶν τε πολειτῶν
 καὶ Ῥωμαίων καὶ μετοίκων, ἐτείμασαν
 στεφάνω(ι) χρυσέῳ Ἰσίδωρον Νεικάρχο[υ
 10 ἱατρὸν δαμοσιεύοντα ἀρετᾶς ἕνεκα τᾶς
 περὶ τὰν τέχνην καὶ τὸν ἄλλον αὐτοῦ βίον
 καὶ εὐνοίας τᾶς ἐς αὐτόν, ἄνδρα πᾶσαν
 ἐνδεδειγμένον ποτὶ πάντας εὐνοίαν
 καὶ σπουδάν. Καθειέρωσαν δὲ τὰ[ν
 15 στάλαν παρὰ τὰν καθειδρυμέναν [εἰ-
 κὼνα τοῦ Σεβαστοῦ. Δαμαρχεῦν-
 τος Νεικομάχου τοῦ Ἀνθίππου
 τοῦ β.

Decree in honour of a physician. This and the fragment No. 326, are the latest Coan documents we possess dated by the monarch. It would seem from lines 14-16 that the priest is the priest of Augustus in Haleis.

Line 4: the small letter over Τ is not ο, but shaped like the loop of Ρ. No down-stroke is visible, but the stone is unfortunately chipped here. The horizontal bar is between the Δ and Ι as I give it. Ι cannot well stand for anything but ἰ(σταμένου), the old Coan reckoning had been abandoned at this period.

Line 7: the reading is certain, and Πέλη must be the ancient name of the modern Pyli. In the printed life of St. Christodule who built a monastery here, which he afterwards exchanged for Patmos, it is called Πήλιον. I do not, however, know if this spelling is found in MS. charters of his time. The legends of the death of Peleus in Cos, have in modern times favoured this manner of writing the name. The name is in any case another link between Cos and Thessaly. See Steph. Byz. s. v. Πέλη. πόλις Θεσσαλικὴ διπλῇ, μία μὲν ὑπὸ Εὐρυπύλῳ, ἑτέρα δὲ ὑπὸ Ἀχιλλεῖ. See also p. 213.

345.

Between Pyli and the sea. Published by Dubois, *Bull. Hell.* v. p. 473. I was not able to see the stone, but afterwards procured an impression. Lines 1 and 2 are on a projecting cornice. Form of Μ very much sloped; ω varies between Ω and Ω̑.

ΙΡΑΚΛ[ΕΙΤ]ΟΥΥΙΟΝΚΟΡΝ[Η
ΙΛΞΕΝΟΦΩΝΤΑΤΟΝ

ΑΡΧΙΑΤΡΟΝΤΩΝΘΕΩΝΣΕ
ΒΑΣΤΩΝΚΑΙΕΠΙΤΩΝΕΛΛΗ
5 ΝΙΚΩΝΑΠΟΚΡΙΜΑΤΩΝΧΕΙ
ΛΙΑΡΧΗΣΑΝΤΑΚΑΙΕΠΑΡΧΟΝ
ΓΕΓΟΝΟΤΑΤΩΝΑΡΧΙΤΕΚΤΟ
ΥΩΝΚΑΙΤΙΜΑΘΕΝΤΑΕΝΤΩΙ Ι
ΒΡΕΤΑΝΝΩΝΘΡΙΑΜΒΩΙΣΤΕΦΑΝ
10 ΧΡΥΣΕΩΙΚΑΙΔΟΡΑΤΙΔΑΜΟΥ·ΙΟ
[Α]ΦΙΛΟΚΑΙΣΑΡΑ
ΕΒΑΣΤΟΝΦΙΛΟΡΩΜΑΙΟΝΦΙ[Λ
ΟΠΑΤΡΙΝΕΥΕΡΓΕΤΗΝΤΗΣΠΑΤΡΙ
ΟΣΑΡΧΙΕΡΕΑΤΩΝΘΕΩΝΚΑΙΙΕΡΕΑΔΙ
15 ΎΥΤΩΝΣΕΒΑΣΤΩΝΚΑΙΑΣΚΛΑΠΙΟΥ
ΥΓΙΑΣΚΑΙΗΠΙΟΝΗΣΙΕΡΟΤΑΜΙΕΥ
ΟΝ]ΤΟΣΜΑΡΚΟΥΣΕΙΠΙΤΙΙΚΙΟΥΜΑΡΚΟΥ
ΎΥΡΟΥΦΟΥΚΑΙΑΡΙΣΤΩΝΟΣΤΟΥ
ΦΙΛΟΚΛΕΟΥΣΦΙΛΟΚΑΙΣΑΡΩΝ

Letters read by Dubois only are bracketed.

Line 11: no letters of the erased word are visible to me. Dubois saw traces of Φ at the beginning.

In line 17: six down strokes are visible on the impression between Ε and Κ.

[- - Γάϊον Στερτίνιον]
'Ηρακλείτου υἱὸν Κορνη-
λ]ία(ι) Ξενοφῶντα τὸν

ἀρχίατρον τῶν θεῶν Σε-

- βαστῶν καὶ ἐπὶ τῶν Ἑλλη-
 5 νικῶν ἀποκριμάτων, χει-
 liarχήσαντα, καὶ ἔπαρχον
 γεγονότα τῶν ἀρχιτεκτό-
 νων, καὶ τιμαθέντα ἐν τῷ [τῶν
 Βρεταννῶν θριάμβῳ στεφάν[ω
 10 χρυσέῳ καὶ δόρατι, δάμον [υἱ]ό[ν,
 [φιλονέρων]α, φιλοκαίσαρα, [φιλο-
 σ]έβαστον, φιλορώμαιον, φιλ-
 όπατριν, εὐεργέτην τῆς πατρί-
 15 δ]ος, ἀρχιερέα τῶν Θεῶν, καὶ ἱερέα δ[ιὰ
 βί]ου τῶν Σεβαστῶν, καὶ Ἀσκληπιοῦ,
 καὶ] Ὑγίας, καὶ Ἠπιόνης. Ἱεροταμιεύ-
 οντος Μάρκου Σεπ(τ)ικίου, Μάρκου
 υἱ]οῦ, Ῥούφου, καὶ Ἀρίστωνος τοῦ
 Φιλοκλέους φιλοκαισάρων.

For Xenophon see the numerous inscriptions from the town in his honour, Nos. 84-93, and for the explanation of the terms in his *cursus honorum*, see Dubois' notes here. This document is dated by the *ἱεροταμίας*, which possibly does not imply that the honours were paid to Xenophon by a religious body, but only that the statue was erected in some temple. For *ἱεροταμίαι*, compare No. 383.

Line 11: something has been erased. Dubois conjectures [φιλονέρων]α. The ordinary sequence of titles is φιλοκαίσαρ, φιλοσέβαστος, φιλοκλαύδιος, δάμον υἱός, φιλόπατρις, εὐσεβής, εὐεργέτας τῆς πατρίδος, which is logical, municipal titles following imperial. Here δάμον υἱός is misplaced. It should, if it did not occupy its usual position, have immediately followed the name (see note to No. 80). Again φιλοκλαύδιος is missing, φιλορώμαιος, which does not occur elsewhere in Cos, occupying its place, but, as far as I can judge from the impression, there are no signs that φιλορώμαιον has been substituted for φιλοκλαύδιον, and I think that Dubois' suggestion must be accepted. The text originally ran thus—δάμον υἱὸν φιλοκλαύδιον φιλοκαίσαρα, κ.τ.λ. φιλοκλαύδιον was erased after the death of Claudius, and replaced by φιλονέρωνα, which in its turn was erased after Nero's end. That φιλοκλαύδιον, not φιλονέρωνα, originally stood here is shewn by the space, which suits the former better than the latter. The inscription was engraved during the reign of Claudius.

Line 14: ἀρχιερέα τῶν Θεῶν = *sacerdos Divorum* (Dubois).

346.

Pyli. At the fountain. Height 60 cm., length 103 cm., height of letters 4 cm. Published by Leake, No. 10 = Ross, No. 173. Leake's transcript from Helpman is the most accurate.

ΥΚΛΕΙΤΟΣΦΙΛΩΝΟΣ
 ΞΕΝΟΚΛΗΣΠΑΤΑΡΕΩΣ
 ΣΕΙΜΑΚΗΣΞΕΝΟΚΡΑΤΕΟΣ
 \ ΡΙΣΤΟΘΕΜΙΣΧΑΡΙΦΩΝΤΟΣ
 5 ΙΕΛΑΝΘΟΣΑΝΔΡΟΜΕΝΕΟΣ
 Ι[Κ]ΩΝΝΙΚΑΡΧΙΔΑΙ
 ΞΕΡΟΝΤΙΦΑΝΗΣΦΙΛΩΝΟΣ

Letters read by Helpman only are bracketed.

Ε]ύκλειτος Φίλωνος.
 Ξ]ενοκλῆς Παταρέως.
 Σειμάκης Ξενοκράτεος.
 'Α]ριστόθεμις Χαριφώντος.
 5 Μ]έλανθος 'Ανδρομένεος.
 Ν]ίκων Νικαρχίδα(ι).
 Γ]ερωντιφάνης Φίλωνος.

The assumption made in the cursive text that the Ι at the end of line 6 is a lapidary's mistake is perhaps unjustifiable. The nature of this catalogue is quite unknown to us, and the Νικαρχίδαι might conceivably be a γένος.

347.

Vineyard of Antonios Casotes, at Voukoliá, near Pyli. Fragment of a column.

ΔΑ
 ΣΙΩΙΔΙΙΖΙΡΑΤΙΩΙΙΛΑΣ
 ΤΗΡΙΟΝΔΑΜΑΡΧΕΥΝ
 ΤΟΣΓΑΙΟΥΝΩΡ
 5 ΒΑΝΟΥΜΟΣΧΙΩ
 ΝΟΞ ΛΟΚΑΙΣΑ
 ΡΟΣ

[Ὁ δᾱμος ὁ Ἀλεντίων]
 - - - - - Σε]βα-
 σ[τ]ῷ Διὶ Σ[τ]ρατίῳ ἱλασ-
 τήριον, δαμαρχεῦν-
 τος Γαῖου Νωρ-
 βανοῦ Μοσχίω-
 νο[ς] φι]λοκαίσα-
 ρος.

348.

Formerly at Old Pyli; now in the Anagnosterion at Symi. Published by Ross, No. 172 (and lithographic plate) = Leake, No. 33, and by Löwy, *Arch.-Ep. Mitth.* vii. p. 124. Beneath the relief of an eagle. Tall narrow letters.

ΛΚΑΤΑΙΟΣ
 ΚΑΤΟΝΕΙΡΟ

Ἐκαταῖος
 κατ' ὄνειρο[ν].

Löwy read ΚΑΤΟΝΕΙΡΟΣ.

349.

Pyli. Church of ὁ Στανρός, near the Χαρμύλειον. Published by Ross, No. 309, and *Arch. Aufs.* ii. p. 392 = Cauer, *Delectus*, No. 158.

Ι Ε Ρ Α Α Γ Α Κ Α Ι Α Ο Ι Κ Ι Α
 Α Ε Π Ι Τ Α Ι Γ Α Ι Κ Α Ι Τ Ο Ι Κ Α
 Ρ Ο Ι Κ Α Ι Τ Α Ι Ο Ι Κ Ι Α Ι Τ Α Ι
 Ε Π Ι Τ Ω Ν Κ Α Γ Ω Ν Θ Ε Ω Ν
 5 Δ Υ Ω Δ Ε Κ Α Κ Α Ι Χ Α Ρ Μ Υ Λ Ο Υ
 Η Ρ Ω Σ Τ Ω Ν Χ Α Ρ Μ Υ Λ Ε Ω Ν

Ἰερὰ ἡ γᾶ καὶ ἡ οἰκία
 ἡ ἐπὶ τῇ γῇ καὶ τοὶ κᾶ-
 ποι καὶ τὰ οἰκίαι τὰ
 ἐπὶ τῶν κάπων Θεῶν
 5 Δώδεκα καὶ Χαρμύλου
 ἥρωος τῶν Χαρμυλέων.

For the subject of this document compare No. 36. Ἡ γᾶ, as distinguished from οἱ κᾶποι, must here be equivalent to ὁ ἀγρός, and probably refers to a piece of land not enclosed by stone-walls, but by a hedge.

350.

Pyli. Church of St. George. Height 50 cm., length 112 cm., height of letters 4 cm.

ΞΘΗΡΩΑΣΣΕΒΕΤΑΙΠΑΤΡΙΣΙ
ΑΝΝΑΣΩΚΟΣΜΟΝΕΛΕΥΘΕ
ΝΑΙΩΝΤΟΛΥΑΣΠΙΔΑΚΑΙΠΟ
ΑΝΕΞΕΥΞΑΝΤΑΣΔΕΑΠΟΓΑΣΤ

Ἄνδρας] ἔθ' ἡρώας σέβεται πατρίς, ἀ[θάνατον γὰρ
ἀμφέθεσ]αν νάσω(ι) κόσμον ἐλευθε[ρίας,
ἀνίκ' Ἀθα]ναίων πολυάσπινδα καὶ πο[λύκωπον
ὑβριν] ἀνέξευξαν τᾶσδε ἀπὸ γᾶς π[ρόμαχοι.

The style of the letters and the omission of the iota adscript point to early imperial times, but the epigram apparently belongs to a heroön of the Coan citizens who fell in the Social war, or perhaps in the Peloponnesian war.

351.

In the church of the Panagia at Linopoti, below Pyli. Rectangular altar. Published by Ross, *Hellenika*, No. 20b. Height 55 cm., width 27 cm.

ΕΠΙΤΥΝΧΑ

ΝΟΥΧΗΣ

ΤΑΣ

ΦΙΛΕΤΑΙΡΟΥ

ΙΕΡΕΙΑΣ

Ἐπιτυνχανούσης

τᾶς Φιλεταίρου,

ιερείας.

352.

Pyli. Church of Ἁγ. Νικόλαος. Stele. Published imperfectly by Dubois, *Bull. Hell.* vii. p. 483, No. 6.

ΑΣΚΛΗΠΙΑΔΗΣΒΤ
ΙΔΙΟΝΠΑΤΕΡΑΣΚΛΗ

Ἀσκληπιάδης β̄ τ[ὸν
ἴδιον πατέρα Ἀσκλη-

| | |
|--------------------|--------------------------|
| ΠΙΑΔΗΝΒΤΕΛ ΤΗ | πιάδην β̄ τελ[ευ]τή- |
| ΣΑΝΤΑΕΠΙΤΗΣΞΕ | σαντα ἐπὶ τῆς ξέ- |
| 5 ΝΗΣΕΚΟΜΙΣΕΝΕΝΤΟΙ | νης ἐκόμισεν ἐν τοῖς |
| ΙΔΙΟΙΣΔΙΑΤΟΥΑΠΠΑ | ιδίοις διὰ τοῦ ἄππα |
| ΚΑΙΕΠΙΤΡΟΠΟΥΜΟ | καὶ ἐπιτρόπου μου |
| ΚΡΑΤΕΡΟΥΤΟΥΑΠΕΛ | Κρατεροῦ τοῦ Ἀπελ- |
| ΛΑΜΕΤΑΚΑΙΤΟΥΦΙΛ | λᾶ, μετὰ καὶ τοῦ φίλ[ου] |
| 10 ΤΟΥΠΑΤΡΟΣΜΟΥΤΟΥ | τοῦ πατρός μου τοῦ |
| ΕΠΙΤΡΟΠΟΥΑΥΤΟ | ἐπιτρόπου αὐτοῦ |
| Γ Α | - - - - - |

In lines 2 and 8 my copy gives the rectangular E.

Line 6: ἄππας means 'foster-father' (see Hesychius, s. v.); ἄμμάς means 'foster-mother' (*British Museum*, No. 306 f.).

353.

From Leake, No. 32 = Ross, No. 178 h. Unknown to me.

| | |
|----------|----------|
| ΒΕΡΕΝΙΚΗ | Βερενίκη |
| ΖΚΟΠΑ | Ζκόπα. |

The forms of the letters are given from Leake.

354.

In the church of ὁ Σταυρός. Published by Ross, No. 310.

| | |
|------------|-------------|
| ΙΩΙΛΟΣ | Ζώϊλος |
| ΝΕΥΦΡΑΣΤΟΥ | Νευφράστου. |

Now very illegible. In the second line I read on the stone ΝΕΥΦΡΑΜΤ: perhaps Νευφράντου.

355.

From Leake, No. 35. 'In a ruined church in the village of Pyli.' I could not find it.

| | |
|-----------|-----------------------------|
| ΔΗΜΩΚΟΤΤΙ | Δημὼ Κοττίας. ἐτῶν ιε̄ (?). |
| ΑΞΕΤΩΝΓΙΕ | |

356.

In the village of Pyli. Round altar. Published by Ross, *Hellenika*, No. 20 a.

ΑΜΜΩ
ΝΙΟΥΤΟΥ
ΔΑΜΑ
ΞΗΙ

Ἀμμωνίου τοῦ Δάμα. Ζῆ.

357.

Pyli. Church of Panagia Tabachala.

a.

ΑΡΤΗΜΙΣ
ΜΗΤΡΟΦΑΝΗΛ

Ἀρτημῖς.
Μητροφάνης.

On the same stone, written the other way.

b.

ΕΜΜΑ†ΝΟΥΗΛ

Ἐμμανουήλ.

358.

Pyli. Round altar. Published inaccurately by Dubois, *Bull. Hell.* vii. p. 483, No. 7.

ΣΕΞΣΤΟΥΠΟΡ
ΑΡΚΟΥΥΙΟΥ
ΑΙΜΙΛΙΑΝΟΥ

Σέξστου Πορ(κ)ίου, Μ]άρκου υἱοῦ, Αἰμιλιανοῦ.

359.

Church of Tabachala.

ΛΗΣΔΕΙΝΙΩΝΟΣ

- - - κ]λῆς Δεινίωνος.

360.

From Leake, No. 34. 'On a slab of marble, inside a ruined church in the village of Pyli.' I could not find it.

| | | |
|----|------------|---------------------|
| | ΚΛΑΥΕΥΦΜΟ | Κλαυ. Εὐφ(ρ)σ- |
| | ΕΥΝΗΗΚΑΛΙ. | σύνη ἡ καλ[ῶς |
| | ΕΝΟΙΚΝΕ | σ[υ]νοικ(ή)σ- |
| | ΑΣΑΕΤΗΛ | ασα ἔτη λ |
| 5 | ΤΩΑΓΑΘΩ | τῶ(ι) ἀγαθῶ(ι) |
| | ΓΑΙΩΠΟΠΙ | Γαῖω(ι) Ποπι[λλίω |
| | ΟΥΤΩΔΕΕ | 'Ρ]οὺ(φ)ω(ι) δε(σ)- |
| | ΠΟΤΗΤΟΥ | πότη(ι) τοῦ |
| | ΕΝΡΑΘΡΙΚΟ | 'Εν(β)αθρικο- |
| 10 | ΥΧΩΡΙΟΥΡΕ | ὕ χωρίου ἐ[ν- |
| | ΘΑΔΕΚΕΙ | θάδε κεῖ- |
| | ΗΑΙ | (+ τ)αι. |

The restoration is Leake's, with the exception of lines 6 and 7. There is not indeed room for Ποπι[λλίω] in line 6, but it is just possible that Leake omitted a line, and that the name should be Γαῖω Ποπι[λλίω, Γαῖου, 'Ρ]οὺ(φ)ω. Cp. No. 391.

360 bis.

From Leake, No. 12. Unknown to me.

ΙΗΝΟΦΙΑΠ
ΧΕΗΣ-ΕΜΑΙΠ

Μ]ηνόφυλ[ε
Χ(ρ)ησ(τ)έ Χ]αῖ[ρε.

The restoration is Leake's.

HIPPIA.

361.

Church of Ἁγ. Γεώργιος Ληΐζος. Marble basis. Published by Pantelidis, *Bull. Hell.* v. p. 199, No. 4.

ΓΝΑΤΙΑΣΕΚΟΝΔΑΤΟΝΠΑΝΑ
ΤΩΔΗΜΩΤΩΙΠΠΙΟΤΩΝΑΝΕΘΗΚΕ

Ἐ]γνατία Σεκόνδα τὸν Πᾶνα
τῶ(ι) δῆμω(ι) τῶ(ι) Ἱππιωτῶν ἀνέθηκε.

362.

In the same place. Published, *ibid.* No. 3.

ΦΙΛΟΣΕΒΑΣΤΟΥΔΑΜΟΥ
ΚΩΙΩΝΟΙΕΡΕΥΣΣΩΣΙΚΛΗΣ
ΕΝΙΠΠΙΔΟΥΦΙΛΟΚΑΙΣΑΡ
ΚΑΘΙΕΡΩΣΕΝ

Φιλοσεβάστου δάμου

Κῶων ὁ ἱερεὺς Σωσικλῆς
Μ]ενιπίδου φιλόκαισαρ
καθιέρωσεν.

363.

In the same place. On the side of a rectangular block of white marble. Length 57 cm., height 8 cm. Published by Leake, No. 4.

ΑΥΡΗΛΙΑ ΕΙΡΗΝΗ ΑΝΕΘΗΚΕ

Αύρηλία Ειρήνη ἀνέθηκε.

364.

In the same place. Published by Leake, No. 3.

ΑΦΡΟΔΙΣΙΑ
ΙΣΤΡΙΑΝΑ

Ἀφροδισία Ἰστριανά.

365.

In the same place. Stele, with aedicula and rosette.

ΑΠΟΛΛΩΝΙΟΥ
ΤΟΥ
ΕΙΡΗΝΑΙΟΥ

*Ἀπολλωνίου
τοῦ Εἰρηναίου.*

366.

Same site. Fragment of stele.

ΤΕΧΝΗ
ΧΑΙΡΕ

Τέχνη χαίρει.

HALASARNA.

367 and 368.

367 published by Dubois, *Bull. Hell.* vi. p. 249 ff. = Cauer, *Delectus*, No. 161.

368 published by Rayet, No. 10.

That these two form parts of the same document cannot, I think, any longer be disputed. I give the reasons for their connection in treating of 368.

367.

On the eight faces of the capital of a column (each face 18 cm. broad, letters 7 to 8 mill. high).

It was found, I believe, not in the same place as 368, that is in the church of 'Αγ. Ἀσώματος, as stated by Dubois, but in the ruins of the Castron of Old Antimachia, situated immediately above Halasarna. It is now in the large church of Antimachia. I give a few corrections of Dubois' readings from examination of the marble (my impression is unfortunately lost), and then the corrected text in cursive.

Lines 1 and 2: Dubois reads

ΕΠΙΜΟΝΑΡΧ · ΥΠΡΑΞ
ΕΥΣΜΗΝΟΣΥΑΚΙΝΟΙΟΥ

I read

| | |
|----------------------|--|
| ΜΟΝΑΡΧ · · ΓΡΑ · · · | |
| ΕΥΣΜΗΝΟΣΥΑΚΙΝΟ | |

End of Col. III: read

| | | |
|----|--------------------|--|
| 42 | ΘΩΝΔΕΚΑΙΤΑΝΠΑΤΡΙΔΑ | |
| | ΚΑΙΤΙΝΟΣΕ ΤΗΣΚΑΙ | |
| | ΑΜΑΤΗ ΕΟΠΩΣ | |

The Ε read by Dubois, in line 43 is possible, but not certain. I was almost satisfied that the letter, which he reads Γ is Τ: the break comes quite close to the upright stroke, but the cross bar seems to continue, although it is nearly all lost.

Col. VII. line 96: read

ΟΠΩΣΔΕΚΑΙΕΥΣΑΜΟΙΛ·

End of Col. VII: read

98 ΝΑΠΟΙΑΙΑΝΓΡΑΨΑΝΤΩ
·ΝΤΟΔΕΤΟΨΑΦΙΣΜΑΕΣ
·ΑΛΑΝΚΑΙΤ·Σ·ΤΟ·

I note that the second Ο in line 100 is probably part of Ω.

Col. VIII. lines 102-103: read

ΑΥΤΟΙΣΚΑΙΕΣΤΟΛΕΥΚΩΜΑ·
/ ΡΙΕΝΕΠΙΤΕΤΑΚΤΑΙ

Col. VIII. line 106: I read ΤΟΙΝΑΠΟΙΑΙΑΠΟ

Lines 107-10: read

ΜΕΤΑΤΑΣΑΛΛΑΣΔ
ΣΑΙΔΕ

Ἐπὶ μονάρχου (Ἐ)ρα[σικ- vel Πρα[ξικ-
λ]εὺς, μηνὸς Ὑακινθ(ίου).

I.

Εδο[ξ]ε ταῖς φυλαῖς αἰς
μέτεστι τῶν ἱερῶν Ἀ-
5 πόλλωνος καὶ Ἡρακλεὺς
ἐν Ἀλασάρῃ· Εὐφίλη-
τος Παρμενίσκου τοῦ
Φιλόφρονος εἶπε· ἐπει-
δὴ συμβαίνει δυσεπι-

10 γνώστος ἤμεν τὸς ἀ-
ναγεγραμμένος τῷ Θε-
ῷ διὰ τὸν χρόνον, ὅ-
πως οὖν ἐπιγνωσθῶν-
τι τοῖς τε ὑποδεχομέ-
15 νοις εὐπαρακολούθη-
τον ὑπάρχη τὸ π[λήθος]

II.

- τῶν μετεχόντων τοῦ ἱε-
 ροῦ, δεδόχθαι, κυρω-
 θέντος τοῦδε τοῦ ψα-
 20 φίσματος, ἀπογράφεσ-
 θαι τὸς μετέχοντας
 τοῦ ἱεροῦ, τὸς μὲν ἐνδά-
 μος ἀρξάμενος ἀπὸ τῆς
 τρίτας τοῦ Ὑακινθίου
 25 ἔστε καὶ τὰν τριακά-
 दा τοῦ Ἀλσειῶν, τὸς δὲ ἀ-
 ποδάμους ἀπογραφόν-
 τω τοὶ ἐπίτροποι, εἰ δὲ
 μή, ἀπογραφέσθων αὐ-
 30 τοὶ ἐπεὶ καὶ παραγένων-

III.

- ται ἐν τριμήνῳ τὸ ὄνο-
 μα πατριαστί ποτὶ τὸς
 ναποίας, ἐξαγευμέ-
 νος καὶ τὰν φυλὰν καὶ
 35 τῆς ματρὸς τὸ ὄνομα
 καὶ τίνος τῶν πολιτῶν
 θυγάτηρ ὑπάρχει· οἷς
 (δὲ) δέδοται ἡ πολιτεία, κα-
 τὰ τὴν νόμον ἢ δόγμα
 40 κοινὸν τοῦ παντὸς δά-
 μου, ποταπογραφέσ-
 θων δὲ καὶ τὰν πατρίδα
 καὶ τίνος (ἐ)[νά]της καὶ
 ἀμάτη[ς] ἔλαχ[?]ε. Ὅπως

IV.

- 45 δὲ μηθένα λάθη(ι) ἡ ἀπο-
 γραφά, τοὶ ναποῖαι τοῖς
 Ἑρακλείοις ἐπεὶ καὶ μέλ-
 λωντι κλείνεσθαι τοὶ
 φυλέται προκαρυσσόν-
 50 τω ἀπογράφεσθαι κα-
 τὰ τὰ προγεγραμμένα,
 καὶ ἐν τῷ συλλόγῳ τὸ
 αὐτὸ ποιούντων· κα-
 τὰ ταῦτα δὲ καὶ ἐν
 55 τῷ Δαλίῳ μηνὶ ἀρξά-
 μενοι ἀπὸ τῆς τετρά-
 δος ἔς τὸ καὶ συντελεσ-
 [θ]ῶντ[ι τ]αὶ παναγύ[ρει]ς

V.

- προκαρυσσόντων καὶ
 60 ἀπογραφόντων· ἔχόν-
 τω δὲ καὶ ἐμ πόλει ἑκ-
 χθέματα κατὰ τὴν ἀ-
 γορὰν ὅπερ καὶ αὐτοῖς
 δοκῇ(ι) ἐπιτάδειον ἦ-
 65 μεν· ἐν δὲ τῷ δάμῳ
 τὸ ψάφισμα τόδε ἀνα-
 γράψαντες εἰς λεύκα-
 μα ἐκτιθέντω πᾶσαν
 ἀμέραν φανερὸν σκο-
 70 πεῖν τῷ χρήζοντι ὅμ-
 περ χρόνον καὶ ἡ ἀπο-
 γραφὰ ὑπάρχει· καὶ τὸς

VI.

- ἀπογραψαμένος κα-
ταχρηματίζοντω
75 καθότι καὶ τὰλλα
γράμματα χρηματί-
ζοντι· ἐχόντω δὲ
καὶ παρ' αὐτοῖς ἐν λευ-
κώματι κατὰ γράμμα
80 ἀναγεγραμμένος ἐ-
ξὰν ἀπὸ τοῦ ἄλφα
καὶ παραδιδόντω
τοῖς μεθ' αὐτῶν γ[ε]ν[ο]-
μένοις, καὶ τῶν ἀπο-
85 γραφομένων αἰεὶ π[ο]τα-
ναγραφόντων. Τ[οῖ] δὲ

VII.

- ἀρχεῦοντες καὶ τοῖ ἐπι-
μήνιοι διδόντω τὰς με-
ρίδας ἀντεφορῶντες
90 ἐκ τοῦ λευκώματος,
καὶ τοῖ ναποῖαι τὸς ἐπ[ι]-
βαλλομένος ἐς τὰν [ι]ε-
ρ[α]τείαν τὸν κλᾶρον ἐ-
χόντω ἀντεφορῶντες
95 ἐκ τοῦ λευκώματος.
Ὅπως δὲ καὶ εὐσαμ[ο]τέρ-
α ὑπάρχη(ι) ἂ ἀναγραφά, τοῖ
ναποῖαι ἀναγραφάντω
μέ[ν] τὸδε τὸ ψάφισμα ἐ[ς]
100 στ[α]λάν καὶ (τ)ὸς (τ)(έως) [πο-

VIII.

- ταναγραφομένους, καθότι
αὐτοῖς καὶ ἐς τὸ λεύκωμα ἀ-
ναγ[ρ]άφ[ε]ν ἐπιτέτακται.
Τὰν δὲ γ[ε]νομένην δαπά-
105 ναν ἐς] τὰν ἀναγραφὰν τ[ε]-
ισάντω] τοῖ ναποῖαι ἀπὸ
τῶν ὑπα[ρ]χόντων τοῖς Θε-
οῖς χρημ[α]τῶν καὶ ἀπολογ-
ισάσθων] μετὰ τὰς ἄλλας δ[α]-
110 πάνας. Αἱ δὲ κά τις τῶν ἀρχ-
εῶν]των ἀπειθῇ(ι) τοῦδε τοῦ
ψαφίσματος, πεντακατίας
δραχμὰς ἀποτείσάτω ἰε-
ρὰς τοῦ Ἀπόλλωνος.

368.

Octagonal column 1½ met. in height, width of each face 18 cm., letters 7 to 8 mill. high, exactly resembling those of 367. Mr. Pantelidis who discovered it, and recognised that it belonged to 367, proposed that the column should be taken up to Antimachia and erected, together with the capital, in the church. The priest in whose property the column had been found, in order to prevent its removal, buried it, and asserted, in answer to all enquiries, that it had been stolen. I was therefore unable to see it, but, knowing well, from information

received, that it was concealed, I succeeded at length in having it disinterred and an impression taken. It was, I am told, at once re-buried. My impression is evidently better than that employed by Mr. Rayet, who unfortunately did not copy the then accessible original, and—what is most important—I am enabled to give the columns in their correct order. There is not, as Mr. Rayet supposed, one alphabetical list with a supplement, but there are three separate lists. Mr. Dubois, who recognised that the tribes of the decree were the three Doric tribes (they are perhaps only two out of the three, as we shall see), naturally expected to find an indication of the tribe after each name, as the terms of the decree seem to enjoin (line 33). As there is nothing of the kind, he was induced to conclude that the catalogue is not the one which the decree prescribes. The *ναποῖαι*, however, adopted the simpler expedient of drawing up a separate list for each tribe, and there is nothing in the words of the decree incompatible with this procedure, if we consider lines 77–81 to be instructions addressed to three or two *ναποῖαι*, one belonging to each tribe. The names of the tribes must have stood at the head of each list; we have only half the catalogue, and the commencement of none of the three lists is preserved.

○ and ⊙ are not quite so small, relatively to the other letters, as those in the text. The ○ is occasionally oval.

I.

| | | |
|----|---------------------------------|-------------------------------|
| | Ι ○ Υ · · Σ _ / Ν | [- - - - -] ματρὸς |
| | Ρ Α Τ Ο Υ Ι Μ Ν Α Σ | δὲ - - - -]ίον [τᾶ]ς [Δαμοσ- |
| | Τ Ο Σ Κ Α Λ Λ Ι Σ Τ Ρ Α Τ Ο Υ | τ]ράτου. [Ἄρ]ίμνασ- |
| | Μ Α Τ Ρ Ο Σ Δ Ε Α Γ Η Σ Ι Δ Ο Σ | τος Καλλιστράτου |
| 5 | Τ Α Σ Α Ρ Ι Μ Ν Α Σ Τ Ο Υ | ματρὸς δὲ Ἀγησίδος |
| | Α Ρ Ι Σ Τ Ο Κ Λ Η Σ Λ Υ Σ Ι Ο Σ | τᾶς Ἀριμνάστου. |
| | Μ Α Τ Ρ Ο Σ Δ Ε Τ Ι Μ Ο Υ Σ | Ἀριστοκλῆς Λύσιος |
| | Τ Α Σ Φ Ι Λ Ω Ν Ι Δ Α Α Ρ Ι | ματρὸς δὲ Τιμοῦς |
| | Σ Τ Ι Ν Φ Ι Λ Ι Π Ι Δ Α Μ Α | τᾶς Φιλωνίδα. Ἀρι- |
| 10 | Τ Ρ Ο Σ Δ Ε Τ Ε Ι Σ Ι Ο Υ Τ Α Σ | στι[ω]ν Φιλί[π]πίδα μα- |
| | Α Ρ Ι Σ Ι Ω Ν Ο Σ Α Ρ Χ Ι Α Σ | τρὸς δὲ Τεισίον τᾶς |
| | Θ Ε Υ Δ Ω Ρ Ο Υ Μ Α Τ Ρ Ο Σ Δ Ε | Ἀρισ[τ]ίωνος. Ἀρχίας |
| | | Θευδάρου ματρὸς δὲ |

ΑΡΙΣΤΙΟΥ ΤΑΣ ΑΡΧΙΑ
 ΕΤΕΣΤΙ ΔΕ ΜΟΙ ΑΠΟ
 15 ΨΙΚΛΕΥΣΤΟΥ ΨΥΩ
 ΝΟΣ ΑΓΗΤΩΡ ΘΕΥ
 ΓΕΝΕΥΣΜΑΤΡΟΣ ΔΕ
 ΜΕΝΙΣΚ[Η]Σ ΤΑΣ ΜΙΚΩΝΟΣ
 ΑΓΙ ΙΚΛΗΣ ΓΛΑΥΚΙΠ
 20 ΠΟΥ ΑΤΡΟΣ ΔΕ ΦΙΛΙΝ
 ΝΑΣ ΤΑΣ ΝΙΚΗΡΑΤΟΥ
 ΑΡΙΣΤΟΒΟΥΛΟΣ ΑΡΙΣΤΟ
 ΟΥ[Λ]ΟΥ ΜΑΤΡΟΣ ΔΕ
 Ν]ΑΞΙΠΟΥ ΤΑΣ ΣΑ
 25 ΤΥΡΟΥ ΜΕΤΕΣΤΙ ΔΕ ΜΟΙ
 ΑΠΟ ΤΑΣ ΜΑΙΑΣ ΑΣΚΛ
 ΠΙΑΔΟΣ ΤΑΣ ΝΙΚΑΓΟΡΑ
 ΤΟ ΝΙΚΟΣ ΤΡΑΤΟΥ ΑΡΙ
 ΣΤΟΣ ΑΡΙΣΤΟΥ ΜΑΤΡΟΣ ΔΕ
 30 ΔΗΜΟΥΣ ΤΑΣ ΔΑΜΟΦΩΝ
 ΤΟΣ ΑΡΙΣΤΑΙΧΜΟΣ
 ΑΡΙΣΤΑΙΧΜΟΥ ΜΑΤΡΟΣ
 ΔΕ ΘΕΜΙΣΤΙΟΥ ΤΑΣ ΝΙ
 ΚΑΝΔΡΟΥ ΑΙ ΠΟΛΙΣ ΑΡΙ
 35 ΣΤΑΙΧΜΟΥ ΜΑΤΡΟΣ ΔΕ [Φ
 ΛΙΑΔΟΣ ΤΑΣ ΑΓΕΠΟΛΙ
 ΟΣ ΑΠΟΛΛΟΔΩΡΟΣ
 ΑΠΟΛΛΟΔΩΡΟΥ ΜΑ
 ΤΡΟΣ ΔΕ ΦΙΛΙΑΔΟΣ
 40 ΤΑΣ ΜΟΣΧΙΩΝΟΣ
 ΑΡΙΣΤΟΣ ΘΕΥ ΓΕΝΕΥΣ
 ΜΑΤΡΟΣ ΔΕ ΜΕΝΙΣ
 ΚΗΣ ΤΑΣ ΜΙΚΩΝΟΣ
 ΑΓΗΣΙΑΣ ΑΓΗΣΙΑ ΜΑ
 45 ΤΡΟΣ ΔΕ ΦΙΛΙΑΔΟΣ ΤΑΣ ΘΡΑ
 ΣΥΑΝΔΡΟΥ ΑΠΟΛΛΟ
 ΡΟΣ ΔΙΟΚΛΕΥΣ ΜΑΤΡΟΣ
 ΔΕ ΚΛΥΜΕΝΗΣ ΤΑΣ ΘΡΑ
 ΣΥΑΝΔΡΟΥ ΑΠΟΛΛΟ

Ἀριστίου τᾶς Ἀρχία
 μ]έτεστι δέ μοι ἀπὸ
 Ὑ]ψικλεῦς τοῦ Ὑψω
 νος. Ἀγήτωρ Θευ
 γένευσ ματρὸς δὲ
 Μενίσκης τᾶς Μίκωνος.
 Ἀγ[ησ]ικλῆς Γλαυκίπ
 που [μ]ατρὸς δὲ Φιλίν
 νας τᾶς Νικηράτου.
 Ἀριστοβούλος Ἀριστο
 β]ούλου ματρὸς δὲ Ἀ
 ναξιπόλης τᾶς Σα
 τύρου· μέτεστι δέ μοι
 ἀπὸ τᾶς μαίας Ἀσκλη[α
 πιάδος τᾶς Νικαγόρα
 το[υ] Νικοστράτου. Ἀρι
 στος Ἀρίστου ματρὸς δὲ
 Δημοῦς τᾶς Δαμοφῶν
 τος. Ἀρίσταιχμος
 Ἀρισταίχμου ματρὸς
 δὲ Θεμιστίου τᾶς Νι
 κάνδρου. Ἀ(γέ)πολις Ἀρι
 σταίχμου ματρὸς δὲ Φι
 λιάδος τᾶς Ἀγεπόλι
 ος. Ἀπολλόδωρος
 Ἀπολλοδώρου μα
 τρὸς δὲ Φιλιάδος
 τᾶς Μοσχίωνος.
 Ἀριστος Θευγένευσ
 ματρὸς δὲ Μενίσ
 κης τᾶς Μίκωνος.
 Ἀγησίας Ἀγησία μα
 τρὸς δὲ Φιλιάδος τᾶς Θρα
 συάνδρου. Ἀπολλ[ω]δω
 ρος Διοκλεῦς ματρὸς
 δὲ Κλυμένης τᾶς Θρα
 συάνδρου. Ἀπολλό

50 ΔΩΡΟΣ ΕΚΑΤΩΝΥΜΟΥ ΜΑ
 ΤΡΟΣ ΔΕ ΚΛΕΙΤΟΥ Σ
 ΑΡΙΣΤΙΠΠΟΥ Α ΟΦΩΝ
 ΦΙΛΙΠΠΟΥ ΜΑΤΡΟΣ ΔΕ
 ΓΝΑΘΙΟΥ ΤΑΣΑΓΟ ΑΚΡΙ
 55 ΤΟΥ ΑΙΝΗΣΙΔΗΜΟΣ Σ
 ΜΟΥ ΜΑΤΡΟΣ ΔΕ ΝΙΚΟΤΕ
 ΡΗΣ ΤΑΣΣΙ Ι Empty.
 ΓΟΡΓΟΣ ΜΕΛΑΓΚΡΙΔΑ
 ΜΑΤΡΟΣ ΔΕ ΛΥΚΟΥ Ρ
 60 ΓΙΔΟΣ ΤΑΣ ΓΟΡΓΟΥ
 ΓΟΡΓΟΣΙ ΕΡΟΚΛΕΥΣ ΜΑ
 ΤΡΟΣ ΔΕ ΑΡΑΤΙΟΥ ΤΑΣ
 ΓΟΡΓΟΥ ΓΕΡΑΣΤΙΦΑ
 ΝΗΣ ΓΕΡΑΣΤΙΦΑΝΕΥΣ
 65 ΜΑΤΡΟΣ ΔΕ ΙΩΠΥΡΙΔΟΣ
 ΤΑΣ ΘΕΥΓΕΝΕΥΣ ΓΕΡΑΣ
 ΤΙΦΑΝΗΣ ΧΑΡΜΥΛΟΥ
 ΜΑΤΡΟΣ ΔΕ . . Τ ΓΟ
 ΛΣ ΤΑΣ ΓΕΡΑΣΤΙΦΑ
 70 ΝΕΥΣ ΔΙΟΚΛΗΣ ΑΠΟΛ
 ΛΟΔΩΡΟΥ ΜΑΤΡΟΣ ΔΕ ΦΙ
 ΑΙΝΙ ΣΤΑΣ ΝΙΚΗΡΑΤΟΥ
 ΔΙΑΓΟΡΑΣ ΧΑΡΜΙΠ
 ΠΟΥ ΜΑΤΡΟΣ ΔΕ ΑΛΙ
 75 ΗΣ ΤΑΣ ΔΑΜΟΧΑΡΙΟΣ
 ΔΑΜΟΧΑΡ . . ΧΑΡΜΙΠ
 ΠΟΥ ΜΑΤΡΟΣ ΔΕ ΑΛΙ
 ΗΣ ΤΑΣ ΔΑΜΟΧΑΡΙΟΣ
 ΔΑΜΟΚΡΑΤΗΣ ΔΑΜΟ
 80 ΡΑΤΕΥΣ ΜΑΤΡΟΣ ΔΕ
 ΦΑΝΟΥΣ ΤΑΣ ΧΑΡΜΙΠ
 ΠΟΥ ΔΑΜΟΚΡΑΤΗΣ
 ΔΑΜΟΚΡΑΤΕΥΣ ΜΑΤΡΟΣ
 ΔΕ ΑΙΝΗΣΙΔΟΣ ΤΑΣ ΘΕΥ
 85

δωρος Ἐκατονύμου μα-
 τρὸς δὲ Κλειτοῦ[ς τᾶ]ς
 Ἀριστίππου. Ἀ[γλα]οφῶν
 Φιλίππου ματρὸς δὲ
 Γναθίου τᾶς Ἀγο[ρ]ακρί-
 του. Αἰνησίδημος Σ[ί-
 μου ματρὸς δὲ Νικοτέ-
 ρης τᾶς Σί[μ]ῃ[α].
 Γόργος Μελαγκρίδα
 ματρὸς δὲ Λυκουρ-
 γίδος τᾶς Γόργου.
 Γόργος Ἱεροκλεῦς μα-
 τρὸς δὲ Ἀρατίου τᾶς
 Γόργου. Γεραστιφά-
 νης Γεραστιφάνεως
 ματρὸς δὲ Ζωπυρίδος
 τᾶς Θευγένεως. Γερασ-
 τιφάνης Χαρμύλου
 ματρὸς δὲ - - - - - γο-
 ῖ[ας] τᾶς Γεραστιφά-
 νεως. Διοκλῆς Ἀπολ-
 λοδώρου ματρὸς δὲ Φι-
 λ[α]ινί[δο]ς τᾶς Νικηράτου.
 Διαγόρας Χαρμίπ-
 που ματρὸς δὲ Ἀλί-
 ης τᾶς Δαμοχάριος.
 Δαμόχαρ[ις] Χαρμίπ-
 που ματρὸς δὲ Ἀλί-
 ης τᾶς Δαμοχάριος.
 Δαμοκράτης Δαμο-
 κ[ρ]άτεως ματρὸς δὲ
 Φανοῦς τᾶς Χαρμίπ-
 που. Δαμοκράτης
 Δαμοκράτεως ματρὸς
 δὲ Αἰνησίδος τᾶς Θευ-
 δώρ[ο]ς[υ].

II.

(= Rayet iv.)

Ο Σ Ο Ν
 Ο Σ Τ Α Σ Ι Ω Π Υ Ρ Ο Υ
 Ι Ω Π Υ Ρ Ο Σ Ν Ι Κ Α Ν
 Δ Ρ Ο Υ Μ Α Τ Ρ Ο Σ Δ Ε Ν Ο Σ
 5 Σ Ι Δ Ο Σ Τ Α Σ Σ Α Τ Υ Ρ Ο Υ
 Ε Π Ι Κ Λ Η Σ Φ Ι Λ Ι Ν Ο Σ
 Π Λ Α Τ Ω Ν Μ Α Τ Ρ Ο Σ
 Ι Γ Π Ι Χ Η Σ Τ Α Σ Ε Π Ι Κ Λ Ε Υ Σ
 Η Ρ Α Κ Λ Ε Ι Τ Ο Σ Ι Ω Π Υ
 10 Ρ Ο Υ Μ Α Τ Ρ Ο Σ Δ Ε Π Α Ρ Θ Ε
 Ν Ι Δ Ο Σ Τ Α Σ Ν Ι Κ Α Ρ Χ Ο Υ
 Η Ρ Ο Π Υ Θ Ο Σ Π Υ Θ Ο Ν Ι Κ Ο Υ
 Μ Α Τ Ρ Ο Σ Δ Ε Κ Α Λ Λ Ι Σ Τ Ρ Α
 Τ Η Σ Τ Α Σ Τ Ι Μ Ο Ξ Ε Ν Ο Υ
 15 Η Ρ Α Κ Λ Ε Ι Τ Ο Σ Η Ρ Ο Δ Ο Τ Ο Υ
 Ν Ε Ω Τ Ε Ρ Ο Σ Μ Α Τ Ρ Ο Σ Δ
 Α Ν Α Ξ Ε Ρ Ε Τ Α Σ Τ Α Σ Φ Ι
 Λ Ι Ν Ν Ε Α Η Ρ Α Κ Λ Ε Ι
 Τ Ο Σ Α Γ Ι Α Μ Α Τ Ρ Ο Σ Δ Ε
 20 Κ Λ Ε Ι Τ Ο Θ Ε Η Σ Τ Α Σ Τ Ι
 Μ Α Σ Ι Κ Λ Ε Υ Σ Σ Τ Ρ Α
 Τ Ι Π Π Ο Σ Ι Ε Ρ Ω Ν Ο Σ Μ Α
 Τ Ρ Ο Σ Δ Ε Α Ρ Ι Σ Τ Ι Ο Υ Τ Α Σ
 Κ Λ Ε Υ Ξ Ε Ν Ο Υ
 25 Θ Ε Υ Δ Ω Ρ Ο Σ Λ Υ Κ Ο Υ Ρ Γ Ο Υ
 Κ Α Θ Υ Θ Ο Ε Σ Ι Α Ν Δ Ε Ε Ρ
 Μ Ι Α Μ Α Τ Ρ Ο Σ Δ Ε Θ Ε Υ Δ
 Ρ Ι Δ Ο Σ Τ Α Σ Υ Θ Υ Δ Ι Κ Ο Υ
 Α Φ Α Σ Κ Α Ι Μ Ε Τ Ε Σ Τ Ι Μ Ο Ι
 30 Θ Ε Υ Γ Ε Ν Η Σ Γ Ε Ρ Α Σ Τ Ι Φ Α
 Ν Ε Υ Σ Μ Α Τ Ρ Ο Σ Δ Ε Ξ Ω Π
 Ρ Ι Δ Ο Σ Τ Α Σ Θ Ε Υ Γ Ε Ν Ε Υ Σ

[Ζώπυρος Νικομάχου]
 ματρ]ὸς [δὲ Ἀγεμ]ον[ί-
 δ]ος τᾶς Ζωπύρου.
 Ζώπυρος Νικάν-
 δρου ματρὸς δὲ Νοσ-
 σίδος τᾶς Σατύρου.
 Ἐπικλῆς, Φιλῖνος,
 Πλάτων ματρὸς
 Ἰ(π)πίχης τᾶς Ἐπικλεῦς.
 Ἡράκλειτος Ζωπύ-
 ρου ματρὸς δὲ Παρθε-
 νίδος τᾶς Νικάρχου.
 Ἡρόπυθος Πυθονίκου
 ματρὸς δὲ Καλλιστρά-
 τῆς τᾶς Τιμοξένου.
 Ἡράκλειτος Ἡροδότου
 νεώτερος ματρὸς δ[ὲ]
 Ἀναξερέτας τᾶς Φι-
 λιννέα. Ἡράκλει-
 τος Ἀγία ματρὸς δὲ
 Κλειτοθέης τᾶς Τι-
 μασικλεῦς. Στρά-
 τιππος Ἰέρωνος μα-
 τρὸς δὲ Ἀριστίου τᾶς
 Κλευξένου.
 Θεόδωρος Λυκούργου
 καθ' ὑποθεσίαν δὲ Ἐρ-
 μία ματρὸς δὲ Θευδ[ω-
 ρίδος τᾶς [Ε]ὐθυδίκου,
 ἀφ' ἧς καὶ μετεστὶ μοι.
 Θευγένης Γεραστιφά-
 νευς ματρὸς δὲ (Ζ)ωπ[υ-
 ρίδος τᾶς Θευγένους,

ΑΦΑΣΚΑΙΜΕΤΕΣΤΙΜΟΙ
 ΘΕΥΓΕΝΗΣΘΕΥΓΕΝΕΥΣ
 35 Empty. ΚΑΘΥΘΕ
 ΣΙΑΝΔΕΧΡΗΣΤΙ . . ΟΣ
 ΜΑΤΡΟΣΔΕΙΩΠΥΡΙ
 ΔΟΣΤΑΣΘΑΥΜΙΝΟΥ
 ΘΕΜΙΣΤΟΚΛΗΣΔΙΟ
 40 ΚΛΕΥΣΚΑΤΑΎΣΙΝΔΕ
 ΧΑΙΡΕΔΑΜΟΥΜΑΤΡΟΣ
 ΔΕΚΟΙΤΤΑΔΟΣΤΑΣ
 ΑΡΙΣΤΟΒΟΥΛΟΥΘΕΥ
 ΔΩΡΟΣΔΑΜΟΚΡΑ
 45 ΤΕΥΣΜΑΤΡΟΣΔΕΑΙ
 ΝΗΣΙΔΟΣΤΑΣΘΕΥΔΩ
 ΡΟΥΘΥΕΝΗΣΑΓ
 ΤΟΟΣΜΑΤΡΟΣΔΕ
 ΚΛΗΝΟΥΣΤΑΣΕΚΤΟ
 50 ΔΩΡΟΥΘΕΥΓΕΝΗΣ
 ΑΡΙΣΤΟΥΜΑΤΡΟΣΔΕ
 ΙΩΠΥΡΙΔΟΣΤΑΣΝΙΚΑ
 ΔΑΘΕΜΙΣΤΟΚΛΗΣ
 ΝΙΚΑΡΧΟΥΜΑΤΡΟΣΔΕ
 55 ΑΓΗΣΙΔΟΣΤΑΣΕΥΤΥ
 ΧΙΔΑΘΡΑΣΥΑΝ
 ΔΡΟΣΑΓΗΣΙΑΜΑ
 ΤΟΣΔΕΦΙΛΙΑΔΟΣΤΑΣ
 ΘΡΑΣΥΑΝΔΡΟΥ
 60 ΙΕΡΟΚΛΗΣΓΟΡΓΟΥΜΑ
 ΤΡΟΣΔΕΒΙΤΙΑΔΟΣ
 ΤΑΣΛΑΜΠΙΑΙΕΡΟ
 ΚΛΗΣΑΡΙΣΤΑΡΧΟΥΜΑ
 ΤΡΟΣΔΕΠΙΣΙΟΥΤΑΣ
 65 ΣΙΜΙΑΚΑΛΛΙΣ
 ΤΡΑΤΟΣΕΥΦΙΛΗΤΟΥ
 ΜΑΤΡΟΣΔΕΜΙΚΗΣΤΑΣ
 ΚΑΛΛΙΣΤΡΑΤΟΥ
 ΚΛΕΙΤΟΣΧΑΡΜΙΠΠΟΥ

ἀφ' ἧς καὶ μέτεστί μοι.
 Θευγένης Θευγένεως
 καθ' ὑποθε-
 σίαν δὲ Χρηστί[ων]ος
 ματρὸς δὲ Ζωπυρί-
 δος τᾶς Θαυμίνου.
 Θεμιστοκλῆς Διο-
 κλεῦς κατὰ [φ]ύσιν δὲ
 Χαιρεδάμου ματρὸς
 δὲ Κο(ρ)ιττάδος τᾶς
 Ἀριστοβούλου. Θεύ-
 δωρος Δαμοκρά-
 τεως ματρὸς δὲ Αἰ-
 νησίδος τᾶς Θευδώ-
 ρου. Θ[ε]υ[γ]ένης Ἀγ[γ]ή-
 το[ρ]ος ματρὸς δὲ
 Κληνοῦς τᾶς Ἐκ[α]το-
 δώρου. Θευγένης
 Ἀρίστου ματρὸς δὲ
 Ζωπυρίδος τᾶς Νικά-
 दा. Θεμιστοκλῆς
 Νικάρχου ματρὸς δὲ
 Ἀγησίδος τᾶς Εὐτυ-
 χίδα. Θρασύαν-
 δρος Ἀγησία μα-
 τ(ρὸς) δὲ Φιλιάδος τᾶς
 Θρασυάνδρου.
 Ἱεροκλῆς Γόργου μα-
 τρὸς δὲ Βιτιάδος
 τᾶς Λαμπία. Ἱερο-
 κλῆς Ἀριστάρχου μα-
 τρὸς δὲ Πισίου τᾶς
 Σιμίας. Καλλίσ-
 τρατος Εὐφιλῆτου
 ματρὸς δὲ Μίκης τᾶς
 Καλλιστράτου.
 Κλείτος Χαρμίππου

70 ΜΑΤΡΟΣ ΔΕ ΑΛΙΗΣ ΤΑΣ
 ΔΑΜΟΧΑΡΙΟΣ ΚΛΕ
 ΩΝΥΜΟΣ ΚΛΕΩΝΥΜ
 ΜΑΤΡΟΣ ΔΕ ΑΝΤΙΔΑ
 ΑΣΤΑΣ ΑΝΑΞΙΠΠ
 75 ΚΛΕΥΔΑΜΑΣΚ [Α]
 ΜΑΝΤΟΣΜΑΤ [ΣΔ]
 ΑΡΑΤΙΟΥΤΑΣ [Υ]
 ΔΑΤΟΥΔΟΡΚ [Δ]
 ΚΑΛΛΙΣΤΡΑ
 80 ΜΑΤΡΟΣ ΔΕ Ν
 ΤΑΣ ΝΙΚΙΑ
 ΘΕΝΗΣΧΑΙΟ
 ΡΟΣ ΔΕΛΙ

ματρὸς δὲ Ἀλῆς τᾶς
 Δαμοχάριος. Κλε-
 ώνυμος Κλεωνύμ[ου
 ματρὸς δὲ Ἀντιδ[αμί-
 ας τᾶς Ἀναξίππ[ου.
 Κλευνδάμας Κ[λευνδ]ά-
 μαντος ματ[ρὸς] δ' ἐ
 Ἀρατίου τᾶς [Δορκ]υ[λί-
 δα τοῦ Δορκ[υλῆ] δ' α.
 Καλλίστρα[τος] - - -
 ματρὸς δὲ - - - - -
 τᾶς Νικία. [Κ - - - σ-
 θένης Χά(ρ)ο[πος] ματ-
 ρὸς δὲ - - - - -.

The lower right hand corner appears from my impression to be now broken. The letters I give in brackets were read by Rayet.

Line 8: the first Γ has the second stroke coming down to the line.

Line 31: I seem to read ΣΩΓ, but the Σ is not quite certain.

III.

(= Rayet VI.)

ΓΑΣ
 ΝΙΚΟΚΛΗΣΟΝΑΣΙ
 ΜΑΤΡΟΣ ΔΕ ΝΙΚΑΤΙΟΥ
 ΤΑΣ ΝΙΚΟΚΛΕΥΣ ΝΙ
 5 ΚΟΣΤΡΑΤΟΣ ΦΙΛΙΠΠΟΥ
 ΜΑΤΡΟΣ ΔΕ ΝΙΚΟΠΟΛΙ
 ΟΣΤΑΣΤΙΣΙΑ ΝΙΚΟ
 ΜΗΔΗΣ ΝΙΚΟΜΗΔΕΥΣ
 ΜΑΤΡΟΣ ΔΕ ΛΑΜΠΙΟΥ
 10 ΤΑΣ ΑΡΧΙΔΑΜΟΥ ΝΙ
 ΚΑΔΑΣ ΑΡΙΣΤΟΥ ΜΑ
 ΤΡΟΣ ΔΕ ΙΩΠΥΡΙΔΟΣ
 ΤΑΣ ΝΙΚΑΔΑ ΝΙΚΑΡ
 ΧΟΣ ΝΙΚΑΓΟΡΑΜΑΤΡΟΣ

[- - - - ματρὸς δὲ]
 - - - - τᾶς - - - - .
 Νικοκλῆς Ὀνασι[κλεῦς
 ματρὸς δὲ Νικατίου
 τᾶς Νικοκλεῦς. Νι-
 κόστρατος Φιλίππου
 ματρὸς δὲ Νικοπόλι-
 ος τᾶς Τισία. Νικο-
 μήδης Νικομήδους
 ματρὸς δὲ Λ(α)μπίου
 τᾶς Ἀρχιδάμου. Νι-
 κάδας Ἀρίστου μα-
 τρὸς δὲ Ζωπυρίδος
 τᾶς Νικάδα. Νίκαρ-
 χος Νικαγόρα ματρὸς

15 ΔΕΑΜΦΙΚΡΑΤΕΙΑΣΤΑΣ
 ΝΙΚΑΡΧΟΥ ΝΙΚΑΡΧΟΣ
 ΝΙΚΑΡΧΟΥΜΑΤΡΟΣΔΕ
 ΦΑΝΟΥΣΤΑΣΑΡΙΣΤΟΥ
 ΝΙΚΑΡΧΟΣΝΙΚΑΡΧΟΥ
 20 ΜΑΤΡΟΣΔΕΑΓΗΣΙΔΟΣ
 ΤΑΣΕΥΤΥΧΙΔΑ ΝΙ
 ΚΟΣΤΡΑΤΟΣΔΙΟΚΛΕΥΣ
 ΜΑΤΡΟΣΔΕΚΛΥΜΕ
 ΝΗΣΤΑΣΘΡΑΣΥΑΝΔΡΟΥ
 25 ΞΕΝΟΜΒΡΟΤΟΣΑΡΧΙ
 ΗΕΝΕΥΣΜΑΤΡΟΣΔΕ
 ΜΙΚΗΣΤΑΣΞΕΝΟΜΒΡΟ
 ΤΟΥ ΟΝΑΣΙΚΛΗΣ
 ΑΡ[Χ]ΕΠΟΛΙΟΣΜΑΤΡΟΣ
 30 ΔΕΑΡΙΣΤΑΙΑΣΤΑΣ
 ΤΕΙΣΑΡΧΟΥ ΟΝΑΣΙ
 ΚΛΗΣΝΙΚΟΚΛΕΥΣΜΑ
 ΤΡΟΣΔΕΝΙΚ...ΤΑΣ
 ΝΙΚΟΣΤΡΑΤΟΥ ΟΝΑ
 35 ΣΙΚΛΗΣΑΓΗΣΙΚΛΕΥΣ
 ΜΑΤΡΟΣΔΕΣΙΜΟΤΕΡΗΣ
 ΤΑΣΑΜΦΙΔΑΜΑΝΤΟΣ
 ΠΥΘΟΚΛΗΣ . ΙΜΟΥΜΑ
 ΤΡΟΣΔΕΑΡΙΣΤΑΝΔΡΑΣ
 40 ΤΑΣΤΙΜΑΙΝΕΤΟΥ
 ΠΟΛΥΜΝΑΣ ΚΑΙ
 ΠΥΘΟΝΙΚΟΣΤΟΙΗΡΟΠΥ
 ΘΟΥΜΑΤΡΟΣΔΕΘΕΥΔΟ
 ΣΙΗΣΤΑΣΠΟΛΥΜΝΑΣ
 45 ΤΟΥΠΟΛΥΜΝΑΣΤΟΣ
 ΗΙΚΟΜΑΧΟΥΜΑΤΡΟΣΔΕ
 ΑΓΕΜΟΝΙΔΟΣΤΑΣ ΙΩ
 ΠΥΡΟΥ ΠΟΛΥ . ΝΑΣ
 ΤΟΣΝΙΚΟΣΤΡΑΤΟΥ . .
 50 ΤΡΟΣΔΕΝΟΣΣΙΔΟΣ
 ΤΑΣ_ΥΑΓΟΡΟΥΠΥΘΟ

δὲ Ἀμφικρατείας τῆς
 Νικάρχου. Νικάρχος
 Νικάρχου ματρὸς δὲ
 Φανοῦς τῆς Ἀρίστου.
 Νικάρχος Νικάρχου
 ματρὸς δὲ Ἀγησίδος
 τῆς Εὐτυχίδα. Νι-
 κόστρατος Διοκλεῦς
 ματρὸς δὲ Κλυμέ-
 νης τῆς Θρασυάνδρου.
 Ξενόμβροτος Ἀρχι-
 (μ)ένευσ ματρὸς δὲ
 Μίκης τῆς Ξενομβρό-
 του. Ὀνασικλῆς
 Ἀρχεπόλιος ματρὸς
 δὲ Ἀρισταίας τῆς
 Τεισάρχου. Ὀνασι-
 κλῆς Νικοκλεῦς μα-
 τρὸς δὲ Νικ[οῦς] τῆς
 Νικοστράτου. Ὀνα-
 σικλῆς Ἀγησικλεῦς
 ματρὸς δὲ Σιμοτέρης
 τῆς Ἀμφιδάμαντος.
 Πυθοκλῆς [Σ]ίμου μα-
 τρὸς δὲ Ἀριστάνδρας
 τῆς Τιμαινέτου.
 Πολύμνασ[τος] καὶ
 Πυθόνικος τοὶ Ἡροπύ-
 θου ματρὸς δὲ Θεοδο-
 σίης τῆς Πολυμνάσ-
 του. Πολύμναστος
 Νικομάχου ματρὸς δὲ
 Ἀγεμόνιδος τῆς Ζω-
 πύρου. Πολύ[μ]νασ-
 τος Νικοστράτου [μα-
 τρὸς δὲ Νοσσίδος
 τῆς [Ε]θαγόρου. Πυθό-

ΝΙΚΟΣΤΙΜΟΚΛΕΥΣΜ·
 ΤΡΟΣΔΕΝΙΚΟΜΑΧΗΣ
 ΤΑΣΠΥΘΟΝΙΚΟΥ ΠΑΡ
 55 ΜΕΝΙΣΚΟΣΓΥΟ ΙΚΟΥ
 ΜΑΤΡΟΣΔΕΝΙ ΤΑΣ
 ΣΤΡΑΤΙΠΠΟΥ ΠΑΡ
 ΜΕΝΙΣΚΟΣΚΑΛΛΙΣ
 ΤΡΑΤΟΥΜΑΤΡΟΣΔΕΙΙ
 60 ΛΑΙΝΙΔΟΣΤΑΣΠΥΘΟΝ[Ι
 ΚΟΥ ΠΟΛΥ· ·· ·· ΟΣ
 ΑΡΙΣΤΟΙΙΕ·ΕΥΣΜΑΤΡΟΣ
 ΔΕΜΕΝΙΣΚΗΣΤΑΣΧΑΡΙ
 ΔΑΜΟΥ ΠΑΡΜΕΝΙΣ
 65 ΚΟΣΦΙΛΟΦΡΟΝΟΣΜΑ
 ΤΡΟΣΔΕΑΓΕΜΟΝΙΔΟΣ
 ΤΑΣΠΑΡΜΕΝΙΣΚΟΥ
 ΠΑΡΜΕΝΙΩΝΑΡΙΣΤΑΡΕ
 ΤΟΥΜΑΤΡΟΣΔΕΚΛ·ΙΤ
 70 ΤΟΥΣΤΑΤΑΣΠΑΡΜΕ
 ΩΝΟΣ ΠΟΛΥ
 ΝΑΣΤΟΣΝΟΣΣΥ
 ΥΜΑΤΡΟΣΔΕΣΩ
 ΤΡΑΣΤΑΣΣΩΠΑ
 75 Υ ΠΑΡΜΕΝΙΣ
 ΛΟΦΡΟΝΟΣΜΑΤΡΟΣ
 ΕΙΑΣΤΑΣΙΡ
 Υ ΠΟΛΙΑΡ
 ΑΚΛΕΙΤΟΥΜΑ
 80 ΕΠΑΡΘΕΝΙΔΟΣ
 ΙΑΡΧΟΥΕΠΙ
 ΜΟΙΑΠΟΣΑΤ
 ΟΤΟΥΑΙ
 ΥΓΑΙ

νικος Τιμοκλεῦς μ[α-
 τρὸς δὲ Νικομάχης
 τῆς Πυθονίκου. Παρ-
 μενίσκος (Ε)ὕ(θ) . . . ου
 ματρὸς δὲ (Μ)ί[κης] τῆς
 Στρατίππου. Παρ-
 μενίσκος Καλλισ-
 τράτου ματρὸς δὲ (Φ)ι-
 λαινίδος τῆς Πυθονί-
 κου. Πολυ ος
 Ἀριστο[μ]ῆ[ν]εὺς ματρὸς
 δὲ Μενίσκης τῆς Χαρι-
 δάμου. Παρμενίσ-
 κος Φιλόφρονος μα-
 τρὸς δὲ Ἀγεμονίδος
 τῆς Παρμενίσκου.
 Παρμενίων Ἀρισταρέ-
 του ματρὸς δὲ Κλ[ε]ίτ-
 τοῦς <τα> τῆς Παρμε-
 νί[ωνος]. Πολύ-
 μ]ναστος Νοσσύ-
 λο]ν ματρὸς δὲ Σω-
 πάτ]ρας τῆς Σωπά-
 τρο]ν. Παρμενίσ-
 κος Φι]λόφρονος ματρὸς
 δὲ . . .]είας τῆς (Ἡ)ρ[- - -
 - - - ο]ν. Πολίαρ[χος
 Ἡρ]ακλείτου μα-
 τρὸς δ]᾽ ἐ Παρθενίδος
 τῆς Πολ]ιάρχου ἐπ(ι)-
 - - - - - μοί ἀπὸ Σατ-
 ῦρου - - - -]ο τὸ ψά[φι-
 [σμα - - - - -

The lower left hand corner is broken away.

Line 81 possibly ΕΠΤ.

Line 83, the middle stroke of Υ appears clearly, but it may be an accidental mark, in which case we should read ΟΤΟΥ.

IV.

(= Rayet III.)

As there were no traces of letters on the greater part of this column, an impression was only taken of a small part. I cannot tell the exact position of this portion relatively to the lines of cols. III. and V., but it was said to be from the lower part. It contains part of the end of list A, but only a few letters can be read. Probably good results could be obtained from examination of the original.

ΟΙΙ ΧΑΙΡΕΔΑ
Ο ΤΟ Μ
ΤΡΟΣΔΕΜΕΝΙ
ΤΑΣΧΑΙΡΕ ΑΜ
5 ΧΑΡΜΥΛΟΣΠΥΟΤ
ΣΜΑΤΡΟΣ
ΙΑΣΤΑΣ
ΙΕΥΣ
ΜΟΣΘΕΜΙΣΤΟΚ
10 ΜΑΤΡΟΣΔΕ ·· ΕΙΝ ··
Α ΤΙΑ ΠΥΘ
ΗΣΚΑΛΛΙ·ΡΑΤΟΥ
ΜΑΤ ΝΛΙ
ΤΑΣ Λ
15 ΛΙΚΡ ΟΥ

----- Χαίρεδα[μ-
ο[ς Εύπ]ό[λιος?] μ[α-
τρὸς δὲ Μενί[τοῦς
τᾶς Χαίρε[δ]άμ[ου.
Χαρμύλος Πυ(θ) ---
-- s ματρὸς [δὲ --
ίας τᾶς -----
(ν)ενς. [Χαίρεδα-
μος Θεμιστοκ[λεὺς
ματρὸς δὲ [Κλ]ει(ν) ··
τ]ᾶ[s ·· ·]τία. Πυθ[ο-
κλ]ῆς Καλλι[κ]ράτου
ματ[ρὸς δὲ -----
τᾶς [- ----. Κα]λ-
λικρ[άτης -----]ου

V.

(= Rayet II.)

ΛΑΜΟ
ΛΑ ΟΛΙΖ
10 Δ ·· ΟΥ ΜΑΤΡΟΣ
ΦΙΛΙΑΔΟΣΤΑΣΑΠΟ
5 ΔΩΡΟΥ ΑΠΟΛΛΟ
ΡΟΣΚΑΛΙΣΧΡΟΣΤΟΙ
ΠΟΛΙΟΣΜΑΤΡΟΣΔ
ΠΑΕΝΙΔΟΣΤΑΣΔ
ΟΔΟΤΟΥ ΑΠΟΛΛΟ
10 ΔΩΡΟΣΑ ΛΟΔΩΡΟΥ
ΜΑΤΡΟΣΔΕΜΕΝΙΤΟΥΣ
ΤΑΣΜΥΡΜΑΚΟΣ Α

----- 'Αγέπ]ολις --
· οδ[··]ου ματρὸς [δὲ
Φιλιάδος τᾶς 'Απολλο-
δώρου. 'Απολλό[δω-
ρος κα[ι] (Α)ῖσχος τοῖ ['Αγε-
πόλιος ματρὸς δ[ὲ
Π(α)[ρθ]ενίδος τᾶς Δ[ι-
οδότου. 'Απολλό-
δωρος 'Α[πολ]λοδώρου
ματρὸς δὲ Μενιτοῦς
τᾶς Μύρμακος. 'Α-

ΠΟΛΛΟΔΩΡΟΣ ΑΠΟΛ
 ΟΔ ΟΥΜΑΤΡΟΣ ΔΕ
 15 ΦΙΛΙΑΔΟΣ ΤΑΣΜΟΣ ΧΙΩ
 ΝΟΣ ΑΓΗΣΙΚΛΗΣ ΦΑΙ
 ΝΥΛΟΥΜΑΤΡΟΣ ΔΕ ΦΙ
 ΙΝΝΑΣ ΤΑΣ ΑΓΗΣΙ·
 ΛΕΥΣ ΑΡΙΣΤΟΦΑ
 20 ΝΗΣΝΙΚΟΣ ΤΡΑΤΟΥ
 ΜΑΤΡΟΣ ΔΕ ΑΡΙΣΤΑΝ
 ΔΡΑΣ ΤΑΣ ΑΡΙΣΤΙΝΑ
 ΤΑΡΧΟΣ ΕΥΚΡΑ
 ΤΕΥΣ ΜΑΤΡΟΣ ΔΕ ΛΥ
 25 ΚΛ· · · ΤΑΣ ΑΡΙΣΤΑΡ
 ΑΝΔΡΟΣ ΘΕΝΗΣ
 ΑΤΑΙ· · ΜΑΤΡΟΣ ΔΕ
 ΤΙΜΟΥΣΤΑΣ ΤΙΜΟ
 ΚΛΕΥΣ ΑΓΕΠΟΛΙΣ Α
 30 ΡΑΤΙΟΝ ΤΡΟΣ ΔΕ ΝΙ
 ΚΟΔΙΚΑΣ ΤΑΣ ΑΓΕΛΙΟΣ
 ΛΙΑ· Ι· · ΚΑΛ· · ΠΠΙΔΑ
 ΜΑΤΡΟΣ ΔΕ ΔΙΟΥΣΤΑΣ
 · ΓΟΙ· ΙΑ ΚΑΛΛΙΠ·
 35 ΑΣΚΑΙΝΙΚΑΓΟΡΑΣ
 ΑΡΑΤ· · ΝΚΑΙ ΔΙΟΓΕΝΗ
 Ι· ΙΑ· Ι· ΝΟΣ ΜΑΤΡΟΣ
 ΔΕ ΝΙ· ΙΑ ΔΟΣ ΤΑΣ ΝΙ
 ΚΑΓΟΡΑ ΑΡΙΣΤΙ
 40 ΠΡΑΞΙΔΑΜΝΤΟΣ ΜΑ
 ΤΡΟΣ ΔΕ ΑΝΑΞΙΠΤΟΛΗΣ
 ΣΑΡΙΣΤΟΚΛΕΙΔΑ
 ΑΣΚΑΙΘΕΥΓΕ
 ΗΣ ΑΡΙΣΤΙΩΝΟΣ ΜΑΤΡΟΣ
 45 ΔΕ ΦΙΛΙΑΔΟΣ ΤΑΣ ΘΕΥΓΕΝΕ
 ΓΛΑΥΚΙΠΠΟΣ ΤΙΜΟ· Α
 ΙΟΥΜΑΤΡΟΣ ΔΕ ΤΙΜΟΥΣ
 ΤΑΣ ΓΛΑΥΚΙΠΠΟΥ Γ·
 ΑΣΤΙΣ ΑΓΗΣΙΝΙΚΟΥΜΑ

πολλόδωρος Ἀπόλ-
 λ[οδ[ώρ]ου] ματρὸς δὲ
 Φιλιάδος τῆς Μοσχίω-
 νος. Ἀγησικλῆς Φαι-
 νύλου ματρὸς δὲ Φι-
 λ[ίν]νας τῆς Ἀγησί[κ-
 λεύς. Ἀριστοφά-
 νης Νικοστράτου
 ματρὸς δὲ Ἀριστάν-
 δρας τῆς Ἀρι(σ)τίνα.
 Ἀρίσ[τ]αρχος Εὐκρά-
 τευς ματρὸς δὲ Λυ-
 κ(α)[ίθης] τῆς Ἀριστάρ-
 χου]. Ἀνδροσθένης
 Ἑκ[αταί]ου] ματρὸς δὲ
 Τιμοῦς τῆς Τιμο-
 κλεῦς. Ἀγέπολις Ἀ-
 ρατί(ω)ν[ος] ματρὸς δὲ Νι-
 κοδίκας τῆς Ἀγε[πό]λιος.
 Ἀρ[α]τ[ί]ων]? Καλ[λι]ππίδα
 ματρὸς δὲ Δι[κ]οῦς τῆς
 - - - α. Καλλιπ[πί-
 δ]ας καὶ Νικαγόρας,
 Ἀ[ρ]ατ[ί]ων καὶ Διογένη[ς]
 τοῖ Ἀρατ[ί]ωνος ματρὸς
 δὲ Νικ[κ]ιάδος? τῆς Νι-
 καγόρα. Ἀριστί[ων]
 Πραξιδάμ[αν]τος μα-
 τρὸς δὲ Ἀναξιπόλης
 τῆς Ἀριστοκλείδα.
 Ἀριστόλ[ας] καὶ Θευγέ-
 νης Ἀριστίωνος ματρὸς
 δὲ Φιλιάδος τῆς Θευγένε[υς].
 Γλαυκίππος Τιμο[δ]ά-
 μ[ου] ματρὸς δὲ Τιμοῦς
 τῆς Γλαυκίππου. Γ[έ-
 ρ]αστις Ἀγησινίκου μα-

50 ΤΡΟΣΔΕΛΑΜΠΙΟΥΤΑΣ
 ΝΙΚΑΡΧΟΥΓΝΩΣΙΔΙ
 ΚΟΣΝΙΚΟΣΤΡΑΤΟΥΜΑ
 ΤΡΟΣΔΕΑΡΙΣΤΟΔΙΚΗΣ
 ΤΑΣΓΝΩΣΙΔΙΚΟΥ ΓΕ
 55 ΡΑΣΤΙΣΦΑΙΝΥΛΟΥΜΑ
 ΤΡΟΣΔΕΦΙΛΙΝΝΑΣΤΑΣ
 ΑΓ··ΙΚΛΕΥΣ

Empty space.

ΔΙΔΥΜΑΡΧΟΣΣΩΣΤΡΑ
 ΤΟΥΜΑΤΡΟΣΔΕΣΙ
 60 ΜΟΥΤΑΣΔΙΔΥΜΑΡ
 ΧΟΥΔΑΜΟΣΤΡΑΤΟΣ
 ΘΕΥΔΩΡΟΥΜΑΤΡΟΣΔ
 ΙΜΟΥΣΤΑΣΔΑΜΟΣ
 ΤΡΑΤΟΥ ΔΙΟΚΛΗΣ
 65 ΤΑΧΙΠΠΟΥΜΑΤΡΟΣ
 ΔΕΓΝΑΟΥΛΛΙΔΟΣΤΑΣ
 ΘΕΥΚΛΕΥΣ ΔΙΟΚΛΗΣ
 ΑΜΦΙΔΑΜΑΝΤΟΣ ΜΑ
 ΤΡΟΣΔΕΑΛΙΗΣΤΑΣ
 70 ΣΩΚΛΕΥΣ ΔΟΡΚΥ
 ΛΟΣΔΙΑΓΟΡΑΜΑΤΡΟΣ
 ΔΕΔΟΡΚΑΔΟΣΤΑΣ·
 ΜΙΠΠΟΥ ΔΑΜΟΣ
 ΘΕΝΗΣΦΙΛΙΝΟΥΜΑ
 75 ΤΡΟΣΔΕΚΛΗΝΟΥΣ
 ΤΑΣΙΩΠΥΡΙΩΝΟΣ
 ΟΡΑΣΚΑΙΦΙΛΙΠ
 ΠΟΣΤΟΙΝΙΚΑΓΟΡΑΜΑ
 ΟΣΔΕΕΚΑΤΑΙΑΣΤ
 80 Λ ΠΟΥ

τρὸς δὲ Λαμπίου τῆς
 Νικάρχου. Γνωσίδι-
 κος Νικοστράτου μα-
 τρὸς δὲ Ἀριστοδίκης
 τῆς Γνωσιδίκου. Γέ-
 ραστις Φαινύλου μα-
 τρὸς δὲ Φιλίννας τῆς
 Ἀγ[ησ]ικλεῦς.

Διδύμαρχος Σωστρά-
 του ματρὸς δὲ Σί-
 μου τῆς Διδυμάρ-
 χου. Δαμόστρατος
 Θευδώρου ματρὸς δ[ὲ]
 Τ]μοῦς τῆς Δαμοσ-
 τράτου. Διοκλῆς
 Ταχίππου ματρὸς
 δὲ Γναθυλλίδος τῆς
 Θευκλεῦς. Διοκλῆς
 Ἀμφιδάμαντος μα-
 τρὸς δὲ Ἀλίας τῆς
 Σωκλεῦς. Δορκύ-
 λος Διαγόρα ματρὸς
 δὲ Δορκάδος τῆς [Χαρ-
 μίππου. Δαμοσ-
 θένης Φιλίνου μα-
 τρὸς δὲ Κληνοῦς
 τῆς Ζωπυρίωνος.
 Νικαγ[όρας καὶ Φίλιπ-
 πος τοὶ Νικαγόρα μα-
 τρ]ὸς δὲ Ἐκαταίας τ[ῆς
 Φι]λ[ίπ]που.

Not too much reliance should be placed on my readings of lines 30-40, which are in parts almost illegible: in line 32 perhaps ΑΓΑΣΙ[as].

VI.

(= Rayet V.)

Two lines illegible and
perhaps erased.

5 ΘΕΥΔΩΡΟΣΤΑΧΙ
 ΠΟΥΜΑΤΡΟΣΔΕΑΓΗ
 ΣΙΔΟΣΤΑΣΜΑΚΑΡΙ
 ΝΟΥΘΕΥΔΟΤΟΣΔΙ
 10 ΑΓΟΡΑΜΑΤΡΟΣΔΕΝΙ
 ΚΟΜΑΧΙΔΟΣΤΑΣΑΡΙΣ
 ΤΟΦΑΝΕΥΣ ΘΕΥΔΟ
 ΤΟΣΚΑΛΛΙΣΤΡΑΤΟΥ
 ΜΑΤΡΟΣΔΕΝΙΚΑΤΙΟΥ
 15 ΤΑΣΚΑΛΛΙΣΤΡΑΤΟΥ
 ΘΕΥΔΟΤΟΣΚΑΛΛΙΣ
 ΤΡΑΤΟΥΚΑΘΥΟΘΕΣΙ
 ΑΝΔΕΗΡΑΚΛΕΙΤΟΥΜ
 ΤΡΟΣΔΕΝΙΚΑΤΙΟΥ
 20 ΤΑΣΘΕΥΔΟΤΟΥ ΘΕ
 ΜΙΣΤΟΚΛΗΣΤΗΜΕΝΟΥ
 ΜΑΤΡΟΣΔΕΚΟΡΙΤΤΑ
 ΔΟΣΤΑΣΘΕΜΙΣΤΟ
 ΚΛΕΥΣ ΘΕΥΓΕΝΗΣ
 25 ΑΝΤΙΔΑΜΑΝΤΟΣΜΑ
 ΤΡΟΣΔΕΘΕΥΔΟΣΙΗΣ
 ΤΑΣΘΕΥΓΕΝΕΥΣ
 ΘΕΥΤΙΜΙΔΑΣΟΝΑΣΙ
 ΚΛΕΥΣΜΑΤΡΟΣΔΕ
 30 ΙΛΕΙΤΙΟΥΤΑΣΕΥΤΙ
 ΙΔΑ

Empty space.

ΚΛΗΝΑΓΟΡΑΣΑΡΙΣ
 ΤΩΝΥΜΟΥΜΑΤΡΟΣ
 ΔΕΓΝΑΘΥΛΛΙΔΟΣ
 30 ΤΑΣΚΛΗΝΑΓΟΡΑ
 ΚΑΛΙΣΤΡΑΤΟΣΘΕΥΔΟ
 ΤΟΥΜΑΤΡΟΣΔΕΑΡΙΣ

 Θεύδωρος Ταχί[π-
 που ματρός δὲ Ἀγη-
 σίδος τῆς Μακαρί-
 νου· Θεύδοτος Δι-
 αγόρα ματρός δὲ Νι-
 κομαχίδος τῆς Ἀρι-
 τοφάνους. Θεύδο-
 τος Καλλιστράτου
 ματρός δὲ Νικατίου
 τῆς Καλλιστράτου.
 Θεύδοτος Καλλισ-
 τράτου καθ' ὑποθεσί-
 αν δὲ Ἡρακλείτου μ[α-
 τρός δὲ Νικατίου
 τῆς Θευδότου. Θε-
 μιστοκλῆς Τημένου
 ματρός δὲ Κοριττά-
 δος τῆς Θεμιστο-
 κλεῦς. Θευγένης
 Ἀντιδάμαντος μα-
 τρός δὲ Θευδοσίης
 τῆς Θευγένους.
 Θευτιμίδας Ὀνασι-
 κλεῦς ματρός δὲ
 (Κ)λειτίου τῆς [Θ]ευτι-
 μίδα.

Κληναγόρας Ἀρι-
 τωνύμου ματρός
 δὲ Γναυλλίδος
 τῆς Κληναγόρα.
 Κ[α]λλίστρατος Θευδό-
 του ματρός δὲ Ἀρι-

ΤΟΥΣΤΑΣΔΑΜΑΤΡ·
 ΟΥΟΝΕΠΟΙΗΣΑΤΟΠΑ
 35 ΡΑΑΘΗΝΑΓΟΡΑΤΟΥΦ·
 ΛΩΝΙΔΑΚΑΟΥΟΕΣΙ
 ΑΝΔΕΤΑΝΕΠΙΧΡΕΟΦΥ
 ΛΑΚΩΝΜΕΤΕΣΤΙΔΕ
 ΜΟΙΚΑΙΝΙΣΥΡΙΑΔΑΝ
 40 ΚΑΛΛΙΠΠΙΔΑΣΕΚΑ-
 ΔΩΡΟΥΜΑΤΡΟΣΔΙ
 ΚΑΤΑΙΑΣΤΑΣΕΥΤ
 ΧΙΔΑ ΚΛΕΙΝΟΣΑ
 ΣΤΑΡΧΟΥΜΑΤΡΟΣ
 45 ΔΕΙΩΠΥΡΙΔΟΣΤ/
 ΕΥΚΛΕΙΤΙΔΑ
 ΜΕΝΟΙΤΑΣΑΑΣΙΔΑΜ
 ΜΑΤΡΟΣΔΕΜΙΝΝΑΡΙΟ
 ΤΑΣΜΕΝΟΙΓΑ
 50 ΛΥΚΑΙΘΟΣΕΥΚΡΑ
 ΤΕΥΣΜΑΤΡΟΣΔΕΤΙ
 ΜΟΥΣΤΑΣΦΙΛΙΠΠΟΥ
 ΛΥΚΑΙΘΟΣΕΥΚΡΑΤΕ
 ΜΑΤΡΟΣΔΕΛΥΚΔΙΟΙ
 55 ΤΑΣΑΡΙΣΤΑΡΧΟΥ
 ΛΑΜΠΙΑΣΞΕΝΟ[ΜΒ
 Τ]ΟΥΜΑΤΡΟΣΔΕΝΙΚΟΜΑ
 ΧΗΣΤΑΣΜΕΛΑΝΙΠΠΟΥ

Empty space.

ΜΑΚΑΡΙΝΟΣΤ ΠΠΟΥ
 60 ΜΑΤΡΟΣΔΕΜΕΝΙΣΚΗΣ
 ΤΑΣΝΑΥΚΛΕΥΣΚΑΤΑΟΥ
 ΓΑΤΡΟΠΟΙΙΑΝΔΕΑΙΣΧΙ
 ΝΑΤΟΥΤΙΜΟΚΛΕΙΔΑ
 ΜΝΑΣΙΜΗΔΗΣ·ΝΑΣΙΘΕ
 65 ΟΥΜΑΤΡΟΣΔΕΑΡΙΣΤΗΣ
 ΤΑΣΑΡΙΣΤΟΚΡΑΤΕΥΣ

τοὺς τᾶς Δαματρ[ί-
 ου ὃν ἐποίησατο πα-
 ρὰ Ἀθηναγόρα τοῦ Φ[ι-
 λωνίδα καθ' ὑποθεσί-
 αν δὲ τὰν ἐπὶ χρεοφυ-
 λάκων· μέτεστι δέ
 μοι καὶ Νισυριαδᾶν.
 Καλλιππίδας Ἐκα[το-
 δώρου ματρὸς δ[ὲ] Ἐ-
 καταίας τᾶς Εὐτ[υ-
 χίδα. Κλείνος Ἀ[ρι-
 στάρχου ματρὸς
 δὲ Ζωπυρίδος τ[ᾶς]
 Εὐκλειτίδα.
 Μενόιτας Ἀ[γ]ασιδάμ[ου]
 ματρὸς δὲ Μινναρίου(ν)
 τᾶς Με(ν)οί(τ)α.
 Λύκαιθος Εὐκρά-
 τευς ματρὸς δὲ Τι-
 μοῦς τᾶς Φιλίππου.
 Λύκαιθος Εὐκράτε[υς]
 ματρὸς δὲ Λυκ(α)ίθ[ης]
 τᾶς Ἀριστάρχου
 Λαμπίας Ξενομβ[ρό-]
 του ματρὸς δὲ Νικομά-
 χης τᾶς Μελανίππου.

Μακαρίνος Τ[αχί]ππου
 ματρὸς δὲ Μενίσκης
 τᾶς Ναυκλεῦς κατὰ θυ-
 γατροποιᾶν δὲ Αἰσχί-
 να τοῦ Τιμοκλείδα.
 Μνασιμήδης [Μ]νασιθέ-
 ου ματρὸς δὲ Ἀρίστης
 τᾶς Ἀριστοκράτους.

Line 54: the Δ and Ο are quite distinct.

VII.

○
Ι Α Π Ο
○ Σ Τ Α Σ

Empty Space.

5 Ι Α Ι Ρ Υ Λ Ο Υ
 Σ Δ Ε Π Λ Α Τ Ι Α
 Σ Τ Α Σ Σ Ι Μ Α Λ Ο Υ
 Σ Ω Σ Τ Ρ Α Τ Ο Σ Δ Ι Δ Υ
 Μ Α Ρ Χ Ο Υ Μ Α Τ Ρ Ο Σ Δ Ε Τ Ι
 Μ Ο Υ Σ Τ Α Σ Φ Ι Λ Ω Ν Ι Δ Α

Empty.

10 Τ Ι Μ Ε Α Σ Χ Ρ Η Σ Τ Ι Ω Ν Ο Σ
 Μ Α Τ Ρ Ο Σ Δ Ε Π Ο Λ Υ Σ Τ Ρ Α
 Τ Η Σ Τ Α Σ Π Ο Λ Υ Α Ι Ν Ο Υ
 Τ Ι Μ Ε Α Σ Τ Ι Μ Ε Α Μ Α Τ Ρ Ο Σ
 Δ Ε Φ Ι Λ Ι Α Δ Ο Σ Τ Α Σ Φ Ι Λ Ι
15 Σ Κ Ο Υ Τ Ι Μ Α Ι Ν Ε Τ Ο Σ
 Α Ρ Ι Σ Τ Ο Γ Ε Ν Ε Υ Σ Μ Α
 Τ Ρ Ο Σ Δ Ε Α Ν Α Ξ Ι Σ Τ Ρ Α
 Τ Η Σ Τ Α Σ Κ Λ Ε Ω Ν Υ Μ Ο Υ
 Τ Α Χ Ι Π Π Ο Σ Θ Ε Υ Δ Ω Ρ Ο Υ
20 Μ Α Τ Ρ Ο Σ Δ Ε Π Α Ρ Θ Ε Ν Ι
 Δ Ο Σ Τ Α Σ Θ Ε Υ Δ Ω Ρ Ο Υ
 Τ Α Χ Ι Π Π Ο Σ Τ Α Χ Ι Π Π Ο Υ
 Μ Α Τ Ρ Ο Σ Δ Ε Α Γ Η Σ Ι Δ . .
 Τ Α Σ Μ Α Κ Α Ρ Ι Ν Ο Υ Τ Α
25 Χ Ι Π Π Ο Σ Α Ρ Ι Σ Τ Ω Ν Ο Σ
 Μ Α Τ Ρ Ο Σ Δ Ε Γ Ν Α Θ . Ι Λ Ι
 Δ Ο Σ Τ Α Σ Τ Α Χ Ι Π Π Ο Υ
 Τ Ι Μ Α Χ Ι Δ Α Σ Π Α Υ Σ Α
 Ν Ι Α Μ Α Τ Ρ Ο Σ Δ Ε Λ Υ Κ Ο Υ Ρ
30 Γ Ι Δ Ο Σ Τ Α Σ Λ Υ Κ Ω Ν Ο Σ
 Τ Ι Μ Ο Ξ Ε Ν Ο Σ Χ Ρ Η Σ Τ Ι Ω
 Ν Ο Σ Μ Α Τ Ρ Ο Σ Δ Ε Π Ο Λ Υ

-----os tās
-----.

Σίμαλος] (Χ)αιρύλου
ματρὸς δὲ Πλατιά-
δο]s tās Σιμάλου.
Σώστρατος Διδυ-
μάρχου ματρὸς δὲ Τι-
μοῦς tās Φιλωνίδα.

Τιμέας Χρηστίωνος
ματρὸς δὲ Πολυστρά-
της tās Πολυαίνου.
Τιμέας Τιμέα ματρὸς
δὲ Φιλιάδος tās Φιλί-
σκου. Τιμαίνετος
Ἀριστογένεως μα-
τρὸς δὲ Ἀναξιστρά-
της tās Κλεωνύμου.
Τάχιππος Θευδώρου
ματρὸς δὲ Παρθενί-
δος tās Θευδώρου.
Τάχιππος Ταχίππου
ματρὸς δὲ Ἀγησίδ[ος
tās Μακαρίνου. Τά-
χιππος Ἀρίστωνος
ματρὸς δὲ Γναθ[υλ]λί-
δος tās Ταχίππου.
Τιμαχίδας Πανσα-
νία ματρὸς δὲ Λυκουρ-
γίδος tās Λύκωνος.
Τιμόξενος Χρηστίω-
νος ματρὸς δὲ Πολυ-

ΣΤΡΑΤΗΣΤΑΣΠΟΛΥΑΙ
 ΝΟΥ ΤΕΛΕΣΙΠΠΟΣ
 35 ΝΙΚΑΝΟΡΟΣΜΑΤΡΟΣ
 ΔΕΜΕΝΙΣΚΗΣΤΑΣΑΣ
 ΤΥΝΟΜΟΥΟΝΕΠΟΙΗΣΑ
 ΤΟΠΑΡΑΤΕΙΣΑΡΧΟΥ
 ΤΟΥΤΕΙΣΙΚΡΑΤΕΥΣΚΑ
 40 ΟΥΟΘΕΣΙΑΝΤΑΝΕΠΙ
 ΧΡΕΟΦΥΛΑΚΩΝ ΤΙ
 ΕΑΣΑΡΙΣΤΟΓΕΝΕΥΣ
 ΜΑΤΡΟΣΔΕΑΘΗΝΑΙ
 ΔΟΣΤΑΣΜΑΚΑΡΙΝΟΥ
 45 ΤΕΛΕΣΙΠΠΟΣΑΡΙΣΤΟ
 ΚΡΙΤΟΥΜΑΤΡΟΣΔΕΑΡΙ
 ΣΤΑΝ ΑΣΤΑΣΤΕΛΕ
 ΣΙΠΠ· ΤΙΣΙΑ·
 ΑΡΙ· ΛΜΟΥΜΑΤΡΟ
 50 Ε· ΣΟΥΤΑΣΙΩ
 ΤΗΜΕΝΟΣΙΩ
 ΥΜΑΤΡΟΣΔΕΝΙΚΟ
 ΙΙΟΣΤΑΣΥΟΝΩΝΟΣ
 ΙΩΝΑΞΤΙΜΟΚΛΕΥ
 55 ΤΡΟΣΔΕΘΕΥΔΟΣΙ
 ΤΑΣΑΠΟΛΛΟΔΩΡΟΥ
 ΟΚΛΗΣΤΙΜΩΝΑ
 ΟΣΜΑΤΡΟΣΔΕΚΡΑ
 ΝΙΟΥΤΑΣΗΡΑΚΛΕΙ
 60 Υ ΠΥΘΩΝΠΥ
 ΚΛΕΥΣΚΑΟΥΟΘΕΣΙ
 ΔΕΓΛΑΥΚΙΠΠΟΥΤΟΥ
 ΙΟΔΑΜΟΥΜΑΤΡΟΣ
 ΔΙΗΣΤΑΣΕΚΑΤΑΙΟΥ
 Empty.
 65 ΙΝΥΛΟΣΓΕΡΑΣΤΙΟΣ
 ΜΑΤΡΟΣΔΕΧΑΡΜΥ
 ΛΙΟΣΤΑΣΦΑΙΝΥΛΟΥ
 ΦΙΛΙΠΠΟΣΦΙΛΩΝΟΣ

στράτης τῆς Πολυαί-
 νου. Τελέσιππος
 Νικάνορος ματρὸς
 δὲ Μενίσκης τῆς Ἀσ-
 τυνόμου, ὃν ἐποίησα-
 το παρὰ Τεισάρχου
 τοῦ Τεισικράτους κα-
 θ' ὑθεσίαν τὰν ἐπὶ
 χρεοφυλάκων. Τι-
 σ]έας Ἀριστογένους
 ματρὸς δὲ Ἀθηναΐ-
 δος τῆς Μακαρίνου.
 Τελέσιππος Ἀριστο-
 κρίτου ματρὸς δὲ Ἀρι-
 στάν[δρ]ας τῆς Τελε-
 σίππ[ου]. Τισία[s
 Ἀρι[σταίχ]μου ματρὸς
 δ]ῆ [Πι]σ[ί]ου τῆς Ζωΐ-
 λου]. Τήμενος Ζω-
 ἴλου] ματρὸς δὲ Νικο-
 πόλ]ιος τῆς Κόνωνος.
 Τιμ]ῶναξ Τιμοκλεῦ[s
 μα]τρὸς δὲ Θεοδοσί-
 ης] τῆς Ἀπολλοδώρου
 Τιμ]οκλῆς Τιμώνα-
 κτ]ος ματρὸς δὲ Κρα-
 τιν]γίου τῆς Ἡρακλεί-
 το]υ. Πύθων Πυ-
 θο]κλεῦς καθ' ὑθεσί-
 αν] δὲ Γλαυκίππου τοῦ
 Τιμ]οδάμου ματρὸς
 δ]ῆ Δίης τῆς Ἐκαταίου.

Φα]ινύλος Γεράστιος
 ματρὸς δὲ Χαρμυ-
 λίος τῆς Φαινύλου.
 Φίλιππος Φίλωνος

ΜΑΤΡΟΣ ΔΕ ΕΡΜΟΔΙΚΗΣ
 70 ΤΑΣ ΜΑΚΑΡΕΩΣ ΦΙ
 ΛΩΝ ΦΙΛΙΠΠΟΥ ΜΑ
 ΤΡΟΣ ΔΕ ΑΓΗΣΙΔΟΣ
 ΤΑΣ ΕΥΑΡ / Ι

ματρὸς δὲ Ἑρμοδίκης
 τῆς Μακαρέως. Φί-
 λων Φιλίππου μα-
 τρὸς δὲ Ἀγησίδος
 τῆς Εὐαρ[άτου].

VIII.

ΛΟΥΔΑΜΟΚΡΑΤΗΣ·
 ΑΡΧΟΥΜΑΤΡΟΣ ΔΕ ΝΙΚΟ
 ΜΑΧΗΣ ΤΑΣ ΝΙΚΑ·ΧΟΥ
 5 ΔΟΡΚΥΛΟΣ ΘΕΥ·ΛΕΥΣ ΜΑ
 ΤΡΟΣ ΔΕ ΝΙΚΑΤΙΟΥ ΤΑΣ
 ΔΟΡΚΥΛΟΥ ΜΕΤΕΣΤΙΔΕ
 ΜΟΙΑΠΟΑΡΙΣΤΟΜΒΡΟΤΟΥ
 ΤΟΥ ΑΡΙΣΤΟΜΒΡΟΤΟΥ
 10 ΕΚΑΤΟΔΩΡΟΣ ΤΙΜΩΝΑ
 ΚΤΟΣ ΜΑΤΡΟΣ ΔΕ ΣΙΜΟ
 ΤΑΣ ΕΚΑΤΟΔΩΡΟΥ ΜΕΤΕ
 ·· ΔΕ ΜΟΙΑΠΟΤΙΜΩΝΑ
 ΚΤΟΣ ΤΟΥ ΝΙΚΑΡΧΟΥ
 15 ΘΕΥΚΛΗΣ ΔΟΡΚΥΛΟΥ ΜΑ
 ΤΡΟΣ ΔΕ ΛΑΜΠΙΟΥ ΤΑΣ
 ΑΡΙΣΤΙΩΝΟΣ ΣΛΕΥΚΙΠ
 ΠΟΣ ΛΥΚΑΙΟΥ ΜΑΤΡΟ
 ΔΕ ΦΙΛΙΑΔΟΣ ΤΑΣ ΛΑ
 20 ΔΑΜΟΥ ΜΙΝΝΙΩΝ
 ΔΑΡΔΑΝΟΥ ΜΑΤΡΟΣ ΔΕ
 ΑΓΗΣΙΟΥ ΤΑΣ ΦΙΛΙΝΟΥ
 ΜΕΤΕΣΤΙΔΕ ΜΟΙΑΠΟ
 ΑΡΙΣΤΟΜΒΡΟΤΟΥ ΤΟΥ
 25 ΑΡΙΣΤΟΜΒΡΟΤΟΥ Μ
 ΧΙ ΛΥΚΑΙΟΥ ΜΑΤΡΟΣ
 ΔΕ ΦΙΛΙΑΔΟΣ ΤΑΣ ΑΛΚΙ

 --- Δαμοκράτης Ν[ικ-
 άρχου ματρὸς δὲ Νικο-
 μάχης τῆς Νικά[ρ]χου.
 Δορκύλος Θευ[κ]λεὺς μα-
 τρὸς δὲ Νικατίου τῆς
 Δορκύλου· μέτεστι δέ
 μοι ἀπὸ Ἀριστομβρότου
 τοῦ Ἀριστομβρότου.
 Ἐκατόδωρος Τιμώνα-
 κτος ματρὸς δὲ Σίμο[υ]
 τῆς Ἐκατοδώρου· μέτε[σ-
 τι] δέ μοι ἀπὸ Τιμώνα-
 κτος τοῦ Νικάρχου.
 Θευκλῆς Δορκύλου μα-
 τρὸς δὲ Λαμπίου τῆς
 Ἀριστίωνος. Λεύκιπ-
 πος Λυκαίου ματρὸς
 δὲ Φιλιάδος τῆς (Ἀ)λ[κι-
 δάμου. Μιννίων
 Δαρδάνου ματρὸς δὲ
 Ἀγησίου τῆς Φιλίνου·
 μέτεστι δέ μοι ἀπὸ
 Ἀριστομβρότου τοῦ
 Ἀριστομβρότου. Μ[οσ-
 χί[ων] Λυκαίου ματρὸς
 δὲ Φιλιάδος τῆς Ἀλκι-

ΔΑΜΟΥ ΜΕΝΑΝΔΡΟΣ
 ΘΕΑΙΤΗΤΟΥ ΜΑΤΡΟΣ
 30 ΔΕ ΜΕΝΕΣΤΡΑΤΗΣ ΤΑΣ
 ΜΕΝΑΝΔΡΟΥ ΝΙΚΑΡ
 ΧΟΣ ΤΙΜΩΝΑΚΤΟΣ ΜΑ
 ΤΡΟΣ ΔΕ ΣΙΙΟΥ ΤΑΣ Ε
 ΚΑΤΟΔΩΡΟΥ ΜΕΤΕΣΤΙ
 35 ΔΕ ΜΟΙΑ ΠΟΤΙΜΩΝΑ
 ΚΤΟΣ ΤΟΥ ΝΙΚΑΡΧΟΥ
 ΝΙΚΑΡΧΟΣ ΝΙΚΑΡΧΟΥ ΜΑ
 ΤΡΟΣ ΔΕ ΝΙΚΟΜΑΧΗΣ ΤΑΣ
 ΔΑΜΟΚΡΑΤΕΥΣ ΝΙΚ·
 40 ΜΑΧΟΣ ΝΙΚΟΜΑΧΟΥ ΜΕ
 ΤΕΣΤΙ ΔΕ ΜΟΙΚΑΤΑΤΟ
 ΨΑΦΙΣΜΑΤΟ ΓΡΑΦΕΝ
 ΕΠΙ / ΤΡΑΥΑΚΙΝΘΙ
 ΟΥ
 45 Empty. ΠΑΡΜΕ
 ΝΙΣΚΟΣ ΜΟΣΧΙΩΝΟΣ ΜΑ
 ΤΡΟΣ ΔΕ ΒΙΤΙΑΔΟΣ ΤΑΣ
 ΑΡΙΣΤΑΓΟΡΑ ΤΙΜΩ
 ΝΑΞ ΝΙΚΑΡΧΟΥ ΜΑΤΡΟΣ
 50 ΔΕ ΝΙΚΟΜΑΧΗΣ ΤΑΣ ΔΑ
 ΜΟΚΡΑΤΕΥΣ ΦΙΛΙ
 ΝΟΣ ΔΑΡΔΑΝΟΥ ΜΑ
 ΤΡΟΣ ΔΕ ΑΓΗΣΙΟΥ ΤΑΣ
 ΦΙΛΙΝΟΥ ΜΕΤΕΣΤΙ ΔΕ
 55 ΜΟΙΑ ΠΟΑΡΙΣΤΟΜΒΡΟ
 ΤΟΥ ΤΟΥ ΑΡΙΣΤΟΜΒΡΟ
 ΤΟΥ ΦΙΛΙΝΟΣ ΦΩΚΙ
 ΩΝΟΣ ΜΑΤΡΟΣ ΔΕ ΜΕ
 ΝΙΤΟΥ ΣΤΑΣ ΚΛΕΙΤΙΑ
 60 ΜΕΤΕΣΤΙ ΔΕ ΜΟΙΚΑΙΑ
 ΠΟΔΑΜΟΦΩΝΤΟΣ ΤΟΥ
 ΠΥΘΙΩΝΟΣ ΦΩΚΙΩΝ
 ΦΙΛΙΝΟΥ ΜΑΤΡΟΣ ΔΕ
 ΘΕΥΔΩΡΙΔΟΣ ΤΑΣ ΘΕΥ

δάμον. Μένανδρος
 Θεαιτήτου ματρὸς
 δὲ Μενεστράτης τᾶς
 Μενάνδρου. Νίκαρ-
 χος Τιμώνακτος μα-
 τρὸς δὲ Σί[μ]ου τᾶς Ἑ-
 κατοδώρου· μέτεστι
 δέ μοι ἀπὸ Τιμώνα-
 κτος τοῦ Νικάρχου.
 Νίκαρχος Νικάρχου μα-
 τρὸς δὲ Νικομάχης τᾶς
 Δαμοκράτους. Νικ[ό]-
 μαχος Νικομάχου· μέ-
 τεστι δέ μοι κατὰ τὸ
 ψάφισμα τὸ γραφέν
 ἐπὶ (Λ)[α](έ)ρτα, Ἰακινθί-
 ου.

Παρμε-
 νίσκος Μοσχίωνος μα-
 τρὸς δὲ Βιτιάδος τᾶς
 Ἀρισταγόρα. Τιμῶ-
 ναξ Νικάρχου ματρὸς
 δὲ Νικομάχης τᾶς Δα-
 μοκράτους. Φιλί-
 νος Δαρδάνου μα-
 τρὸς δὲ Ἀγησίου τᾶς
 Φιλίνου· μέτεστι δέ
 μοι ἀπὸ Ἀριστομβρό-
 του τοῦ Ἀριστομβρό-
 του. Φιλίνος Φωκί-
 ωνος ματρὸς δὲ Με-
 νιτοῦς τᾶς Κλειτίας·
 μέτεστι δέ μοι καὶ ἀ-
 πὸ Δαμοφώντος τοῦ
 Πυθίωνος. Φωκίων
 Φιλίνου ματρὸς δὲ
 Θεωδωρίδος τᾶς Θεω-

65 ΔΩΡΟΥΤΟΥΒΟΤΩΝΟΣ
 ΦΙΛΙΣΚΟΣΦΙΛΙΝΟΥΜΑ
 ΤΡΟΣΔΕΚΟΣΥΜΦΙΔΟΣ
 ΤΑΣΔΑΜΟΣΤΡΑΤΟΥ
 ΦΙΛΙΝΟΣΦΙΛΙΣΚΟΥΜΑ
 70 ΤΡΟΣΔΕΜΙΚΟΤΕΡΗΣΤΑΣ
 ΙΑ ΤΟΥ

δώρου τοῦ Βότωνος.
 Φιλίσκος Φιλίνου μα-
 τρὸς δὲ Κοσυμφίδος
 τᾶς Δαμοστράτου.
 Φιλῖνος Φιλίσκου μα-
 τρὸς δὲ (Ν)ικοτέρης τᾶς
 Φ]ιλ[ίσ]του.

Empty.

Δ ΛΗΣ ΙΓΕΝ-
 ΜΕΤΕΣΤΙΔΕΜΟΙΚΑΤΑ
 Ι ΟCΙCΛCΤΙ·ΑC

Δ[αμοκ]λῆς [Καλλ]ιγέν[ε]υς·
 μέτεστι δέ μοι κατὰ
 τὰς δο](θε)ίς(α)ς τι[μ]ὰς

75

Illegible.

ΙΤΤΑΡΟΣΛΛ ΑΓ·CΜ
 ΟCΔΕΛΙC ΤΑC
 ΟΥ ΚΑΛΛΙΓΕΝΗCΔΑΜ
 ΛΕΥCΜΑΤΡΟΣΔΕΛΙC

 Β]ίτταρος [Δαμοκ]λ[εῦ]ς μ[α]-
 τρ]ὸς δὲ (Α)ῖς[χρας] τᾶς [Βιττάρ]-
 ου. Καλλιγένης Δαμ[οκ]-
 λεῦς ματρὸς δὲ (Α)ῖς-
 χ]](ρ)ας τᾶς Βιττάρου.

80

ΒΑΣΤΑΣΒΙΤΤΑΡΟΥ

The alphabet finishes with line 71; the following nine lines were added afterwards, and are very irregularly engraved. As the stone is also much corroded here, very little can be read. The readings given in the text are in some cases uncertain.

Alphabet *A* has been transcribed from a complete original. In alphabet *B*, spaces have been left at the end of each letter in order to admit of other names being subsequently added, and in two cases names have been added in these spaces out of their alphabetical order (col. VI. lines 47-49, and col. VII. lines 60-64). Alphabet *C* had apparently no such spaces, but several names have been added at the end of col. VIII. It seems that, for some reason which we cannot tell, at the time when the catalogue was engraved all the members of tribe *A* had registered themselves¹, while several belonging to tribe *B* had not put in an appearance.

¹ If, however, my readings in Col. IV are correct, some late comers were entered at the end of this list also.

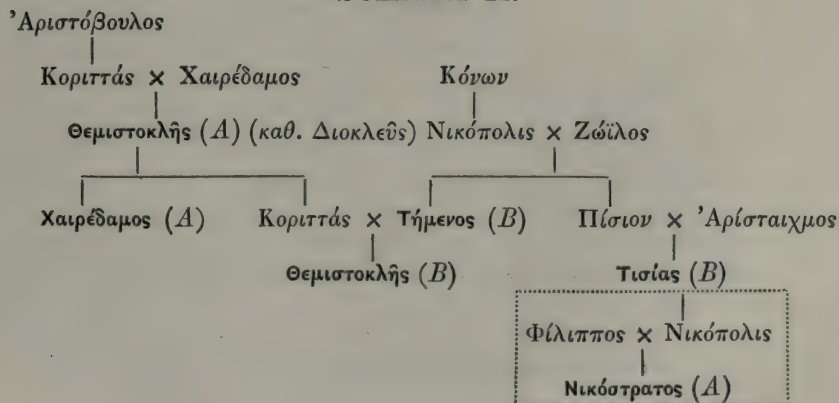
The genealogical schemes here proposed will illustrate the comments which follow. The names of participants in the *sacra* are printed in dark type.

SCHEME I.



All the people mentioned in this scheme belong to alphabet *A*. Θαυμῖνος Ἀρίστου is taken from No. 10; he is not mentioned in alphabet *A* as one of the participants in the *sacra* (we have all the names beginning with Θ). The scheme of the descendants of Ἀρίστος seems almost certainly correct. If it is so, Ἀρίστος, his brother Ἀγήτωρ, his sons Θευγένης and Νικάδας, and his great grandsons Θευγένης and Γεραστιφάνης were all alive at the date of this list. This is not at all improbable, for, even if the members of the youngest generation were adult (which is by no means certain), Agetor and Aristus need not have been more than eighty years of age.

SCHEME II.



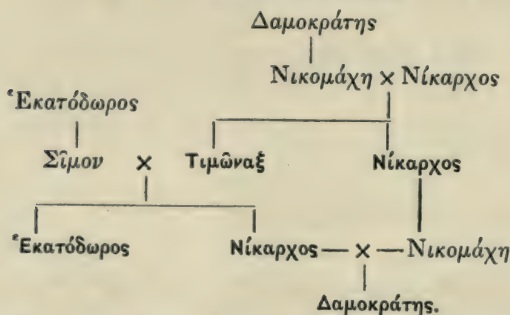
This scheme is intended to illustrate intermarriages between persons of different tribes. It is not *necessary* to suppose that Tisias the father of one Nicopolis is the same as the grandson of another. This would give five generations of people entered on the list: in any case there are three.

Mr. Rayet, in his commentary on this catalogue, drew conclusions as to the existence of matriarchal institutions in Cos, which have been rather widely accepted (*e. g.* quite recently by Toepffer, *Attische Genealogie*, p. 193). I do not think that any conclusion of the kind is justifiable. The name of the mother is added, as it would have been in a similar document drawn up in Attica, to show that the son is γνήσιος ἐκ γαμετῆς (*cp.* the Deceleian phratry-inscription); the son belongs to the tribe of his father and derives his right from him¹ (see Scheme II). This is the general rule throughout. In one case (col. II. line 6) three sons do not mention their father's name at all. I suppose that he had been visited by some sentence of ἀτιμία, which did not involve his family. There were, however, exceptional cases where the right was derived from the mother, no doubt when she was the sole representative of her family, and in this connection there are certain peculiarities in alphabet *C* which must be considered.

Alphabet *C* is much shorter than *A* and *B*. Whereas in *A* and *B* relationships can only be occasionally traced, in *C*, out of seventeen names, thirteen belong to two related groups.

Group I consists of Δαμοκράτης, the brothers Ἐκατόδωρος and Νίκαρχος, the brothers Νίκαρχος and Τιμῶναξ: they are possibly related thus:—

SCHEME III.



This is the only scheme I can think of which gives only three people named Νίκαρχος.

¹ This cannot be questioned. Ἀναξερῆτα Φιλυννία (col. II. line 17) is a Calymnian lady (*B. M.* 298, line 45).

Group 2 is composed of—

1. Δορκύλος son of Θεουκλήs.
2. Θεουκλήs son of Δορκύλος.
3. Μιννίων and Φιλίνος sons of Δάρδαρος.
4. Φωκίων son of Φιλίνος.
5. Φιλίνος son of Φωκίων.
6. Φιλίσκος son of Φιλίνος.
7. Φιλίνος son of Φιλίσκος.

Of these people, Nos. 1-2 and 3-7, each form a related group (see scheme IV). That the two groups are related together is shown by the fact that both Δορκύλος and the brothers Μιννίων and Φιλίνος add μέτεστι δέ μοι ἀπὸ Ἀριστομβρότου τοῦ Ἀριστομβρότου.

This statement of title is much commoner in alphabet C than in A and B. The brothers Ἐκατόδωρος and Νικάρχος in group 1 both add μέτεστι δέ μοι ἀπὸ Τιμώνακτος τοῦ Νικάρχου. Φιλίνος the son of Φωκίων in group 2 adds μέτεστι δέ μοι καὶ ἀπὸ Δαμοφώντος τοῦ Πυθίωνος.

The peculiarities of alphabet C which have to be explained are then the following—

- (1) Tribe C is more poorly represented than A and B.
- (2) Participation in the *sacra* extends to only a few families in it.
- (3) The addition μέτεστι δέ μοι ἀπὸ τοῦ δέινος is more frequent.

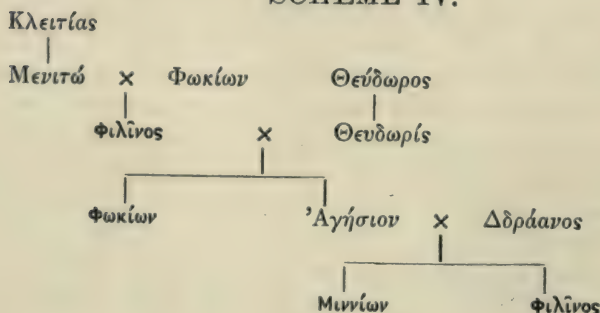
What is the reason of this special statement of title? Of course this is perfectly evident in the case of those οἷς δέδοται ἡ πολιτεία, viz. Νικόμαχος (col. VIII. line 39) and Δαμοκλήs (col. VIII. ad fin.). Again, in all cases where καὶ is added, there cannot be much doubt as to the significance of the clause. We may take as an instance, Θευγένης Γεραστιφάνευς ματρός δὲ Ζωπυρίδος τῆς Θευγένους, ἀφ' ἧς καὶ μέτεστί μοι (col. II. line 30). Here the maternal grandfather belongs to the same tribe (see scheme I): the other son of Gerastiphanes and Zopyris, Gerastiphanes (col. I. line 63), derives no rights from his mother. Zopyris had probably no brothers: her father's right to participate in the *sacra* passed, along with the inheritance, to the son who bore his name (a similar custom still exists in the Greek islands). It is very probable that the extra right of participation derived from the mother, in this and other cases (e. g. col. II. line 25), was not quite identical with that derived from the father, but carried with it certain privileges peculiar to her family. When, in col. VI. line 38, we find the addition μέτεστι δέ μοι καὶ Νισυριαδᾶν, we at once call to mind the provision in the decree (lines 86 f.) τοὶ δὲ ἀρχεῖοντες καὶ τοὶ ἐπιμήνιοι διδόντω τὰς μερίδας ἀντεφορῶντες ἐκ τοῦ λευκώματος, and the special portions assigned to certain γένη or phratries in the Calendars (see p. 90). The simple

μέτεστί μοι without καὶ occurs in the first two alphabets twice only, col. I. line 11 Ἀρχίας Θευδώρου ματρὸς δὲ Ἀριστίου τᾶς Ἀρχίας μέτεστί δέ μοι ἀπὸ Ὑψικλεῦς τοῦ Ὑψωνος, and col. I. line 22 Ἀριστόβουλος Ἀριστοβούλου ματρὸς δὲ Ἀναξιπόλης τᾶς Σατύρου, μέτεστί δέ μοι ἀπὸ τᾶς μαίας Ἀσκαπιάδος τᾶς Νικαγόρα. In these cases the meaning must be 'I derive my right *not from my father*, but from the source mentioned.'

In at least one instance of its use in alphabet C, the clause cannot have this significance. Ἐκατόδωρος and Νίκαρχος the sons of Τιμῶναξ, both add μέτεστί δέ μοι ἀπὸ Τιμῶνακτος τοῦ Νικάρχου. Τιμῶναξ (see scheme III) must be either their father or one of his ancestors, in which case the right could only have been transmitted through the father. Here then the meaning must be 'I derive not from my mother but from my father,' and this would imply that in alphabet C the right is normally derived from the mother. We must therefore suppose that tribe C was not one of the tribes which participated in the *sacra*, but that certain members of it had, by intermarriage with heiresses of the other tribes, acquired rights of participation. If this be the case, and if scheme III is correct, the rights of this family were derived from Νικομάχη the daughter of Δαμοκράτης, but *both her sons* inherited them. Δαμοκράτης son of Νίκαρχος, who states no special title, may have derived through his mother as well as his father. It is of course possible that the Τιμῶναξ Νικάρχου from whom Νίκαρχος and Ἐκατόδωρος derive their right, is not their father, but a remoter ancestor on the father's side, either the father or son of the original heiress; but in this case why do they, and not their father Τιμῶναξ, add the statement of title?

There is at least some probability that, when Φιλῖνος the son of Φωκίων adds μέτεστί δέ μοι καὶ ἀπὸ Δαμοφώντος τοῦ Πυθίωνος, he refers to a right derived through his father. The following scheme shows the probable relationship in this family:

SCHEME IV.



(It serves no purpose to introduce in this scheme the other Φιλῖνος and Φιλίσκος.)

The name of the daughter of Φιλῖνος is Ἀγήσιον, and an Ἀγησίας Δαμοφῶντος is mentioned in No. 10. Perhaps this is the Δαμοφῶν from whom Φιλῖνος derives his right, and he was probably an ancestor of Φωκίων and not of Μενιτώ. Φωκίων is one of the Delphian names prevalent in the family (cp. Δέλφης Φιλίνου, Πυθίας Φιλίνου, in No. 10), and these names are all indirectly derived from Πυθίων the father of Δαμοφῶν. Μιννίων and Φιλῖνος derive their title from Ἀριστόμβροτος Ἀριστομβρότου alone. As their mother Ἀγήσιον had a brother, he is probably also one of their paternal ancestors.

This explanation does not solve all difficulties; my chief object has been to call attention to them. It seems natural that Φωκίων, the son of Φιλῖνος, who certainly derives his title from his father, should add no statement of title, as that of his father had been already explained, and the same may apply to Δαμοκράτης, and to either Φιλίσκος Φιλίνου or Φιλῖνος Φιλίσκου, where the father's title had, in the one case, been stated, and, in the other, may have been normal, but what were the special circumstances which compelled Ἐκατόδωρος and Νίκαρχος to state that they derived from their father, who is himself registered?

Another peculiarity must be noticed. Ἀπολλόδωρος, the son of Ἀπολλόδωρος and of Φιλιάς daughter of Μοσχίων, is entered in both alphabets *A* and *B* (col. I. line 37 and col. V. line 12). Either it is an error, or the two Apollodori are distinct.

Is it possible to identify the three tribes? The priest and ἱεροποιοί of Apollo in No. 370 belong to tribe *A*. We may then assume that Apollo was the patron of this tribe, and this accords with the precedence given him in the decree (line 4): Heracles must therefore have been the patron of tribe *B*. In the Calymnian catalogue (*Bull. Hell.* viii. p. 29), relating to the sacra of Apollo, the Dymanes have precedence; their connection with Apollo is illustrated also by the legend of the foundation of Halicarnassus, where Apollo was the Ἀρχηγέτης. Ἀνθης ἐκ Τροιζήνως μετέκρησε λαβὼν τὴν Δυμάνων φυλὴν (Steph. Byz. s. v. Ἀλικαρνασσός). In the Coan calendar (No. 39), it is the Hylleis who sacrifice at the Heracleion, and we can thus with fair probability determine the order here as Dymanes, Hylleis, Pamphyli.

One other question remains. In col. III. lines 43-44 of the decree there seem to be no letters missing between ΚΑΙ and ΑΜΑΤΗ. The ε at the end of the sentence indicates a singular verb such as ἔλαχε; we therefore get καὶ τινὸς ἐ[νά]της καὶ ἀμάτη[s] ἔλαχ[ε]. The vulgar forms in this case are remarkable in a document written throughout in Doric. It is, however, noticeable that many of the feminine names in

the catalogue have η , not α . For the $\epsilon\nu\acute{\alpha}\tau\alpha$ see p. 84, but what is $\acute{\alpha}\mu\acute{\alpha}\tau\eta$? Unfortunately no instances in the catalogue have been preserved where it was necessary to comply with these provisions. Νικόμαχος in col. VIII. line 39 and Δαμοκλῆς in col. VIII. line 72, derive their right from decrees. From the omission of the mother's name in both cases it is certain that citizenship was conferred by the decree, but, as the original nationality of neither is mentioned, it would appear that both were Coan $\nu\acute{o}\theta\circ\iota$. In this case I presume that, when they were made citizens, they belonged *ipso facto* to their father's $\gamma\acute{\epsilon}\nu\circ\varsigma$ and tribe. The last lines of col. III are unfortunately destroyed. It is evident that the case of Poliarchus differed from the others, as his mother's name is mentioned.

The date of this inscription is about one generation later than that of No. 10. We find 'Αναξέρτα Φιλυνέα (col. II. line 17) in a Calymnian list which is contemporary with No. 10 (*B. M.* No. 298). She was at that time, probably, unmarried. Other indications point to the same conclusion. With regard to the actual dates to which the present inscription, No. 10, and No. 387 should be assigned, something is said in Appendix C.

369.

Cardamina. In a potter's house. Broken above and below. Width, 36 cm. Letters 9 mill. high : small apices.

Λ ΣΤΟΥΑΠΟΛΛΩΝΟΣΕΝΤΩΙΜ
 ΜΩ ΕΒΔΟΜΑΙΑΙΓΑΤΑΙΑΦΡΟΔΙΤ
 ΧΜΑΝΕΙΚΟΣΙΚΑΙΤΑΙΕΝΑΤΑΙΤΟΥ/
 ΑΙΓΑΑΠΟΤΟΥΙΣΟΥΚΑΙΣΑΛΑΙΔΙΑΤ
 5 ΔΙΑΓΡΑΦΟΝΤΩΔΕΤΟΙΝΑΠΟΙΑΙΤΩ
 ΑΜΕΝΩΙΤΑΝΙΕΡΩΣΥΝΑΝΕΝΤΩΙΜΗΝ
 ΔΙΚΑΙΑΛΛΑΣΔΡΑΧΜΑΣΕΙΚΟΣΙΩΣΤΕΟΥ_
 ΦΡΟΔΙΤΑΙΑΙΓΑΟΥΕΤΩΔΕΚΑΙΟΙΕΡΕΥΣΤΟ
 ΛΩΝΟΣΤΑΙΕΙΚΑΔΙΑΙΓΑΑΠΟΔΡΑΧΜΑΝΕΙ
 10 ΟΥΟΝΤΩΔΕΚΑΙΤΟΙΜΕΜΙΣΘΩΜΕΝΟΙΤΟΣΙΕΡΟ
 ΠΟΣΚΑΙΤΟΒΑΛΑΝΕΙΟΝΕΚΑΣΤΟΣΑΥΤΩΝΕΡΙΦ
 ΠΟΔΡΑΧΜΑΝΔΕΚΑΠΕΝΤΕ ΙΓ
 ΑΣΕΝΑΚΡΟΠΟΛΕΙΑ ΟΙ Γ
 / ΙΕΤΩΜΟΙΩΣΑΙΔΙΙΙ
 15 Ο ΛΙΩΝΓΕΡ/

- [----- θυέτω ὁ
 ἱερεὺς τοῦ Ἀπόλλωνος ἐν τῷ μ[ηνὶ τῷ Πανά-
 μα[ι τῷ] ἐβδόμῃ αἶγα τῷ Ἀφροδίτ[α ἀπὸ δρα-
 χμῶν εἴκοσι καὶ τῷ ἐνάτῃ τοῦ [αὐτοῦ μηνὸς
 αἶγα ἀπὸ τοῦ ἴσου καὶ ΣΑΛΛΙΔΙΑΤ -----
 5 διαγραφόντω δὲ τοὶ ναποῖαι τῷ[ι ἀεὶ πρι-
 αμένῳ τὰν ἱερωσύναν ἐν τῷ μην[ὶ τῷ Δαλί-?
 φ καὶ ἄλλας δράχμας εἴκοσι ὥστε θυ[εν τῷ Ἀ-
 φροδίτῃ αἶγα· θυέτω δὲ καὶ ὁ ἱερεὺς τοῦ Ἀπόλ-
 λωνος τῷ εἰκάδι αἶγα ἀπὸ δραχμῶν εἴ[κοσι·
 10 θυνόντω δὲ καὶ τοὶ μεμισθωμένοι τὸς ἱεροῦς κά-
 πος καὶ τὸ βαλανεῖον, ἕκαστος αὐτῶν ἔριφ[ον
 ἀ]πὸ δραχμῶν δεκαπέντε· -----
 τ]ᾶς ἐν Ἀκροπόλει -----
 ----- ετω ὁμοίως. -----
 15 -----

The fragment contains directions for successive sacrifices, seemingly all to Aphrodite, by (1) the priest of Apollo; (2) the purchaser of the priesthood (of Apollo for the ensuing year?); (3) the tenants of a garden and bath, which were probably situated in the *τέμενος* of the goddess. The priest of Apollo seems to have been the chief priest at Halasarna (cp. Nos. 367 and 370). For *διαγραφόντω* in line 5, cp. No. 28.

The lines are evidently so irregular in length, that we cannot be guided in restoration by the number of letters missing. Of three lines (9-11), where the restoration is certain, line 11 is one letter longer than line 10, and line 10 is one letter longer than line 9. In line 5 τῷ πρι- alone would make a very short line. I consulted the stone more than once for the reading of line 4, but always with the same result. Can ΣΑΛΛΙΔΙΑ be an error for ΣΙΑΛΙΔΙΑ, little pigs?

370.

In the church of Ἅγιοι Ἀνάργυροι. Published by Rayet, No. 9. Letters similar to those of Nos. 367-368.

ΚΛΕΥΣΘΕΝΗΣΙΕΡΩΝΟΣ
 ΕΡΕΥΣΑΠΟΛΛΩΝΟΣ
 ΚΑΙΙΕΡΟΠΟΙΟΙ

5 Ι Ε Ρ Ω Ν Σ Τ Ρ Α Τ Ι Π Π Ο Ξ
 Τ Ι Μ Ο Κ Ρ Ι Τ Ο Σ Σ Τ Ρ Α Τ Ι Π Π Ο Υ
 Σ Τ Ρ Α Τ Ι Π Π Ο Σ Ι Ε Ρ Ω Ν Ο Σ
 Φ Α Ι Ν Ι Π Π Ο Σ Ο Ν Α Σ Ι Κ Λ Ε Υ
 Σ Τ Ρ Α Τ Ι Π Π Ο Σ Τ Ι Μ Ο Κ Ρ Ι Τ Ο
 10 Π Υ Θ Ο Ν Ι Κ Ο Σ Τ Ι Μ Ο Κ Ρ Ι Τ Ο
 Ε Κ Α Τ Α · Σ Τ Ρ Α Τ Ι Α Ι

Κλευσθένης 'Ιέρωνος
 Ἰερεὺς 'Απόλλωνος
 καὶ ἱεροποιοί,
 'Ιέρων Στρατίππο[υ,
 5 Τιμόκριτος Στρατίππου,
 Στράτιππος 'Ιέρωνος,
 Φαίνιππος 'Ονασικλεῦ[ς,
 Στράτιππος Τιμοκρίτο[υ,
 Πυθόνικος Τιμοκρίτο[υ,
 10 'Εκάτα[ι] Στρατία.

Dedication to Hecate Stratia by the priest and *ἱεροποιοί* of Apollo.

Compare the similar inscription No. 387, which may be from the same place, but has to be classed among those of Antimachia. There, however, the priest and *ἱεροποιοί* are not those of Apollo. Compare also No. 56, from the town, and No. 406, from Isthmus.

371.

Cardamina. At the same place as No. 372. On a block, broken on all sides. Thickness 42 cm. Published by Ross, *Hellenika*, No. 13 = Leake, Nos. 40 and 41; subsequently by Babington, No. 17, and Pantelidis, *Bull. Hell.* v. p. 197.

α.

Θ Ε Υ Φ Α
 [Μ] Ο Ξ Χ
 Υ Σ Α Σ Κ Λ /
 Ν Ν Α Ο Ν Α Σ Κ Α
 5 Α Ι Τ Ω Ι Δ Α Μ

b.

(Immediately under a.)

ΓΥΜΝΑCΙΑΡ[ΧΟ
CΕΡΑΠΤΙΑCΤΩΝ

c.

Beneath, inside a crown the diameter of which is 25 cm.

ΖΩCΙΜΟC
ΖΩCΙΜΟΥ

a. lines 1-2: I read only ΓΥΦ/
X

the M is from Pantelidis, but I do not know if his Μοσχίωνος is a conjecture or not.

b. line 1: I did not read the XO at the end, which I give from Ross and Helpman.

b. line 2: At the end I read CT/

a.

Θευφά[νης
Μο(σ)χ[ίωνος,
ἱερε]ῦς Ἀσκλ(α)[πιουῦ,
τὸ]ν ναὸν Ἀσκλ[απιῶ
5 κ]αὶ τῷ δάμ[φ.

b.

Γυμνασίαρχο[s
Σεραπιαστ(ῶ)ν vel -άν.

c.

Ζώσιμος
Ζωσίμων.

These are three separate inscriptions, but they probably do not much differ in date. The writing of *a.* is very careless. It seemed to me that the *sigma* in line 4 had the lunar form. *b.* and *c.* may, I think, be contemporary, notwithstanding the difference of form in the M.

372.

Cardamina. In an old church. Read first by Helpman = Leake 43, and Spratt = Babington 16. Refound and republished by Pantelidis, *Bull. Hell.* v. 198. I could not find it.

ΟΑΛΑΣΑΡΝΙΤΑΝ
[BE] ΑΡΤΕΜΙΝ

Two lines erased, and empty space.

ΣΠΥΘΟΚΛΕΟΥΣΑΠΟΛΛΩΝΙ
ΔΑΜΩΙ.

Form of letter Α from Helpman.

Line 1: ΑΣΣ Spratt.

Line 2: BE is read only by Spratt.

Line 4: ΛΙΟΝΩΣ Spratt.

‘Ο δᾶμος] ὁ Ἀλασαρνιτᾶν [τὰν] Ἀρτεμιν.

-----ς Πυθοκλέους Ἀπόλλωνι [καὶ τῷ] δάμῳ.

373.

Recently discovered at Cardamina. From an impression.

ΟΔΑΜΟΣΟΑΛ ΣΑΡ
ΝΙΤΑΝΕΤΙΜΑΣ

ΚΛΑΥΔΙΟ
ΚΑΙΣΑΡΑΔΡΟΥΣΟΝ
5 ΓΕΡΜΑΝΙΚΟΝ
ΔΙΑΝΑΠΟΑΝ
ΝΣΥΝΑΤΤΑΛΟΥ
ΤΟΥΕΥΡΙΠΙΔΟΥ

seemingly something erased before Κλαύδιον in line 3, doubtless ΝΕΡΩΝΑ.

Ὁ δᾱμος ὁ Ἀλ[α]σαρ-
νιτᾱν ἐτίμασ[ε]

[Νέρωνα] Κλαύδιο[ν]
Καίσαρα Δροῦσον
5 Γερμανικόν,
διὰ ναποᾱν
τ](ῶ)ν σὺν Ἀττάλου
τοῦ Εὐριπίδου.

In honour of Nero.

The writer apparently intended to give the names of the *ναπόαι* in full. For some reason he could not do so; he then added *τῶν σὺν* in smaller letters, but neglected to substitute the dative for Ἀττάλου.

374.

From Pantelidis, *Bull. Hell.* v. p. 199, No. 2. I could not find it. 'Stele. Height 38 cm., width 30 cm.'

Ο Δ Α Μ Ο Σ
Ο Α Λ Α Σ Α Ρ Ν Ι Τ Α Ν
Τ Ο Σ Α Μ Α
Μ Ο Υ Σ Τ Α Σ Π Α Μ Φ Ι Λ Ο Σ

Ὁ δᾱμος ὁ Ἀλασαρνιτᾱν τὸ σᾱμα [Δη]μοῦς τᾱς Παμφίλο[ν].

375.

Cardamina. Church of Asomatos. Rectangular block. Height 48 cm., width 53 cm.

ΝΙΚΟΠΟΛΙΣ
ΚΛΕΥΚΡΙΤΟΥ
ΓΥΝΑ

Νικόπολις Κλευκρίτου γυναί.

376.

Cardamina. Round altar.

ΚΛΕΙΝΙΑ
ΑΓΗΣΙΚΛΕΥΣ

Κλεινία Ἀγησικλεὺς.

377.

From Leake, No. 42 = Ross, No. 178 k. Unknown to me. 'On a large block of marble at Cardamina.'

ΠΛΑΘΑΙΝΙΣ
ΛΕΩΝΙΔΑ

*Πλαθαίνις
Λεωνίδα.*

ΦΙΛΙΣΤΟΣ
ΕΚΑΤΩΝΥΜΟΥ

*Φίλιστος
Ἐκατωνύμου.*

378.

From Leake, No. 21 = Ross, No. 178 m. Unknown to me. 'On a large block of marble.'

ΛΙΕΜΟΝΙΣ
ΑΓΕΓΟΛΙΟΣ

*Ἀ(γ)εμονίς
Ἀγε(π)όλιος.*

379.

On a hill above Cardamina. Large rectangular block of white marble. Height 43 cm., width 68 cm., thickness 55 cm. The inscription is at the top.

ΦΙΛΙΣΤΟΣ ΣΙΜΑΛΟΥ
Φίλιστος Σιμάλου.

380.

Cardamina. Small fragment.

ΛΙΙΗΔΗΜΗ
(Ἀ)λίη Δημ(η)τρίου.

381.

In a church on the road from Cardamina to Pyli.

ΜΑΡΚΩΚΟΙΛΙΩΠΡΩΤΟΝ
 ΠΡΩΙΤΟΚΤΗΤΩΙΚΑΙΤΟΙΖ
 ΚΑΙΤΟΙΣΑΙΕΙΓΕΝΝΗΘΗΣ
 ΚΤΗΤΟΥΓΕΝΕΑΣΕΦΩΟΥΔ
 5 ΝΑΙΔΙΧΑΤΩΝΠΡΟΓΕΓΡΑΜΕΝ
 ΑΝΗΜΑΤΟΥΤΟΥΔΕΤΑΠΡΟΓΕ,
 ΕΡΟΙΣΔΑΙΜΟΣΙΝΟΥΤΕΠΩΛΗΣΑΙΟΙ
 ΑΤΑΟΥΔΕΝΑΤΡΟΠΟΝΕΞΑΛΛΟΤΡΙΩΣ
 ΔΕΤΗΝΕΤΙΒΑΛΛΟΥΣΑΝΥΠΕΡΑΥΤΩΝ
 10 ΒΑΛΛΟΝΔΙΑΔΕΞΑΜΕΝΟΙΙΔΕΤΙΣΤΑΡΑ
 ΠΑΤΟΣΕΣΤΩΙΚΑΙΟΙΕΞΑΥΤΟΥ

The upper part of the stone and the left edge are concealed. There are no letters before ΠΑΤΟΣ in line 11. Most of the lines seem to be complete on the left.

My reading of line 1 is from the stone alone, my impression does not include it. The upper part of the letters in this line is concealed. The Ν, which I read, must represent ΚΤ.

It is probable that a line, which bisects line 11, bisects the stone. The restoration is based upon this supposition.

- [- - - - - Πρωτόκτητος κατεσκεύασε
 τοῦτο τὸ μνήμα ἑαυτῷ καὶ τοῖς υἱοῖς αὐτοῦ]
 Μάρκω(ι) Κοιλίω(ι) Πρωτο(κτ)[ήτῳ καὶ
 Πρω(ι)τοκτῆτῳ καὶ τοῖς [υἱοῖς καὶ ἐγγόνοις αὐτῶν
 καὶ τοῖς αἰεὶ γεννηθησ[ομένοις ἐκ τῆς Πρωτο-
 κτήτου γενεᾶς, ἐφ' ᾧ(ι) οὐδ' ἕνα ἄλλον αὐτοῖς ἐξεῖ-
 5 ναι δίχα τῶν προγεγραμμέν[ων ἐγκηδεῦσαι εἰς τὸ
 μνήμα τοῦτο, οὐδὲ τὰ προγε[γραμμένα τοῖς νερτ-
 έροις δαίμοσιν οὔτε πωλῆσαι οὔτε ὑποθεῖναι οὔτε
 κ]ατὰ οὐδένα τρόπον ἐξαλλοτριῶσ[αι ποιησάσθων
 δὲ τὴν ἐπιβάλλουσαν ὑπὲρ αὐτῶν [δαπάναν οἱ τὸ
 10 ἐπί]βαλλον διαδεξάμενοι· (ε)ἰ δέ τις παρα[βαίῃ, ἐπά-
 ρατος ἔστω(ι) καὶ οἱ ἐξ αὐτοῦ.

For the expression τὰ προγεγραμμένα τοῖς νερτέροις δαίμοσιν, compare No. 319 (lines 15 ff.) ἀσεβήσαντα εἰς τοὺς καταχθονίους θεοὺς τῆς στήλης. Lines 8-10: we expect αἰεὶ οἱ τὸ ἐπίβαλλον διαδ. but there is not room for it. The sense is 'The descendants of Protoctetus, as they succeed to the rights in the tomb assigned to them, are in their own interest to be liable for such expenses (of maintenance, opening and closing the chamber, &c.), as are necessary during their lifetime.'

ANTIMACHIA.

382.

Antimachia. In the old church. Published by Rayet, No. 7; Ross, No. 175; Leake, No. 44; Cauer, *Delectus*, No. 162 = Lüders, *Dionysische Künstler*, No. 45.

ΕΠΙΜ ΑΡΧΟΥΝΙΚΟΦΡΟΝΟΣΜΗΝΟ
 ΑΡΤΑΜΙΤΙΟΥΕΔΟΞΕΤΩΙΚΟΙΝΩ
 ΤΩΝΣΥΜΠΟΡΕΥΟΜΕΝΩΝΠΑΡΑΔ
 ΕΤΙΟΝΧΑΡΜΙΠΠΟΣΠΑΡΜΕΝΙΣ
 5 ΑΙΦΙΛΙΣΤΟΣΦΙΛΙΣΤΟΥΚΑΙΛΥΚ/
 ΘΟΣΠΑΡΜΕΝΙΣΚΟΥΕΙΠΑΝΕΠΕ
 ΔΗΝΙΚΑΓΟΡΑΣΘΕΥΔΩΡΟΥΚΑ
 ΛΥΚΑΙΘΟΣΛΕΥΚΙΠΠΟΥΓΕΝΟΝ
 ΝΟΙΕΠΙΜΗΝΙΟΙΑΥΤΕΠΑΓΓΕΛ
 10 ΤΟΙΤΑΤΕΙΕΡΑΕΞΕΘΥΣΑΝΤΩ
 ΔΙΙΚΑΙΑΝΕΝΕΩΣΑΝΤΟΤΑΝΘΥ
 ΣΙΑΝΤΟΥΔΙΟΣΚΑΙΤΑΝΥΠΟΔΟΧΑ
 ΠΟΗΣΑΝΤΟΤΩΝΔΑΜΟΤΑΝΚΑΙ
 ΩΝΑΛΛΩΝΠΑΝΤΩΝΑΞΙΩΣΤΩ
 15 ΕΩΝΣΠΟΥΔΑΣΚΑΙΠΡΟΘΥΜΙΑΣ
 ΥΘΕΝΕΛΛΕΙΠΟΝΤΕΣΟΠΩΣΟΥΝΚΑ
 ΙΜΕΤΑΤΑΥΘΑΙΡΟΥΜΕΝΟΙΕΠΙΜΗΝΙΟΙ
 ΥΠΡΟΘΥΜΟΤΕΡΟΣΑΥΤΟΣΠΑΡΕΧ
 ΔΙΕΙΔΟΤΕΣΤΑΝΤΩΝΔΑΜΟΤΑΝΕ
 20 ΟΙΑΝ ΔΕΔΟΧΘΑΙΝΙΚΑΓΟΡΑΝΜΕ
 ΔΙΛΥΚΑΙΘΟΝΕΠΑΙΝΕΣΔΙΕΠΙΤ

ΤΑΙΔΙΡΕΣΕΙΚΑΙΕΥΣΕΒΕΙΑΙΑΝ
 ΧΟΝΤΙΠΟΤΙΤΟΣΘΕΟΣΚΑΙΤ
 ΔΜΟΤΑΣΚΑΙΣΤΕΦΑΝΩΣΑΙ
 25 ΤΟΣΑΠΟΧΡΥΣΩΝΔΕΚΑΤΟ
 ΤΑΜΙΑΙΑΝΑΓΡΑΨΑΝΤΩΝΤΟΔΕ
 ΦΙΣΜΔΕΣΣΤΑΛΛΑΝΛΙΘΙΝΑΝΚ
 ΑΝΑΘΕΝΤΩΝΤΑΡΤΟΝΒΩΜΟΝ
 ΤΟΥΔΙΟΣΤΟΔΕΑΝΔΑΛΩΜΑ
 30 ΝΟΜΕΝΟΝΕΣΤΑΝΣΤΑΛΑΝΤΕ
 ΣΑΝΤΩΝΤΟΙΤΑΜΙΑΙ

Ἐπὶ μ[ον]άρχου Νικόφρονος, μηνῶ[ς]
 Ἀρταμιτίου, ἔδοξε τῷ κοινῶ[ι]
 τῶν συμπορευομένων παρὰ Δ[ία]
 Ὑ[έτιον] Χάρμιππος Παρμενίσ[κου]
 5 καὶ Φίλιστος Φιλίστου καὶ Λύκα[ι]-
 θος Παρμενίσκου εἶπαν· ἐπε[ι]-
 δὴ Νικαγόρας Θευδώρου κα[ὶ]
 Λύκαιθος Λευκίππου γενόμε[ν]-
 νοι ἐπιμήνιοι αὐτεπάγγελ-
 10 τοι τά τε ἱερὰ ἐξέθυσαν τῶ[ι]
 Διὶ καὶ ἀνευώσαντο τὰν θυ-
 σίαν τοῦ Διὸς καὶ τὰν ὑποδοχά[ν]
 ἐ[π]οήσαντο τῶν δαμοτᾶν καὶ
 τῶν ἄλλων πάντων ἀξίως τῶ[ν]
 15 θ[εῶν], σπουδᾶς καὶ προθυμίας
 οὕθεν ἐλλείποντες· ὅπως οὖν κα[ὶ] το-
 ῖ μετὰ ταῦθ' αἰρούμενοι ἐπιμήνιοι [πολ-
 ῦ προθυμότερος αὐτὸς παρέχ[ωντ]-
 αι, εἰδότες τὰν τῶν δαμοτᾶν ε[ὔ]-
 20 ν[οιαν] δεδόχθαι Νικαγόραν μέ[ν]
 καὶ Λύκαιθον ἐπαινέσαι ἐπὶ τ[ε]
 τᾷ αἰρέσει καὶ εὐσεβείᾳ ἂν [ἔ]-
 χοντι ποτὶ τὸς θεὸς καὶ τ[ὸς]
 δ[αμότας], καὶ στεφανῶσαι [αὐ-
 25 τὸς ἀπὸ χρυσῶν δέκα· τοῖ δὲ

ταμίαι ἀναγραφάντων τόδε [τὸ ψά-
 φισμα ἐς στάλαν λιθίναν κ[αὶ
 ἀναθέντων παρ τὸν βωμὸν
 τοῦ Διός· τὸ δὲ ἀνάλωμα [τὸ γε-
 30 νόμενον ἐς τὰν στάλαν τε[ι-
 σάντων τοὶ ταμίαι.

Decree of a religious society conferring honours on two of its members.

The lines are of unequal length; the stone is perfect, but the left edge is concealed by projecting woodwork. There is ample room for τὸ ψα- at the end of line 26.

383.

In the church of 'Αγία Μαρίνα, at some distance from the village of Antimachia. It is possible that the stone belongs to Halasarna. Published by Dubois, *Bull. Hell.* vii. p. 481, No. 4.

Ι Ε ΛΝΔΙ
 ΙΤΟΚΥΡΩΘΕΝΕΠΤΑΡΙΣΤΟΦΑΝΕΥΣ
 ΚΑΤΑΙΚΛΕΙΝΟΣΚΛΗΝΑΓΟΡΑΜΙΚΙΩΙ
 ΔΑΜΟΥΕΙΠΑΝΙΕΠΤΕΙΔΗΦΙΛΙΠΠΟΣΦΙΛΙΣΤΕΥ
 5 ΙΚΙΑΣΑΡΙΣΤΟΚΛΕΙΔΑΓΕΝΟΜΕΝΟΙΙΕΡΟΤΑΜΙ
 ΟΛΛΑΣΚΑΙΜΕΓΑΛΛΑΣΠΑΡΕΣΧΗΝΤΑΙΧΡΕΙΑΣ
 ΩΙΔΑΜΩΙΤΩΝΤΕΧΡΗΜΑΤΩΝΩΝΩΦΕΙΛΕΑΠΤΟΛΙ
 ΑΠΤΟΔΟΘΕΝΤΩΝΕΠΤΙΤΑΣΑΥΤΩΝΑΡΧΑΣΤΠΡΟΕΝΟΗ
 ΣΑΝΟΠΩΣΔΑΝΕΙΣΘΗΕΠΤΙΥΠΤΟΘΕΜΑΣΙΝΑΞΙΟΧΡΕΟΙ
 10 ΧΡΗΜΑΤΑΤΕΕΚΤΩΝΙΔΙΩΝΠΡΟΕΙΣΗΝΕΓΚΑΝΟΠΩ
 ΤΑΙΠΤΟΘΟΔΟΙΕΠΤΑΥΞΗΘΩΝΤΙΤΩΙΔΑΜΩΙΚΑΙΤΑΙΟΨ
 ΣΙΑΙΣΥΝΤΕΛΩΝΤΑΙΤΟΙΣΘΕΟΙΣΚΑΙΤΑΙΥΠΤΟΔΟΧΑ
 ΤΩΝΔΑΜΟΤΑΝΤΑΙΓΙΝΟΜΕΝΑΙΚΑΤΕΝΙΑΥΤΟΝ
 ΤΕΙΕΡΕΥΣΚΑΙΤΟΙΙΕΡΟΠΟΙΟΙΣΥΝΤΕΛΩΝΤΙΤΑ
 15 ΟΥΣΙΑΣΚΑΤΑΤΑΝΙΕΡΑΝΔΙΑΓΡΑΦΑΝΤΟΙΣΤΕ
 ΛΟΙΣΙΕΡΕΥΣΙΚΑΙΙΕΡΕΙΑΙΤΟΙΕΝΤΙΔΑΜΟΤΕ
 ΚΑΙΕΣΤΑ· ΑΥΤΟΥΣΕΠΕΔΩΚΑΝΟΠΩΣΛ/
 ΤΑΙ ΞΕ

The following readings of Dubois are incorrect—

Line 4: ΦΙΛΙΣΤΟΣΦΙΛΙΣΤΟΥ.

Line 16: ΙΕΡΕΑΙΣ.

Line 17: ΑΓΓΕΔΩ.

Both forms Α and Α occur. I print all these as Α of which I am certain from examination of the impression. The ο is as a rule circular and somewhat smaller than the other letters, but its size and shape vary throughout.

- ε - (α)νδι - -
 τὸ ψάφισμ)](α) τὸ κυρωθὲν ἐπ' Ἀριστοφάνευσ
 δε]κάτα· Κλεῖνος Κληναγόρα, Μικίω[ν
 δάμου εἶπαν· ἐπειδὴ Φίλιππος Φιλίστευ[ς
 5 καὶ Ν]ικίας Ἀριστοκλείδα γενόμενοι ἱεροταμί[αι
 π]ολλὰς καὶ μεγάλ(α)ς παρέσχηνται χρείας
 τ]ῷ δάμῳ, τῶν τε χρημάτων ὧν ὤφειλε ἀ πόλι[ς
 ἀποδοθέντων ἐπὶ τᾶς αὐτῶν ἀρχᾶς προενοή[θη-
 σαν ὅπως δανεισθῇ(ι) ἐπὶ ὑποθέμασιν ἀξιοχρεοί[ς,
 10 χρήματά τε ἐκ τῶν ἰδίων προεισήνεγκαν ὅπω[ς
 ταὶ πόθοδοι ἐπαυξηθῶντι τῷ δάμῳ καὶ ταὶ θ(ν)-
 σίαι συντελῶνται τοῖς θεοῖς, καὶ τᾷ ὑποδοχᾷ[ι
 τῶν δαμοτᾶν τᾷ γινομένῃ κατ' ἐνιαυτὸν
 ὅ] τε ἱερεὺς καὶ τοὶ ἱεροποιοὶ συντελῶντι τ(ὰ)[ς
 15 θυσίας κατὰ τὰν ἱερὰν διαγραφάν, τοῖς τε [ἄλ-
 λοις ἱερεῦσι καὶ ἱερείᾳ τοὶ ἐντι δαμοτε[λείς
 καὶ ἐς τα[ῦ](τ)[α] αὐτοὺς ἐπέδωκαν ὅπως - - -

This is, no doubt, a decree of a deme.

The city of Cos had owed certain sums to the deme, which were repaid in the year of these two treasurers. They had not only invested this money well, but had (previous to its repayment) given largely to the funds of the deme to meet the cost of sacrifices and of the annual festival (ὑποδοχά) of the deme, and to provide perquisites(?) for such public priests of Cos as voluntarily joined in the demotic festival: for δημοτελῇ in contrast with δημοτικὰ ἱερά see Hesych. s. v. δημοτελῇ ἱερά.

384.

In the wall of a house in the village of Antimachia. Published by Hauvette-Besnault and Dubois, *Bull. Hell.* v. p. 238, No. 26, and Cauer, *Delectus*, No. 163. The form of pi is Π .

Μ ΝΑΡΧΟΥ · Λ · ΝΙΓ Μ ΣΡΑΝΑΜΟΥΑΜΦΕΙΚΑΔΙ
 ΟΞΕΤΟΙΣΦΥΛΕΤΑΙ Ι ΠΕΡΙΚΛΗΣΝΙΚΑΡΧΟΥΑΥ
 Π ΕΙΝΑΣΑΡΧΕΥΕΙΝΤΑΣΤΕΘΥΣΙΑΣΕΞΕΘΥΣΕΤΟΙΣΘΕΟ
 ΜΕΓΑΛΟΜΕΡΩΣΚΑΙΑΞΙΩΣΑΥΤΟΥΤΕΚΑΙΤ · ΝΦΥΛΕΤΑΝ
 5 ΣΑ ΟΣΑΥΤΩΝΚΑΙΤΑΝΥΠΟΔΟΧΑΝΦΙΛΟΔΟΞΩΣΚΑΙΕ
 ΩΣΒΟΥΛΟΜΕΝΟΣΕΝΑΠΟΔ · ΙΚ · ΥΣΘΑΙΤΑΝΠΟΤΑΥΤΟΣΕΥ
 ΝΟ ΟΠΩΣΟΥΝΚΑΙΤΟΙΦΥΛΕΤΑΙΦΑΙΝΩΝΤΑΙΕΠΙΣΑΜ Ο
 ΕΝΟΙΚΑΙΤΙΜΩΝΤΕΣΤΟΣΑΓΑΘΟΣΤΩΝΑΝΔΡΩΝΕΠΙΤΕΤ
 ΙΤΟΣΘΕΟΣΕΥΣΕΒΕΙΑΙΚΑΙΤΑΙΠΟΤΑΥΤΟΣΕΥΝΟΙΑΙΤΕΚΑ
 10 ΟΔΟΞΙΑΙΤΟΙΤΕΛΟΙΠΟΙΤΟΙ · ΕΤΑΤΑΥΤΑΑΙΡΕΥΜΕΝΟΙ
 ΕΥΟΝΤΕΣΘΕΩΡΕΥΝΤΕΣΤΑΝΠΑΡΑΤΩΝΦΥΛΕΤΑΝΕΡ ΜΑ
 ΝΤΕΚΑΙΕΥΝΟΙΑΝΠΟΛΥΠΡΟΘΥΜΟΤΕΡΟΙΓΙΝΩΝΤΑΙ ΟΥ
 ΥΡΩΘΕΝΤΟΣΤΟ · ΕΤΟΥΨΑΦΙΣΜΑΤΟΣΕΡΑΙΝΕΣΑΙΚΑΙΣΤΕΦ
 ΩΣΑΙΑΥΤΟΝΣΤΕΦΑΝΩΙΧΡΥΣΕΩΙΑΠΟΧΡΥΣΩΝ Δ
 15 ΝΕΚΑΚΑΙΕΥΝΟΙΑΣΤΑΣΕΙΣΑΥΤΟΥΣΑΠΟΔΟΤΩΔΕ ΙΟ
 ΤΑΜΙΑΣΚΑΙΤΟΝΣΤΕΦ · · · · ΤΟΝΚΑΤΑΤΟΝΝΟΜΟΝ Ι
 ΙΕΝΔΕΑΥΤΩΙΚΑΙΕΙΚΑ · ΗΛΗΤΑΙΑΝΑΓΡΑΨΑΝΤΑΤΟΔΕΤΟ
 ΜΑΕΣΣΤΑΛΑΝΛΙΘΙΝΑΝΑΝΑΘΕΜΕΝΠΑΡΑΤΟΣ · ΩΜΟΣ
 ΟΣΠΑΤΡΙΟΣΨΑΦΟΙΕΡΙΔΙΔΟΥΣΑΙΤΟΝΣΤΕΦΑΝΟΝ Δ
 20 ΝΑΙ ΙΟΥΔΕΜΙΑ

The following readings of the first editors are incorrect—

Line 1: ΤΑΜΙΤΙΟΥ.

Line 3: ΑΡΧΕΥΣΑΣ.

Line 6: ΠΟΤΙΑΥΤΟΣ.

Line 15: ΠΟΤΑΥΤΟΥΣ.

Line 18: ΝΟΜΟΣ.

Line 20: ΝΑΙΔΕ.

The Υ at the end of line 2 is very uncertain.

- Ἐπὶ μ[ο]νάρχου [Φ](α)[ι]νί(π)[που], μ[ηνὸ]ς Πανάμου ἀμφεικάδι-
 ἔδ[οξε] τοῖς φυλέται[ς· ἐπε]ι[δὴ] Περικλῆς Νικάρχου αὐ[τὸς]
 ὑ[π[ομ]εῖνας ἀρχεύειν τὰς τε θυσίας ἐξέθυσσε τοῖς θεοῖς
 μεγαλομερῶς καὶ ἀξίως αὐτοῦ τε καὶ τ[ῶ]ν φυλετᾶν, [ποη-
 5 σάμ]εν[ος] αὐτῶν καὶ τὰν ὑποδοχὰν φιλοδόξως καὶ εἰ[νύ]-
 ως, βουλόμενος ἐναποδ[ε]ί[κν]υσθαι τὰν ποτ' αὐτὸς εὐ-
 νο[ιαν]· ὅπως οὖν καὶ τοῖ φυλέται φαίνονται ἐπισαμ[αιν]ό-
 μ[ενοι] καὶ τιμῶντες τὸς ἀγαθὸς τῶν ἀνδρῶν ἐπὶ τε τ[ῇ]
 ποτ' ἰ τὸς θεὸς εὐσεβείᾳ καὶ τῇ ποτ' αὐτὸς εὐνοίᾳ τε κα[ὶ]
 10 φιλ[οδοξί]ᾳ, τοῖ τε λοιποὶ τοῖ [μ]ετὰ ταῦτα αἰρεύμενοι [ἀρχ-
 εύοντες θεωρεῦντες τὰν παρὰ τῶν φυλετᾶν ἐπ[ισα]μα[σία]-
 ν τε καὶ εὐνοίαν πολὺ προθυμότεροι γίνωνται, [δεδ]ό[χθ]αι[αι κ-
 υρωθέντος τοῦ]υδ[ε] τοῦ ψαφίσματος ἐπαινέσαι καὶ στεφ[αν-
 ῶσαι αὐτὸν στεφάνῳ χρυσέῳ ἀπὸ χρυσῶν δ. [ἀρετᾶς]
 15 ἔ]νεκα καὶ εὐνοίας τᾶς εἰς αὐτούς· ἀποδότω δὲ [αὐτῶ]ι ὁ
 ταμίας καὶ τὸν στέφ[ανον] τὸν κατὰ τὸν νόμον - - - ἡ-
 (μ)εν δὲ αὐτῷ καὶ εἰ κα [δ]ήληται ἀναγράψαντα τότε τὸ [ψά-
 φισ]μα ἐς στάλαν λιθίναν ἀναθέμεν παρὰ τὸς [β]ωμὸς
 τ]ὸς πατρίος. Ὡφιοὶ ἐπιδιδούσαι τὸν στέφανον . . Δ . . ,
 20 ἐ]να[ντία] οὐδεμία.

Decree of a tribe in honour of one of its members, who had held the office of ἀρχέων.

In line 3, the letters before ΑΣ were thus read on the impression by Mr. Hicks, who restores ὑ[π[ομ]εῖνας. The stone is much corroded here, and, as he says, the only letter which is quite certain is the Ι. I think his reading of the other letters is very probable. Nothing can be derived from Τ / · ΡΙΚ, which I read on the stone. We expect ἐπαγγέλλας: cp. No. 382.

Line 15: ἀποδότω κ.τ.λ. In addition to the special crown, the treasurer is to give him the crown bestowed by law on all the ἀρχεῦντες (cf. No. 44, τοῖδε ἐστεφανώθην ἀρχεύσαντες). In the next line some word is missing after νόμον.

Line 17: δήληται had been suggested by Cauet.

Line 18: for the βωμοὶ πάτριοι, see No. 150.

In line 20 the number seems to have been given in figures: there is room for two figures between the Ν of στέφανον and what appears to be a Δ; neither of these seems to be a Δ; perhaps ΗΗ]Δ . . .

385.

From Dubois, *Bull. Hell.* vii. p. 482, No. 5. The stone is built, face upwards, into the steps leading up to the church. Since Dubois saw it, the letters have been almost entirely effaced, and no revision of the text is possible. It is evident, from the present state of the stone, that the latter lines were very indistinct, even when Dubois copied them, so that I should regard his reading of lines 8 and 9 as doubtful.

[ἀναγραφάντω ἐς στά-]
 λα]ν λιθίναν τοῖ ἐκλογεῖς
 τοὶ αἰρεθέντες ἐπὶ τὰν
 συναγωγὰν τῶν χρημά-
 των καὶ ἀναθέντω ἐς τὰν
 5 προστάδα τοῦ ναοῦ, τὸ δὲ
 ἀνάλωμα τὸ γενόμενον
 ἔς τε τὰν στάλ[αν] καὶ τὰν
 ἀναγραφὰν ΕΣΤΩ
 ΤΑΝΕΝΑΤΑΝΠΡΟΣΩΝΤΟΥ
 10 ΘΕΟΥΧΡΗΜΑΤΩΝ

I have a strong suspicion that lines 8 and 9 are misread, and that we should restore—

τ]ε[ι]σ[άν]τω [τοὶ
 ν]α[ποῖ]α[ι ἀ]πὸ (τ)ῶν τοῦ
 θεοῦ χρημάτων.

(compare No. 367, line 105 ff.), or something similar. If ΕΣΤΩ and ΤΑΝΕΝΑΤΑΝ are right, we must seemingly restore ἔστω [ἀν' ἐκάσ]ταν ἐνάταν (ἀ)πὸ (τ)ῶν, κ.τ.λ., but, even if we were certain that the ἐνάτα was a tribal division (see p. 84), we could not explain its mention here. The inscription seems to be part of a decree of a deme or tribe, relating to a compulsory or voluntary subscription by members, and was probably followed by a list of the subscribers. We might suppose that there was a separate list for each ἐνάτα, but, as the whole expense of engraving was to be met from the funds of the temple, it would serve no purpose to add that each ἐνάτα was to provide from these funds the money for engraving its own list.

386.

At Antimachia. Broken below. Width 41 cm. The letters much resemble those of the calendars (Nos. 37-42), but E here has not the three bars of equal length, and Ω is of the ordinary form.

ΙΤΑΤΑΔΕΤΑΙΙΕ ΛΙΙΕΡΩΞΘΩΤΑΙΔΑΜΑΤΡΙΕΞ
 ΕΝΔΕΤΟΙΣΚΥΡΙΟΙΣΚΑΙΤΑΝΜΗΠΑΡΕΥΞΑΝΓΥΝΑΙΚΩ
 ΤΩΙΧΡΗΣΙΟΝΤΙΕΜΒΑΛΛΕΞΘΑΙΑΙΚΑΕΝΤΑΙΧΩΡΑΙ
 ΕΩΝΤΙΤΑΞΔΕΛΑΧΟΥΞΑΣΟΜΟΞΑΣΑΣΙΕΡΩΞΘΑΙΤΑΙΞ
 5 ΔΕΤΕΛΕΥΜΕΝΑΙΞΚΑΙΤΑΙΞΕΠΙΝΥΜΦΕΥΟΜΕΝΑΙΞΗΜΕΝ
 ΤΑΙΔΗΛΟΜΕΝΑΙΚΑΘΑΠΕΡΚΑΙΠΡΙΝΠΩΛΗΤΑΝΓΕΝΕΞΘΑ
 ΤΑΝΙΕΡΩΞΥΝΑΝΞΥΝΕΤΑΧΘΗΠΕΝΤΟΒΟΛΟΞΛΙΛΟΥΞΑΙΞ
 ΑΠΟΛΕΛΥΞΘΑΙΤΩΝΑΛΛΩΝΑΝΑΛΩΜΑΤΩΝΠΑΝΤΩΝ
 ΠΑΡΑΣΚΕΥΑΣΑΙΔΕΤΑΙΞΤΕΛΕΥΜΕΝΑΙΞΤΑΣΙΕΡΗΣΤΑΝΟΜΙ
 10 ΙΟΜΕΝΑΗΜΕΝΔΕΚΑΙΤΩΝΓΕΡΩΝΤΩΝΟΥΟΜΕΝΩΝΤΑΙΞΧΡΗΣΙΟ
 ΞΑΙΞΑΠΟΔΟΜΕΝΤΟΥΜΕΝΕΤΕΛΟΥΗΜΙΩΒΕΛΙΟΝΤΟΥΔΕΤΕΛΕΙΟΝ
 - ΛΕΛΓΕΡΜΟΥΚΑ Γ ΎΚΑΙΓΕΡΩΝΠΑΝΤΩΝ
 - ΛΙΙΕΡΠΑΤΙΞ

Κα]τὰ τὰδε ταὶ ἱέ[ρει](α)ι ἱερῶσθω τῇ Δάματρι· ἐξ[ῆ]-
 μ]εν δὲ τοῖς κυρίοις καὶ τῶν μὴ παρευσῶν γυναικῶ[ν
 τῇ χρήζοντι ἐμβάλλεσθαι, αἱ καὶ ἐν τῇ χώρᾳ
 ἔωντι· τὰς δὲ λαχούσας ὁμοσάσας ἱερῶσθαι· ταῖς
 5 δὲ τελευμέναις καὶ ταῖς ἐπινυμφενομέναις ἡμεν
 τῇ δηλομένᾳ, καθάπερ καὶ πρὶν πωλητὰν γενέσθαι
 τὰν ἱερωσύναν συνετάχθη, πεντοβόλος (δ)ι(δ)ούσαις
 ἀπολελύσθαι τῶν ἄλλων ἀναλωμάτων πάντων·
 παρασκευάσαι δὲ ταῖς τελευμέναις τὰς ἱερῆς τὰ νομι-
 10 ζόμενα· ἡμεν δὲ καὶ τῶν γέρων τῶν θυομένων ταῖς χρῆζού-
 σαις ἀποδόμεν τοῦ μὲν ἐτέλου (sic) ἡμιωβέλιον, τοῦ δὲ τελείου
 ὀβελόν· (τ)[οῦ] (δ)ὲ (ἀ)γερμοῦ κα[ὶ τῶν - - ω]ν καὶ γέρων πάντων
 - - - - - τὰ δὲ λοιπὰ ἔστα]ι ἱερὰ ταῖς - -

The stone is complete at the top, but of course we have here only the supplement of a long document, prescribing the method of election and consecration of the priestesses of Demeter. The priestess was chosen by lot, as in the case of the priest of Apollo and Heracles at

Halasarna. How can we reconcile this with line 5, *καθάπερ καὶ πρὶν πωλητὰν γενέσθαι τὴν ἱερωσύναν συνετάχθη*? An auction being out of the question, we must suppose that the price to be paid was fixed beforehand, and that from those who were ready to purchase at this price one was selected by lot.

Line 5: *ταῖς τελευμέναις*, 'women on their marriage,' initiation being part of the wedding ceremony. The priestess of Demeter officiated at weddings in Boeotia, or Attica (Plut. *Conj. Praec.* ad in.). *ταῖς ἐπινυμφενομέναις*, 'women on their second marriage.'

Line 10: *θυομένων* does not agree with *τῶν γέρων*; the full phrase would be *τῶν γέρων τῶν θυομένων ἱερέων*. *ταῖς χρηζούσαις* refers to the priestesses, not to the sacrificants.

Line 11: *ἐτέλου*, which is certainly on the stone, requires some correction. I prefer *ἐτέιου* to *ἐτέρον*, while *ἀτελοῦς* is out of the question.

In line 12, I had thought of *τὰ*] (*δ*)*ἐ* (*ἄτ*)*ερ*(*α*) *οὐκ ἀ[ποδοτέα*, but *Γ* seems to be certain, and I think I see traces of *Μ*.

387.

Now in the central museum at Athens. From Antimachia. Published by Pittakis, *Eph. Arch.* No. 3863. I give it from a copy and impression kindly sent me by Mr. E. A. Gardner. 'Stele, .76 x .35 x .08 m., with moulding at the top.'

Τ Ο Ι Δ Ε Ε Π Α Γ Γ Ε Ι Λ Α Ν Τ Ο Ε Ι Σ Τ Α Ν Κ Α Τ Α
 Σ Κ Ε Υ Α Ν Τ Ο Υ Α Φ Ρ Ο Δ Ι Σ Ι Ο Υ Κ Α Τ Α Τ Ο Ψ Α Φ Ι Σ Μ Α
 Τ Ο Κ Υ Ρ Λ Θ Ε Ν Υ Π Ο Δ Α Μ Ο Κ Ρ Ι Τ Ο Υ Τ Ο Υ Δ Α Μ Ο
 Κ Λ Ε Υ Σ Δ Α Μ Ο Κ Ρ Ι Τ Ο Σ Δ Α Μ Ο Κ Λ Ε Υ Σ Ξ
 5 Ν Ι Κ Α Ρ Χ Ο Σ Δ Α Μ Ο Κ Λ Ε Υ Σ Ξ Ν Ο Σ Σ Υ Λ Ο Σ
 Ν Ο Σ Σ Υ Λ Ο Υ Ξ Α Π Ο Λ Λ Ο Δ Λ Ρ Ο Σ Τ Ι Μ Ο Κ Λ Ε Υ Σ Ξ
 Α Ρ Ι Σ Τ Ο Σ Δ Α Μ Ο Κ Λ Ε Υ Σ Ξ Δ Α Μ Ο Σ Θ Ε Ν Η Σ
 Δ Α Μ Ο Σ Θ Ε Ν Ο Υ Σ Ξ Α Ρ Ι Σ Τ Ο Σ Α Ρ Ι Σ Τ Ο Υ Ξ
 Α Ρ Ι Σ Τ Ι Λ Η Α Ρ Ι Σ Τ Ι Λ Η Ν Ο Σ Ξ Κ Α Ι Υ Π Ε Ρ Τ Α Σ
 10 Γ Υ Ν Α Ι Κ Ο Σ Π Λ Α Τ Θ Ι Ο Υ Ξ Κ Α Ι Υ Π Ε Ρ Τ Ο Υ Υ Ι Ο Υ
 Λ Α Ι Σ Τ Ρ Α Τ Ο Υ Ξ Κ Α Ι Υ Π Ε Ρ Τ Α Σ Θ Υ Γ Α Τ Ρ Ο Σ Κ Λ Ε Ι
 Τ Ι Ο Υ Ξ Δ Ρ Κ Υ Λ Ο Σ Θ Ε Υ Κ Λ Ε Υ Σ Ξ Α Γ Η Σ Ι Α Σ Ν Ι
 Κ Ο Σ Τ Ρ Α Τ Ο Υ Ξ Τ Ε Λ Ε Υ Τ Ι Α Σ Η Ρ Ο Δ Ο Τ Ο Υ Ξ
 Α Ρ Ι Σ Τ Ο Δ Α Μ Ο Σ Α Ρ Ι Σ Τ Ο Δ Α Μ Ο Υ Ξ Ε Π Ι Γ Η Ρ Ι Σ
 15 Ε Π Ι Χ Α Ρ Μ Ο Υ Ξ Α Ν Τ Ι Δ Α Μ Α Σ Ε Π Ι Χ Α Ρ Μ Ο Υ Ξ

ΜΟΣΧΙΛΝΛΥΚΑΙΘΟΥΡΑΝΔΡΙΑΣΝΙΚΑΡΧΟΥΡ
 ΚΑΛΛΙΚΡΑΤΗΣΠΥΘΟΚΛΕΥΣΡΧΑΡΜΥΛΟΣ
 ΛΕΠΤΙΝΑΡΜΟΣΧΙΛΝΦΙΛΙΣΤΟΥΡΦΙΛΙΣΤΟΣ
 ΦΙΛΙΣΤΟΥΡΡΑΡΜΕΝΙΣΚΟΣΑΙΣΧΥΛΙΝΟΥΡ
 20 ΝΙΚΑΡΧΟΣΠΥΘΟΚΛΕΥΣΣΙΜΙΑΣΕΚΑΤΑΙΟΥΡ
 ΑΡΙΣΤΛΝΥΜΟΣΑΡΙΣΤΑΙΧΜΟΥΡΦΛΑΜΠΙΑΣ
 ΝΚΟΣΤΡΑΤΟΥΡΚΑΙΥΠΕΡΤΟΥΥΙΟΥΝΙΚΟΣΤΡΑΤΟΥΡ
 ΛΕΥΚΙΠΠΟΣΛΥΚΑΙΘΟΥΡΑΛΕΠΤΙΝΑΣΣΥΜΜΑ
 ΧΟΥΡΡΤΕΙΣΑΡΧΟΣΓΕΡΑΣΤΙΟΣΡΦΥΛΟΤΙΜΟΣ
 25 ΒΙΤΛΝΟΣΡΑΓΙΑΣΔΟΡΚΥΛΟΥΡΝΙΚΑΓΟΡΑΣ
 ΘΕΥΔΛΡΟΥΡΚΑΙΥΠΕΡΤΟΥΥΙΟΥΔΑΜΑΤΡΙΟΥΡ
 ΝΕΒΡΟΣΝΕΒΡΟΥΡΤΙΜΑΡΧΟΣΑΘΗΝΑΓΟΡΑΡ
 ΡΑΞΙΑΣΝΙΚΑΡΧΟΥΡΑΡΙΣΤΙΠΠΟΣΦΙΛΙΤ
 ΡΙΔΑΡΚΛΕΙΤΙΑΣΟΝΑΣΙΚΛΕΥΣΡ
 30 ΑΡΙΣΤΟΒΟΥΛΟΣΑΡΙΣΤΟΥ

The only place where the stone is damaged is at the end of line 28 where part of a Ρ has been broken off.

As the figures are the same in each case (Ρ has been omitted in line 20 and at the end), in the cursive text I give the names only.

- Τοῖδε ἐπαγγεῖλαντο εἰς τὴν κατα-
 σκευὴν τοῦ Ἀφροδισίου κατὰ τὸ ψάφισμα
 τὸ κυρωθὲν ὑπὸ Δαμοκρίτου τοῦ Δαμο-
 κλεῦς. Δαμόκριτος Δαμοκλεῦς.
- 5 Νίκαρχος Δαμοκλεῦς. Νοσσύλος
 Νοσσύλου. Ἀπολλόδωρος Τιμοκλεῦς.
 Ἀριστος Δαμοκλεῦς. Δαμοσθένης
 Δαμοσθένης. Ἀριστος Ἀρίστου.
 Ἀριστίων Ἀριστίωνος, καὶ ὑπὲρ τὰς
- 10 γυναικὸς Πλαθίου, καὶ ὑπὲρ τοῦ υἱοῦ
 Λαϊστράτου, καὶ ὑπὲρ τῆς θυγατρὸς Κλει-
 τίου. Δορκύλος Θευκλεῦς. Ἀγησίας Νι-
 κοστράτου. Τελευταῖος Ἡροδότου.
 Ἀριστόδαμος Ἀριστοδάμου. Ἐπίγηρις
- 15 Ἐπιχάρμου. Ἀντιδάμας Ἐπιχάρμου.

- Μοσχίων Λυκαίθου. Ἀνδρίας Νικάρχου.
 Καλλικράτης Πυθοκλεῦς. Χαρμύλος
 Λεπτίνα. Μοσχίων Φιλίστου. Φίλιστος
 Φιλίστου. Παρμενίσκος Αἰσχυλίνου.
 20 Νικάρχος Πυθοκλεῦς. Σιμίας Ἐκαταίου.
 Ἀριστάννυμος Ἀρισταίχμου. Λαμπίας
 Ν(ι)κοστράτου, καὶ ὑπὲρ τοῦ υἱοῦ Νικοστράτου.
 Λεύκιππος Λυκαίθου. Λεπτίνας Συμμά-
 χου. Τείσαρχος Γεράστιος. Φυλότιμος
 25 Βίτωνος. Ἀγίας Δορκύλου. Νικαγόρας
 Θεωδώρου, καὶ ὑπὲρ τοῦ υἱοῦ Δαματρίου.
 Νέβρος Νέβρου. Τίμαρχος Ἀθηναγόρα.
 Πραξίας Νικάρχου. Ἀρίστιππος Φιλιπ-
 πίδα. Κλειτίας Ὀνασικλεῦς.
 30 Ἀριστόβουλος Ἀρίστου.

List of contributors to a fund for the construction of a temple dedicated to Aphrodite.

For the number of names—forty-two—see No. 401 and the note there. For the date, see Appendix C.

388.

From Ross, *Hellenika*, No. 18. I could not find it.

Ι Ε Ρ Ε Υ Σ
 ΕΚΑΤΑΙΟΣΕΚΑΤΟΔΩΡΟΥ
 · ΜΕΡΟΡΩΝΟ ·
 ΟΣΣΥΛΟΣΠΟΛΥΜΙΑΣΤΟ ·
 ΛΙΣΤΟΣΑΡΙΣΤΟΚΛΕΙΔ ·
 · ΕΡΑΣΤΙΣΑΓΗΣΙΝΙΚΟΥ
 ΕΚΑΤΟΔΩΡΟΣΕΚΑΤΑΙΟΥ
 ΑΡΙΣΤΑΙΧΜΟΣΓΟΡΓΙΟ ·
 · ΥΚΡΑΤΗΣΑΡΚΕΣ ·
 · ΚΡΑΤΑΙ
 ΣΤΡΑΤΙΑΙ.

The whole has been, no doubt correctly, restored as follows by Rayet, *Inscr. de Cos*, p. 29.

Ἱερεὺς
 Ἑκαταῖος Ἑκατοδώρου
 κ](αῖ) [Ἱ]εροπ(οιο)[ί,
 Ν]οσσύλος Πολυμνάστω[ν,
 Φί]λιστος Ἀριστοκλείδα,
 Γ]έραστις Ἀγησινίκου,
 Ἑκατόδωρος Ἑκαταίου,
 Ἀρίσταιχμος Γοργί[ο]ν,
 Ε]ὐκράτης Ἀρκεσ[ί]λα,
 Ἑ]κάτα
 Στρατία.

This dedication, like the similar one, No. 370, may belong to Halasarna.

We find the father or son of Νοσσύλος, Πολύμναστος Νοσσύλου in alphabet A of No. 368. Γέραστις Ἀγησινίκου occurs in alphabet B. While in No. 370 the priest and ἱεροποιοί of Apollo seem to belong all to tribe A of No. 368, in the present case we may suppose that there are two ἱεροποιοί from each tribe, and that the tribes are in the same order as in the catalogue.

389.

Antimachia. House of Kephalianos. Cut at the top. Height 16 cm., width 42 cm.

ΦΡΟΝΗΣΙΣΑΓΑΘΟΚΛΕΥΣ
 ΖΩΠΥΡΙΣ ΖΩΠΥΡΟΥ
 ΘΑΛΛΟΥΣΑΕΠΑΦΡΟΔΕΙΤΟΥ
 ΟΝΟΜΑΣΤΗ ΖΗΝΩΝΟΣ
 5 ΣΩΖΟΜΕΝΗΑΡΙΣΤΩΝΟΣ
 ΤΥΧΗΑΡΙΣΤΩΝΟΣ
 ΜΑΚΑΡΙΑΑΡΙΣΤΩΝΟΣ

Φρόνησις Ἀγαθοκλεῦς.
 Ζωπυρίς Ζωπύρου.
 Θάλλουσα Ἐπαφροδείτου.
 Ὀνομάστη Ζήνωνος.
 5 Σωζομένη Ἀρίστωνος.
 Τύχη Ἀρίστωνος.
 Μακαρία Ἀρίστωνος.

390.

Antimachia. Ruined church of St. George. Broken on all sides.

Ν Η Σ Θ Ε Ν Η
 Ϊ Ν Ε Ρ Α Ν Η Θ Ε
 Τ Ο Τ Ο Ν Π Ρ Ο Σ
 Σ Π Ο Ν Η Ρ Ο Υ
 5 Ο Π Α Ρ Α Ν Γ Ι
 Λ Τ Ο Ι Κ Α Ι

391.

From Ross, *Hellenika*, No. 14. Now lost.

Ἐ]νιαυτοῦ πρώτου τᾶς
 Γαί]ου Καίσαρος, Γερμανικ-
 οῦ υἱοῦ, Γερμανικοῦ Σεβα-
 στοῦ ἐπιφανείας, δαμα-
 5 ρχεῦντος Σέξτου Ποπιλλίου,
 - - - υἱοῦ, Ῥούφου, φιλο-
 καίσαρος - - - -]μου.

The restorations are Ross's with the exception of Γαίου in line 2. The emperor is Caligula and the praenomen may have been erased. His accession is called an 'epiphany,' because he wished to be regarded as an incarnate god. The same idea is more fully, and more fulsomely, expressed in two inscriptions, Dittenberger, *Sylloge*, No. 279 (Cyzicus), and *Papers of American Institute*, i. p. 133 (Assos).

392.

Antimachia. In a church. Published by Rayet, No. 8. The first line on a projecting cornice. The letters Α Ρ Ω as given by Rayet, Υ with a cross-bar. In line 2 ΑΥΡΑΡΙΣ in line 5 ΑΥΡ in line 7 ΑΥΡ. The form of the stone and of the letters so closely resemble those of the honorary inscriptions from the gymnasium in the town, that, were its present situation not so far distant, I should suppose that it came from thence.

- - - - -
 [- - - ἐτείμασεν κατ' ἀνδριάν-]
 I -τος ἀνάστασιν, καὶ ταῖς λοιπαῖς

- τειμαῖς πάσαις Αὐρ. Ἀρίσταιχον
 Νικομάχου, γυμνασιάρχης-
 σαντος αὐτοῦ ἐξάκις ἐκ τῶν
 5 ἰδίων, μετὰ καὶ τῶν νύων αὐτοῦ
 Αὐρ. Ἀρισταίχου τοῦ Ἀρισταί-
 χου καὶ Αὐρ. Τροφίμου τοῦ Ἀρισ-
 ταίχου καὶ Αὐρ. Νεικομάχου
 τοῦ Ἀρισταίχου καὶ Αὐρ. Ἡρα-
 10 κλείτου τοῦ Ἀρισταίχου καὶ
 Αὐρ. Εὐόδου τοῦ Ἀρισταίχου,
 καὶ ταῖς λοιπαῖς τειμαῖς,
 —τὸν ἀνδριάντα ἀνέστησεν
 ἐκ τῶν ἰδίων—ἀρετᾶς ἕνεκα
 15 καὶ εὐνοίας τᾶς ἐς αὐτόν.

In honour of a gymnasiarch. Cp. Nos. 107-113. We may, probably, conclude that the office was filled first by the father, and then by the five sons in succession, the father meeting the expenses.

393.

From Ross, who published it, *Inscr. In.* No. 308, imperfectly; and afterwards *Hellenika*, No. 15, from his own copy.

Ὁ δᾶμος ὁ Ἀντιμαχιδᾶν
 καὶ Αἰγυλίων καὶ Ἀρχιαδᾶν
 καθιέρωσεν Τιβέριον Κλαύδιον
 Γερ]μανικὸν Καίσαρα Σεβαστόν.

In honour of Claudius.

394.

From Ross, No. 307.

Ὁ δᾶμος ὁ Ἀντιμαχιδᾶν καὶ Αἰγυλίων κ[αὶ
 Ἀρχι[α]δᾶν ἐτίμησε ἀνδριάντος ἀναστά-
 σει καὶ ταῖς λοιπαῖς τειμαῖς Αὐρήλιον Ῥοῦφον.

395.

From Ross, *Hellenika*, No. 17. Now lost. 'Fragment of a stele.'

| | |
|---------------|---------------|
| Τ Ε Φ Α Ν | Σ]τεφαν[η- |
| Ο Ρ Ο Υ Κ / | φ]όρου κ[αὶ |
| Ρ Χ Ε Ρ Ε Ω | ἀ]ρχ(ι)ερέω[s |
| Ι Ο Π Λ Ι Ο Ξ | (Π)οπλίο(υ) |
| Ρ Ε Β Ι Ο Υ Φ | Τ]ρεβίου Φ[ι- |
| Ρ Ω Τ Ο | λέ]ρωτο[s. |

The restoration is Ross's.

396.

Church of Christos, near Antimachia. Height $7\frac{1}{2}$ cm., length 50 cm.

Ο]ΕΟΙΣΣΕΒΑΣΤΟΙΣΚ[αὶ - - -

397.

From Ross, *Hellenika*, No. 16. Now lost.

| | |
|------------|------------|
| ΑΥΡΗΛΙΟ · | Αὐρηλίο[υ |
| ΣΩΣΙΜΟΥ | (Ζ)ωσίμου |
| ΤΟΥ ΑΡΙΣΤΕ | τοῦ Ἀριστ- |
| Τ Ε Α | τέα. |

398.

Circular altar. Published by Leake, No. 22 = Ross, No. 178 d. A former inscription has been erased.

| | |
|-------------|------------|
| Α Γ Α Θ Ω Ν | Ἀγάθων |
| ΕΛΛΑΝΙΚΟΥ | Ἑλλανίκου |
| ΕΚΑΤΑΙΑΣ | Ἑκαταίας |
| ΕΚΑΤΟΔΩΡΟΥ | Ἑκατοδώρου |
| ΚΛΕΟΝΙΚΗΣ | Κλεονίκης |
| ΑΝΤΙΔΗΜΟΥ | Ἀντιδήμου. |

399.

Antimachia. Fragment of stele.

ΑΘΗΝΙΩΝ

'Αθηνίων 'Αθηνίωνος.

ΑΘΗΝΙΩΝΟΣ

400.

From Leake, No. 23. 'Built into the walls of a church near the castle of Antimachia.' Unknown to me.

Α Α · · Ν Ω

Ο ΕΥΔΩΡΟΣ

ΑΡΧΙΔΑΜΟΥ

ΣΩΣΤΑΤΟΥ

Λα[μπ]ῶ

(Θ)εύδωρος

('Α)ρχιδάμων.

Σωστ[ρ]άτου.

Cp. Λάμπιον 'Αρχιδάμων (368, III. 9).

ISTHMUS.

Large numbers of inscribed marbles have been and still continue to be found at Kephalos, but they usually go to the lime-kiln. Almost all the inscriptions seen and copied by earlier visitors have disappeared. Probably some of them are built into the walls of the new church: the architect of this building made, as I hear, copies of thirty or forty inscriptions, before utilising the marbles. I do not know where he or his copies are now to be found. The inhabitants of this isolated village are distinguished from the other Coans by their strength, industry, independence and virtue, but they are all exceedingly illiterate, and there is no one who respects or protects the memorials of their past.

401.

British Museum, No. 338. From Kephalos. Part of a stele of blue marble; the right side nearly perfect.

Line 5 ad in.: possibly ΑΤΑΙ; the stone is chipped.

Line 17 ad in.: \ΑΙ

Line 19: I read ΝΤΑΙ · ΚΑ, but I assume this to be wrong.

| | | |
|----|---------------------------------|-----------------------------------|
| | - - - - - | ω |
| | - - - - - | 'Ασ]κλαπιῶ[ι |
| | - - - - | Τᾱ αὐτᾱ ἄμ]έρᾱ· 'Υγιε- |
| | ἰᾱ | 'Ο]μονοίᾱ οἶν |
| 5 | | 'Εκ]άτᾱ ἐμ πόλει |
| | | οἶν] ἐπίποκον τέλε[ον vel τελέ[αν |
| | | 'Α]σκλαπιῶ ἐν 'Ισθμῶ[ι |
| | | Πα]νάμου νευμηνίᾱ· 'Α- |
| | | καὶ 'Ιστίᾱ Ταμίᾱ πλ(α)- |
| 10 | κοῦντα?, ἀλφί]των ἡμίεκτον κα[ι | |
| | | ταῦτα θύε]ται ἐπὶ τᾱς ἰστίας. |

. . . α· Ἀφροδίτῃ Πανδάμῳ ἔρι-
 φον θήλειαν·] ταύταν θύει ἱερε-
 ὺς·]. Δεκάτῃ Ποτει-
 15 δᾶνι ἔριφον] ἄρσενα. Τῇ αὐ[τῇ
 ἀμέρῃ· ἔρ]ιφον ἄρσενα
]καιδεκάτῃ Γ
 μὴ ἐλά]σσοнос
 - - - - - καιδεκ]άτῃ [Ε]κά-
 20 [τῇ - - - - -

This, and the two following, are fragments of a Ritual Calendar. We have here portions of the calendar for Πάναμος and the preceding month, which was Ὑακίνθιος.

The scheme of restoration given above is derived from line 13.

Lines 2-3: seemingly a sacrifice to a triad of goddesses of whom Ὑγία and Ὀμόνοια are two, for Ὀμόνοια, cp. No. 61.

Line 6: ἐπίποκον. The word, in the form ἔποκον, is still used by the shepherds in Cos.

Lines 12-14. On the analogy of No. 363, we might restore ἐνάτῃ and ἱερε[ὺς Ἀπόλλωνος, but it would be dangerous to assume that the cultus of Isthmus was related to that of Halasarna.

402.

British Museum, No. 339. From Kephalos. Stele of blue marble, inscribed on two sides.

a. Right edge partially complete.

Lines 1-3: read

3Υ'
 ΣΘΗΛΕΙΑΤΑΥΙ
 ΜΟΝΑΡΧΟΣΤΩΙΑ ΩΙ

Line 8: I cannot see — at the beginning.

- - - - ω - - - - -
 - - - - ου - - - - -
 - - - ἔριφο]ς θήλεια· ταύ[ταν θύει
 - - - - μόναρχος τῷ Ἀ[πόλλ]ω[νι] ?
 5 - - - - πνον ὥς λα[μ]πρότατον

- - - μον]άρχου. 'Ικάδι· Θεῶν Μα-
 τρι δ'ὺς κνέουσα] τελέα· ταύταν θ[ύ-
 ει - - - - -]ς· φερέτω δὲ ὁ
 - - - - - πέλα]νον? ἐγ δ'ὺο
 10 ἡμῖεκτων - - - - -]εων - -
 - - - - -

b. The left edge nearly complete. The stone is in very bad condition. My readings differ slightly from Sir Charles Newton's.

| | | |
|----|---------------|-------------------------------|
| | 1E | - - - |
| | 2Γ/ | - - - - - |
| | Ι Ω | - - - - - |
| | ΩΙΛΟ ·· Ι Γ/ | - - - - - |
| 5 | ΩΔΕΙ · ΤΛΙ/ | Δυ]ωδε[κά]τα· - - |
| | ΗΕΛΛ | μ]ῆ ἐλ(άσ)[σινος - - |
| | ΛΙΓΕΤΟΙ ·· Κ/ | θύετα]ί (τ)ε τ(φ) [Ασ]κλ[απιφ |
| | Ι Γ Ρ Σ ·· Α | ἔ]ροσ[εν]α α - - - - - |
| | ΑΗ · ΛΟΙΛ | - - - - - |
| 10 | ΔΙΞ Τ / | - - - - - |
| | ΟΙΣΛ | - - - - - |
| | ΕΝΑΤΛΙ | - - 'Ενάτ(α)· - |
| | Ρ | |

403.

Copied by Sir C. Newton in a church at Kephalos, and quoted by him (*Inscr. Br. Mus.* No. 339).

- - - - - εσεν - - - - -
 - - - - - ε]στῶτας - - - - -
 Τῆ αὐτ]ῆ ἀμέρα· - - - - -
 - - - - - δειπνὲν (sic) - - - - -
 5 - - - - - κα]ρύκων νε - - - - -
 - - - - - ἐκά]στα φυλά - - - - -
 - - - - - ἐ]πιβαλλε - - - - -
 - - - - - δ]ε τὰν στ - - - - -
 - - - - - ας μὴ φρα - - - - -
 10 ἐλευ]θέραις αι - - - - -

404.

Recently found near the church of Panagia Palatiané. On two sides of a large marble basis. Height 47 cm. The inscription is at the top, and the marble has seemingly been sawn above, after the inscription had been engraved. It may not, therefore, be complete. In the centre of the upper surface is a hole, 50 × 31 cm., and 12 cm. in depth. The length of the front of the marble, where *a.* is engraved, is 87 cm., the height of the inscription 19 cm. The length of the sides is 52 cm. *b.* is engraved on the left-hand side, the height of the inscription 10 cm., slopes slightly, Υ is very much curved. Slight apices.

α.

ΑΓΗΣΙΚΛΗΣΘΕΥΔΩΡΟΥΔΔΗΤ ΕΥΤΕΛΙΑΔΣ ΑΡΙΣΤΙΠΠΙΑΔΔΔΗΤ
 ΠΑΡΜΕΝΙΣΚΟΣΑΡΙΣΤΟΠΕΙΘΟΥΣΔΔΗΤ ΑΡΧΙΚΛΗΣΤΕΛΕΥΤΙΑ ΔΔΗΤ
 ΕΚΑΤΟΔΩΡΟΣ ΑΜΦΙΚΛΟΥΣΔΔΗΤ ΔΑΜΟΦΩΝΤΙΜΟΔΑΜΟΥΔΔΗΤ
 ΧΑΡΙΚΛΗΣ ΚΑΛ·ΙΚΑ·ΥΣΔΔΗΤ ΔΙΟΓΕΝΗΣ ΔΔΙΟΚΛΕΥΣΔΔΗΤ
 5 ΑΡΧΙΠΠΟΣ ΔΟΡΚΥΛΙΑΔΔΔΗΤ ΑΡΙΣΤΟΔΑΜΟΣΑΡΙΣΤΟΚΡΙΤΟΥΔΔΗΤ
 ΑΡΙΣΤΟΓΕΝΗΣΜΕΝΙΑΔΔΔΗΤ ΜΕΛΑΝΘΟΣΘΡΑΣΥΚΡΙΤΟΥΔΔΗΤ
 ΧΑΡΜΙΠΠΟΣ ΕΠΙΓΗΡΙΟΣΔΔΗΤ ΒΟΗΘΟΣ ΘΡΑΣΥΚΛΕΙΑΔΔΔΗΤ
 ΤΙΜΟΞΕΝΟΣΘΡΑΣΥΚΛΕΙΑΔΔΔΗΤ ΑΡΙΣΤΟΓΕΝΗΣΤΥΡΡΙΧΟΥ ΔΔΗΤ
 ΤΕΛΕΣΙΠΠΟΣΤΕΛΕΣΑΝΔΡΟΥΔΔΗΤ ΚΑΛΛΙΜΑΧΟΣΙΣΤΙΑΙΟΥ ΔΔΗΤ
 ΙΟΙΣΤΙΑΙΟΣ ΤΕΙΣΑΡΧΟΥ ΔΔΗΤ ΙΩΠΥΡΟΣ ΤΕΙΣΑΡΧΟΥ ΔΔΗΤ
 ΑΡΙΣΤΟΣΑΡΙΣΤΟΜΑΧΟΥΔΔΗΤ ΠΑΡΜΕΝΙΣΚΟΣΑΡΧΙΑΔΑΜΟΥΤΟΥΧΑΡΜΙΠΠΟΥΔΔΗΤ
 ΔΑΜΟΦΩΝΧΑΡΙΝΟΥΔΔΗΤΕΥΔΙΚΟΣΕΥΔΙΚΟΥΤΟΥΦΙΛΙΣΚΟΥ ΔΔΗΤ ΙΩΠΥΡΙΩΝΑΡΙΣΤΩΝΟΣΔΔΗΤ
 ΑΥΚΑΙΘΟΣΑΥΚΑΙΘΟΥΔΔΗΤ ΑΡΙΣΤΩΝΥΜΟΣΑΛΕΞΑΝΔΡΟΥΔΔΗΤ ΑΡΧΙΑΔΑΜΟΣΑΡΙΣΤΟΦΑΝΕΥΣΔΔΗΤ

At the end of line 12, a slight chip in the side of the stone, caused by his chisel, has obliged the lapidary to place the two strokes above.

b.

ΘΕΥΔΩΡΟΣΧΑΡΙΣΘΕΝΕΥΣ ΔΔΗΗΓΟΡΓΟΣΤΙΜΑΙΘΟΥΔΔΗ
 ΜΑΚΑΡΙΝΟΣΣΩΣΑΝΔΡΙΔΑ ΔΔΗΗΧΑΙΡΕΔΑΜΟΣΧΑΡΜΥΛΟΥΔΔΗ
 ΔΡΧΙΔΑΜΟΣΕΠΙΚΡΑΤΟΥΣΔΔΗΗΕΡΜΙΑΣΕΜΜΕΝΙΔΑΔΔΗΗΗ
 ΘΕΥΔΩΡΟΣΕΜΕΝΙΔΑΔΔΗΗΘΡΑΣΩΝΚΛΕΙΝΟΥΔΔΗΗΗ
 ΔΙΟΜΕΔΩΝΓΟΡΓΟΥΔΔΗΗΚΑΛΙΚΑΗΣΠΥΘΟΚΛΕΥΣΔΔΗΗΗ
 ΦΙΛΟΚΑΗΣΤΕΙΣΑΡΧΟΥΔΔΗΗΦΑΙΔΡΟΣΘΕΥΦΑΝΤΟΥΔΔΗΗΗ
 ΘΕΥΔΩΡΟΣΤΑΧΙΠΤΟΥΔΔΗΗΘΡΑΣΩΝΝΙΚΟΣΤΡΑΤΟΥΔΔΗΗΗ

5

The figures ΔΔΗΗ are the same after each name (lines 1 and 2 of b are clipped at the end). I give only the names in the cursive text.

a.

Ἀγησικλῆς Θεόδωρου. Εὐτελίδας Ἀριστιππίδα,
 Παρμενίσκος Ἀριστοπαίβους. Ἀρχικλῆς Τελυτία,
 Ἐκατόδαρος Ἀμφικλοῦς. Δαμοφῶν Τιμοδάμου.
 Χαρικλῆς Καλ[λ]ικλ[ε]ῦς. Διογένης <Δ> Διοκλεῦς.
 5 Ἀρχίππος Δορκυλίδα, Ἀριστόδαμος Ἀριστοκρίτου,
 Ἀριστογένης Ἐμμενίδα. Μέλανθος Θρασυκρίτου.
 Χάρμιππος Ἐπιγῆριος. Βόηθος Θρασυκλείδα.
 Τιμόξενος Θρασυκλείδα, Ἀριστογένης Πυρρίχου.
 Τελέσιππος Τελεσάνδρου, Καλλίμαχος Ἰστιαίου.
 10 Ἰστιαῖος Τεισάρχου, Ζώπυρος Τεισάρχου.

Ἀριστος Ἀριστομάχου. Παρμενίσκος Ἀρχιδάμου τοῦ Χαρμίππου.
 Δαμοφῶν Χαρίνου. Εὐδικος Εὐδίκου τοῦ Φιλίσκου. Ζωπυρίων Ἀρίστανος.
 Λύκαιθος Λυκαίου. Ἀριστόνυμος Αλεξάνδρου. Ἀρχίδαμος Ἀριστοφάνους.

b.

- Θεόδωρος Χαρισθένης. Γόργος Τιμαίθου.
 Μακαρίνος Σωσανδρίδα. Χαιρέδαμος Χαρμύλου.
 Ἀρχίδαμος Ἐπικράτους. Ἐρμίας Ἐμμενίδα.
 Θεόδωρος Ἐμ(μ)ενίδα. Θράσων Κλείνου.
 5 Διομέδων Γόργου. Καλλικλῆς Πυθοκλεῦς.
 Φιλοκλῆς Τεισάρχου. Φαῖδρος Θευφάντου.
 Θεόδωρος Ταχίππου. Θράσων Νικοστράτου.

It is at least a curious coincidence, that here, as in the list from Antimachia (No. 387), we have in all forty-two subscribers. Here all are, it seems, independent householders, while there in several cases a father subscribes for his son also, and Ἀριστίων (line 9) for his wife, son and daughter; but, supposing this list to be complete, the whole amount required has in each case been divided into forty-two equal parts. There are certain little peculiarities in the two lists which make me think that this is not accidental.

Col. b. of the present inscription contains fourteen names. There seems to have been some reason which prevented the lapidary from using the space below *a*, and the crowding in the last three lines of *a* seems to indicate that he was obliged to get twenty-eight names into the space at his disposal.

In No. 387 the twenty-eighth name is Λαμπίας Νικοστράτου (line 22). The name of his son Νικόστρατος follows, but the καὶ ὑπὲρ τοῦ υἱοῦ Νικοστράτου is written very closely, as if there were some special reason that it should not intrude upon the next line. It would seem that the original *intention* there was that the forty-two equal contributions should be divided into two groups of twenty-eight and fourteen respectively, as in the present case. One of the contributions in the second and smaller group was not forthcoming, and Λαμπίας Νικοστράτου, who belonged to the first and larger group, added his son's name to make up the amount. I can suggest no reason for this division, and it is impossible in the present case to break up *a* into two unrelated groups of fourteen each, as in that case the division comes between the two brothers Βόηθος and Τιμόξενος (lines 7-8). We may, however, conjecture that the subscriptions here were, like those of No. 387, intended to serve some religious purpose. It is just possible that

in both cases those *called upon* to contribute were the priests and *ιεροποιοί* of six successive years. In Nos. 370 and 388 we found a priest and six *ιεροποιοί*. Some such hypothesis would account for the fact that many of the contributors here and in No. 387 are nearly related.

405.

Now built into the new church. Partly published by Rayet, p. 51. 'More completely, but somewhat inaccurately, by Dubois, *Bull. Hell.* vii. p. 484, No. 9.

ΙΟΒΟΥΛΟΣ Α
 ΟΒΟΥΛΟΥ ΜΑΤΡΟ
 ΕΔΙΑΓΟΡΙΔΟΣ ΤΑ
 ΔΙΑΠΑΡΑΓΙΝΟΜ
 5 ΟΣ ΔΕ ΑΠΟ ΠΛΑΤ
 ΑΣ ΤΑΣ ΠΑΣΙΑ
 ΝΘΙΠΠΟΣ ΑΡΙΣΤΟ
 ΥΛΟΥ ΜΑΤΡΟΣ ΔΕ
 ΙΑΓΟΡΙΔΟΣ ΤΑΣ
 10 ΙΑΠΑΡΑΓΙΝΟΜΕ
 Σ ΑΠΟ ΠΛΑΤΙΝΝ
 ΑΣ ΠΑΣΙΑ Α
 ΟΒΟΥΛΟΣ ΑΡΙΣΤΟ
 ΛΟΥ ΜΑΤΡΟΣ ΔΕ ΑΝ
 15 ΠΟΛΗΣ ΤΑΣ ΣΑΤΥΡΟ
 ΑΡΑΓΙΝΟΜΕΝΟΣ ΑΠ
 ΛΑΤΙΝΝΑΣ ΤΑΣ ΠΑ
 Ι ΕΥΞΙΦΑΝΗ
 ΚΛΕΥΣ ΜΑΤΡΟΣ Δ
 20 ΚΥΛΛΑΣ ΤΑΣ ΕΥΞ
 ΕΥΣ ΜΑΡΑΓΙΝΟΜ
 ΑΠΟΙΩΒΙΗΣ ΤΑ
 ΙΑΙΠΠΟΥ Κ
 ΣΑΡΙΣΤΟΒΟΥΛΟ
 25 ΙΤΡΟΣ ΔΕ ΔΙΑΓ
 ΟΣ ΤΑΣ ΚΥΔΙ

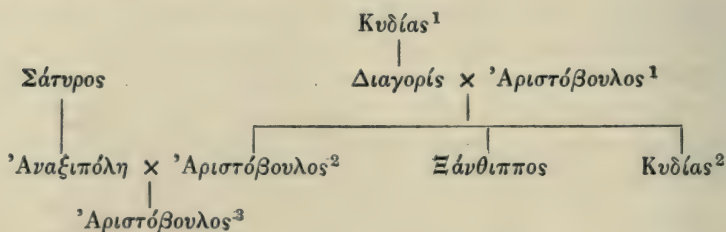
'Αριστ]όβουλος 'Α[ρι-
 στ]οβούλου ματρ[ὸς
 δ]᾽ ἐ Διαγορίδος τᾶ[ς
 Κ](υ)δία, παραγινόμ-
 εν]ος δὲ ἀπὸ Πλατ-
 ῖν]ας τᾶς Πασία.
 Ξά]νθιππος 'Αριστο-
 βο]ύλου ματρὸς δὲ
 Δ]ιαγορίδος τᾶς
 Κυδ]ία, παραγινόμε-
 νο]ς ἀπὸ Πλατίνν-
 ας τ]ᾶς Πασία. 'Α[ρ-
 ιστ]όβουλος 'Αριστο-
 βού]λου ματρὸς δὲ 'Αν-
 αξι]πύλης τᾶς Σατύρο[υ,
 π]αραγινόμενος ἀπ[ὸ
 Π]λατίννας τᾶς Πα-
 σί](α). Εὐξίφάνη[ς
 - κλεῦς ματρὸς δ]᾽ ἐ
 Δερ]κύλλας τᾶς Εὐξί-
 φάν]ευς, (π)αραγινόμ-
 ενος] ἀπὸ Ζωβίης τᾶ[ς
 'Αγ](λ)αίππου. Κ(υ)-
 δία]ς 'Αριστοβούλο[υ
 μ](α)τρὸς δὲ Διαγ-
 ορίδ]ος τᾶς Κυδί]α,

| | | |
|----|--------------------|----------------------|
| | ΠΑΓΙΝΟΜΕΝΟ | πα]ραγινόμεν[ος ἀπὸ |
| | ΑΤΙΝΝΑΣΤ/ | Πλ]ατίννας τ[ᾶς |
| | ΙΑ ΚΑ | Πασ]ία. Κα[λ- |
| 30 | ΙΝΑΞ Δ Α Μ Α Τ Ρ Ι | λι](ά)ναξ Δαματρί[ου |
| | ΤΡΟΣΔΕΝΙΚΟ | μα]τρὸς δὲ Νικο[πό- |
| | ΟΣΤΑΣΚΑΛ | λι]ος τᾶς Καλ[λιά- |
| | ΚΤΟΣΓΓΑΡ | να]κτος, παρ[αγινό- |
| | ΝΟΣΔΕ | με]νος δὲ [ἀπὸ - - - |

Fragment of a list of names.

The letters are similar to those of the Halasarna catalogue (No. 368), and, as Mr. Rayet remarked, Aristoboulos, son of Aristoboulos and of Anaxipole daughter of Satyros, is mentioned there also (col. I. line 22).

Can παραγινόμενος ἀπὸ mean 'descended from' as Mr. Rayet assumed? I can find in the dictionaries no such use of the word, although παράδοσις, παραγωγή, παραδοχή, may seem to favour it. It is evident that in this case those who add παραγινόμενος ἀπὸ Πλατίννας τᾶς Πασία, refer to a female ancestor on their father's side, perhaps his mother, e. g. :—



Ἀριστόβουλος³ may be the son of Ἀριστόβουλος¹ by a second marriage, but in either case his right to appear in this list is derived through his father.

Probably παραγινόμενος ἀπὸ Πλατίννας simply means 'having a right to present himself at the sacrifice or feast of the γένος through descent from Platinna.' This answers to the regular use of παραγ. e. g. *Od.* xvii. 173: καὶ σφῶν παρὰ γίγνεται δαίτι.

Mr. Rayet had only a part of the catalogue, and he supposed that it comprised descendants of Πλάτιννα only. There is no evidence that she is related to Ζωβίη, and consequently no evidence that all the people in the catalogue belong to a common stock.

406.

From Rayet, No. 11. Round altar. Now lost. Letters, A Γ.

Μόναρχος Ἑκατόδωρος
καὶ ἱεροποιοί,
Τιμόξενος Τιμοξένου,
Λύκαιθος Διοφάντου,
5 Θεωδωρίδας Μελάνθου,
Μελανκρίδας Μελάνθου,
Ἑκατόδωρος Κλεαγόρου,
Ἀριστιππίδας Τιμαγόρα,
Μέλανθος Τιμοξένου,
10 Καλλικράτης Τιμαγόρα,
Ἀσκληπιῶ καὶ Ὑγείᾳ.

As Mr. Rayet has remarked, the *ἱεροποιοί* seem to belong all to one family and, as in the inscription of Cardamina, the *μόναρχος* who here takes the place of the priest may be a member of the same family. The phrase *κατὰ πόλιν μοναρχεῦντος* in No. 417 would indicate that he is not the Coan *eponymus*, but an Isthmian functionary with the same title. The number of *ἱεροποιοί* here, eight, is curious. Perhaps together with the *μόναρχος* they formed a college of nine. If this is so, the number nine must originally have had reference to tribal divisions, although here they all belong to one tribe. We cannot be certain that the *μόναρχος* or *ἱεροποιοί* were specially occupied in the service of Asclepius, for in No. 370 a dedication to Hecate is made by the priest of *Apollo* and six *ἱεροποιοί*.

407.

Now at Symi. Published by Rayet, No. 12 = Foucart, *Ass. Rel.* No. 54.

Θιασεῖται
οἱ σὺν Παρμενίσκῳ,
Ἀγαθοστράτων
Μιννίωνος
5 Τραλλιανός.

408.

Near the mosque at Kephalos. Basis broken below. Published by Ross, *Hellenika*, No. 19, and Dubois, *Bull. Hell.* vii. No. 8. The left end of lines 2 and 3 is broken away. There is room for three or four letters, but probably none are missing.

Σ ΑΓΑΘΗΤΥΧΗ. Ζ

ΤΟΝΑΠΟΤΟΥΠΡΟΚΑΘΗΓΕΜΟΝΟΣΚΑΙCΩ
 ΡΟΣΓΕΟ΄ΑΣΚΛΗΠΙΟΥΤΗΣΑΑΙΙΒΛ

Ἀγαθῇ(ι) Τύχη(ι).

Τὸν ἀπὸ τοῦ προκαθηγεμόνος καὶ σω-
 τῆς](ρο)ς (θ)εο(ῦ) Ἀσκληπιοῦ τῆς - - -

There is no doubt about the two A's in line 3.

409-410.

On the same stone. Now lost.

409 = Rayet, 13 = Leake, 28 = Ross, 303.

410 = Rayet, 14 = Leake, 27 = Ross, 306 = Babington, 11.

409.

Forms of letters, Α Γ. Leake and Ross give Α. Rayet gives Α, which is doubtless right, as he prints Α in No. 410.

Ὁ δᾱμος ὁ ἰσθμιω-
 τᾶν ἐτίμασεν τιμαῖς
 τρίταις Σάτυρον Θε-
 μιστοκλέους, ἱατρόν,

5 στεφάνῳ χρυσέῳ
 ἀπὸ χρυσῶν ν. καὶ εἰ-
 κόνι χαλκῇ(ι) ἀρετᾶς
 (ἔ)νεκεν τᾶς κατὰ τὰν τ-
 ἔ]χναν καὶ εὐνοίας τᾶς
 10 ἐς αὐτόν.

For the history of a physician of the name of Satyrus, see Rayet's commentary. This inscription cannot be so late as his time, the second century, A.D.

410.

Letters Α Π. 'Smaller than those of 409.'

Αὐτοκράτορα Καίσαρα Οὐέσπασι-
ανὸν Σεβαστόν, ἀρχιερεῖ(ι), δ(η)μαρχί-
κῆς ἐξουσίας, πατέρα πατρίδος, ὑπα-
τον τὸ πέμπτον,
5 ὁ δᾶμος
 ὁ Ἰσθμιο(ι)τᾶν καθιέρω(ι)σεν.

The date is the first half of the year 74 A.D. The year of the *tribunicia potestas* is not given, as it coincided with that of the consulship (Cagnat, *Ep. Lat.*, p. 179).

411.

From Ross, *Hellenika*, No. 21. Now lost. Letters, Α Μ.

Ὁ δᾶμος ὁ Ἰσθ[μιο]τᾶν καθιέρωσε
Σεβαστὰν θεὰν Δαμάτραν καὶ τὸ
ἱ(ερ)όν.

412.

From Leake, No. 18 = Ross, No. 177. On a large square base. Now lost. The form of σ is seemingly Γ.

Ὁ δᾶμο[ς Σ]εβα(σ)τοῖς Θεοῖς τὸ βᾶμα.

413.

From Rayet, No. 15. Now lost.

Ὁ δᾶμος ὁ Ἰσθμιοτᾶν
καθιέρω(ι)σεν
Line erased.
Καίσαρα Βρετανικόν.

In honour of Geta.

414.

From Leake, No. 38. Now lost.

ΟΔΑΜΟΣΟΣΟ ΑΚΚΑ · ΙΕΡΩΣΕ
ΣΕΑΑΣ·

‘Ο δᾶμος ὁ [’Ι]σ(θ)[μιωτ]ᾶ(ν) κα[θ]ιέρωσε
Σε(β)ασ[τ - - - -

Perhaps identical with 411.

415.

In a house in the village. Broken on the left and at the top. Height 42 cm., width 15 cm.

| | |
|----------|----------------------------|
| ΑΥΤΟΚ | Αὐτοκ[ράτορα Καίσαρα |
| ΙΤΟΝΑΙ | Τ]ίτον Αἰ[λίον Ἀδριανὸν |
| ΑΝΤΩΝΙ | Ἐντων[εῖνον Σεβαστὸν |
| ΥΣΕΒΗ | Ε]ύσεβῆ, [πατέρα πατρίδος, |
| 5 ΟΝΕΑΥΤ | τ]ὸν ἑαυτ[ῶν εὐεργέτην, ἑ- |
| ΤΙΑΡΧΟΝ | πὶ ἄρχον[τος? - - - - |
| ΤΟΥ | - - - - - |
| ΑΜΙΛ | |

In honour of Antoninus Pius.

416.

From Leake, No. 13 = Ross, No. 305 = Babington, No. 15. Now lost. ‘On the plinth of a Doric capital.’ Letter Α.

‘Ο δᾶμος ὁ Ἰσθμιωτᾶν
τὸ σᾶμα Ἀριστοκράτει
β. μνάμας ἔνεκα.

417.

Formerly at Kephalos, where it was copied by Helpman, and published by Leake, No. 14. Now at Doughty House, Richmond, where it was seen by Michaelis, who published it in the *Arch. Zeit.* xxxii. p. 59. I have an impression, taken by the kind permission of Sir Francis Cook.

ΣΤΡΑΤΩΝΚΑΙΕΥΤΑΞΙΑΟΙΣΤΡΑΙΩΝΟΣΤΑΝΣΙΑ
ΛΑΝΥΠΕΡΤΟΥΠΑΤΡΟΣΣΤΡΑΤΩΝΟΣΤΟΥΒ
ΠΡΩΤΙΩΓΟΣΑΡΧΙΗΕΡΑΤΕΥΣΑΝΤΟΣΚΑΙΔΑ
ΜΑΡΧΗΣΑΝΤΟΣΚΑΙΠΡΗΓΙΣΤΕΥΣΑΝ

5 ΤΟΣ ΚΑΤΑΠΟΛΙΝΜΟΝΑΡΧΕΥΝ

Στράτων καὶ Εὐταξία οἱ Στρά(τ)ωνος τὰν σ(τ)ά-
λαν ὑπὲρ τοῦ πατρὸς Στράτωνος τοῦ β̄
Πρωτίω(ν)ος, ἀρχ(ι)ερατεύσαντος καὶ δα-
μαρχήσαντος καὶ πρηγιστεύσαν-

5 τος, κατὰ πόλιν μοναρχεῦν-
[τος τοῦ δέινος.

This is Helpman's reading. The letters, which have apices, and are tall and narrow, indicate a date early in the first century, B.C. Michaelis' reading ΠΡΟΤΙΜΩΣ, in line 3, is certainly wrong. I seem to see ΓΡΩΤΙΩ ΟΣ, the seventh letter being illegible. I can therefore only confirm Helpman's reading. In line 5 there is a sensible space, and, I think, a dot, indicating a stop, after ΤΟΣ. I punctuate in accordance with this. For the phrase κατὰ πόλιν μοναρχεῦντος see note to No. 406.

A πρηγιστής is mentioned in an inscription from the island of Pserimos, *Bull. Hell.* xii. p. 282; he is evidently there a permanent (not an extraordinary) official.

418.

From Ross, No. 304 = Kaibel, *Epigrammata Graeca*, No. 200. Now lost. Ross gives Α and Π.

ἴσ[θμὲ π]αλαι(γ)ενέος νήσσο(ο)ν πέδον, ἄφθι(τ)ε δῆμε
σοὶ μεγάλων δώρων καὶ νέκυσ ὀδα χάριν.
εἰκόνι καὶ στεφάνοισιν ἀειμνήστω[ι τε γανωθεὶς
σῆματι τοῦ πικροῦ ῥῦσιν ἔχω θανάτου.

I have added γανωθεὶς merely to complete the verse.

419.

From Ross, No. 174 = Leake, No. 30. See also Ross, *Inscr. Ined.* iii. p. 41, and *Hellenika*, p. 97, where he gives his own copy of the first two lines. Republished by Keil, *Allgem. Littztg.* 1849, p. 635 (I have not seen this), and Kaibel, *Ep. Gr.* No. 201. 'On the plinth of a Doric capital.' The stone is now lost. Letters Α Ζ Γ. Kaibel gives it as follows:—

Θευδότα ἀ [μάτ]ηρ σὲ [τέκε], Στόλε, δάκρυ, ἀ[φν]ως γὰρ
 ἀρπάξας σ' 'Αίδας σὰν ἐμάρανεν ἀκμάν,
 συνκέχυται γενέτας δὲ Ποσειδίππος, κλυτὸν ἔρνος
 ζαλωτὸν πένψας Περσεφόνας θαλάμοις,
 5 γυμνάδος αὐστηρὸν διέτη πόνον ἐκτέλεσαντα
 ἀρτίχουν γονέων ἐλπίδα γηραλέην.

Helpman's copy gives *Φερσεφόνας*. The restoration of line 1 is very pretty, and should not be disturbed; but I doubt the name Στόλος, and all the copies give traces of Ο or Θ before ΕΣΤΟΛΕ. I suspect that the name to be restored is Θέστολε. This name, although unknown, should be perhaps substituted for Θεστάλος in Apollod. ii. 7, 8.

420.

Built into a house in the village. Broken on the left. Height 12 cm., length 63 cm. Fine white marble. Large and finely engraved letters of the fourth century.

ΚΑΛΛΙΣΤΡΑΤΕ ΠΑΙΔΙ ΤΕ ΚΑΙ ΣΟ[Ι]
 ΤΙΣ ΕΡΙ ΞΕΤΟΣ ΟΙΔΕΜΑΣ ΑΣΤΩΝ

- - - Καλλίστρατε παιδί τε καὶ σο[ι]
 - - - τίς ἐρίζετό σοι δέμας ἀστών;

Probably the oldest extant inscription from Cos.

421.

From Leake, No. 16. Now lost. Form of α, Α.

Φιλείνου
 τοῦ
 Ἀπολλοδώρου.

422.

From Leake, No. 20. Unknown to me. 'On a small piece of marble, among some ruins on the island, Palaionisi.'

ΕΙΡΗΝ
ΑΙΣΕΠ
ΑΦΤΟΔ
ΕΙΤΟΥ

Εἰρηναῖς
Ἐπαφ(ρ)οδείτου.

423.

From Leake, No. 17. On the base of a column. Now lost.

ΜΤΑΙΚΛΩΔΙΟΥΚΑΠΙΤΩΥ
ΥΛΑΥΔΙΑΝΟΥ

Leake restores in line 1 *Καπίτω[νος]*. If M at the beginning is right, it must represent *Ἐπὶ* $\overline{\text{M}}$. Cp. No. 326.

424.

In the wall of a house in the village. 'Underneath the relief of a vase. Published by Leake, No. 19= Ross 178 l.

ΕΚΑΤΟΔΩΡΟΣ
ΠΕΡΙΓΕΝΟΥ

Ἐκατόδωρος
Περιγένου[s].

425.

From Leake, No. 15 = Ross, No. 171 c. On a round altar. Now lost.

Ἐ(ρ)μᾶ τοῦ Ἀγῆ-
σάνδρου
Ἀρωματίνης
τῆς Δαμοφώντος.

The name *Ἀρωματίνη* is very improbable.

426.

From Leake, No. 29 = Ross, No. 178 i = Babington, No. 13.

Νι[κ]ομάχη
· · ἀνδρίδα.

427.

From Leake, No. 37 = Ross, No. 171 b. Round altar.

Ῥοδοκλείας
τῆς Πρωτέα
Μιλησίας.

428.

From a copy communicated to me. Block of marble. Length 67 cm., height 47 cm.

ΑΡΑΤΙΟΝ ΜΕΝΟΙΤΑΜΥΛ

Ἀράτιον Μενοίτα Μυλ[ασίς.

429.

From a copy communicated to me.

ΗΡΑΚΛΕΙΤΟΣ
ΝΙΚΑΓΟΡΑ

Ῥράκλειτος
Νικαγόρα.

430.

Round altar in the church of the Παλατιανή. Published by Leake, No. 39.

ΤΙΜΟΚ · · ΙΔΑΣ
ΜΕΛ Δ

This is my copy, which gives the letters in their right position. When Helpman read it, the marble was perhaps in better condition. He gives:—

ΤΙΜΟΚΑΙΔΑΖ
ΜΕΔ ΠΙΔΑ

Τιμοκ[λε]ίδας
Μελ[αγκ]ρίδα.

431.

High narrow stele. Height 117 cm., width 31 cm.

ΑΙΑΣΙΑΔΑΣΚΑΛ
ΛΙΑ

Ἀ(γ)ασιάδας Καλ-
λία.

432.

In the steps of the new church. Partly concealed.

| | |
|---------|---------------|
| ΑΝΑΞΙΑ | Ἀναξίλ[ας |
| ΑΛΕΞΑΝΔ | Ἀλεξάνδ[ρον]. |

433.

In a house in the village.

| | |
|--------------|----------------|
| ΙΛΟΤΙΚΙΑΣΙΟΥ | Ἰλοτικίας Ἰου- |
| ΚΟΥΝΔΑΣ | κούνδας. |

434.

Rectangular altar. Height 70 cm., width 30 cm. From a copy communicated to me.

| | |
|-------------|---------------|
| ΑΘΗΝΑΙΣ | Ἀθηναῖς |
| ΚΑΛΛΙΠΙΔΑ | Καλλιπίδα |
| ΧΡΗΣΤΗΧΑΙΡΕ | χρηστὴ χαίρε. |

435.

From Babington, No. 18.

- - σανδ - -
 - - πλεο - -
 - - σσω - -
 - - τινου - -

436.

In the same house as No. 415. Height 8 cm., width 28 cm.

ΙΙΟΤ Λ
 ΟΜΑΧΟΥΕΡΓΕ

437.

From Babington, No. 14.

ερ . . .
 ἀγροῦ τ . .
 Διονύσω(ι) κ
 ἄνδρες αν . .
 Τελευτίαν.

COAN COINS

WITH NAMES OF MAGISTRATES.

THE order in which the types are arranged is approximately chronological: the classification of the earlier dated coins differs slightly from that given by Mr. Head in his *Historia Numorum*.

Period I comprises all the types which can be safely attributed to a date earlier than 330 B.C. Nos. 4^b and 15^b formed part of a hoard found in Chios, which contained also coins of the Carian dynasts Maussollos and Pixodarus, and, as the condition of all the coins in this hoard showed that they had not been in circulation, the date of their concealment was probably not very long after the death of Pixodarus, or *circa* 330 B.C. (*Zeitschr. für Num.* xiv. p. 150). The O on the coins of this period is usually of the same height as the other letters: Σ is always thus.

In Period II, which may be taken to extend over the latter part of the fourth and the whole of the third century B.C., I have placed all the other silver issues of Rhodian standard, and those bronze types which the character of the letters and the coincidence of names show to be contemporary. Mr. Head classes the drachms of types *h*, *i*, with types *a*, *b*, and *c*, which also have a bearded head: the name $\Lambda \acute{\upsilon} \kappa \omega \nu$ (No. 60) occurs on a tetradrachm of type *b*, but, on the other hand, a number of names ($\text{'}\text{Ανάξανδρος}$, $\text{'}\text{Αρχίδαμος}$, $\text{'}\text{Εμπερέπων}$, Μοσχίων , Πολύαρχος) are found also on silver or bronze coins with the beardless head. I have therefore thought it better to assign to these drachms the place they here occupy. It is evident, from the correspondence of the names Πραξιάνναξ (types *a* and *k*) and Φιλίσκος (types *b* and *l*), that tetradrachms at least of the earlier bearded type were still coined after the bronze types with the beardless head had been introduced. If we possessed a more extensive series of the earlier issues, we should perhaps be able to fix three periods; (1) tetradrachms

of types *a* or *b*, didrachms and drachms of types *c* and *c*²; (2) tetradrachms of types *a* or *b*, didrachms and drachms of types *e*, *f*, *g*, *h*, *i*; (3) tetradrachms of type *d*, didrachms and drachms of types *e*, *f*, *g*, *h*, *i*. It may, however, be noted that, at present, none of the tolerably numerous names on the didrachms (types *e*, *f*, *g*) coincide with names on the tetradrachms with bearded head.

Under Period III I have placed (type *ae*) certain of the bronze coins of Alexander's type which have letters of a later form and names corresponding to those on other coins of this period.

The half-drachms of type *z* present considerable difficulties. The specimens which have been correctly struck have, in most cases, the letters Δ and Ρ (Δ on the obverse beside the head, Ρ on the reverse outside the incuse square or *vice versa*): one (No. 159) has Η on the reverse. Some of these coins have only a simple name (Nos. 153, 155, 169), others have a name with ΠΡΟΣΤΑ (No. 173), or ΠΡΟΣΤ (Nos. 162, 172, 174, 181), which seemingly stands for *προστάτης*. The majority have two names, and, as one is occasionally in the genitive (No. 175), we might be induced to suppose that the second is the name of the magistrate's father; but, on looking through the list, we find that this is out of the question, the same name being as a rule bracketed with more than one other. The letters were carelessly engraved, and are very difficult to read: abbreviations are evidently used, ΕΥΔΑΜ (No. 172) and ΕΥΔΟΥ (No. 173) both standing for *Εὐδάμου*. I believe, without disputing the readings of the names which I print, that the following list represents what was intended to appear on the coins: the order (right or left) in which the two names occur in each case is evidently immaterial:—

- 150. Ἀγῆσι.—Ἀριστο.
- 151, 161. Ἀγῆσια.—Θευφαμ.
- 152. Ἀλκίδα.—(Δε)νί(α)s
- 154. Ἀριστομ.—λοχος
- 156, 171. Γενοκ.—Παρμε.
- 157, 168. Δεινίας—Νικοστ.
- 158, 175, 176, 177. Ἐκαταῖος—Τιμοξεν.
- 159, 160. Εὐαρατ.—Ἡλιοδω.
- 163, 171 *b*. λοχος—Παρμε.
- 164. Νίκαρχος.—Ἀσκληπ.
- 166. Νικομη.—Ἀριστο.
- 165, 167. Νικομη.—Θευφαμ.
- 179. Τισαρχ.—Ἀλκίδα.
- 180. Τι(σ)α(ρ)χ.—(Ἀγ)ησ(ί)as
- 182. Φιλοφρ.—Μένων

If we suppose that these are in each case the names of the magistrates of two successive years or shorter periods, the following order will be found to cover thirteen out of the fifteen pairs:—

Γενοκ(λῆς)
 Παρμε(ν) - - -
 Ἀγισίλοχος
 Ἀριστομ - - -
 Νικομή(δης)
 Θευφαμ(ίδας)
 Ἀγισία(ς)
 Τίσαρχ(ος)
 Ἀλκίδα(μος)
 Δεινίας
 Νικόστ(ρατος).

I assume that both Ἀγισι- and -λοχος stand for Ἀγισίλοχος.

BM. = British Museum. Im. = Dr. Imhoof-Blumer's collection. (Im) = communicated by Dr. Imhoof-Blumer. P. = my own collection. The Berlin and Hunterian coins are read by me from impressions. The readings of the others are those communicated to me by Mr. Head, M. Babelon and Dr. Imhoof.

PERIOD I.

Circ. B.C. 400–300.

a. Head of bearded Heracles with lion's scalp, to right. | Crab, club, and Magistrate's name in dotted square.


ΚΩΙΟΝ

- | | | |
|---------------|-----|------------|
| 1. ΑΛΚΙΜΑΧΟΞ | BM. | |
| 2. ΔΙΩΝ | BM. | Paris. Im. |
| 3. ΠΡΑΞΙΑΝΑΞ | BM. | |
| 4. ΦΙΛΕΩΝΙΔΑΞ | BM. | |

b. Id., to left. | Id.

- | | |
|-----------------------|---|
| 4 ^b . ΔΙΩΝ | Löbbecke (<i>Zeitschr. für Num.</i> xiv. p. 155). |
| 5. ΘΕΟΔΟΤΟΞ | Berlin. |
| 6. ΑΥΚΩΝ | Hague (Im). |
| 7. ΠΕΡΞΙΩ | Waddington. |
| 8. ΦΙΛΙΞΚΟΞ | P. |

Rhodian Tetradrachms.

Above crab an object of this shape  (periwinkle or snail shell).

c. Head of bearded Heracles with
lion's scalp, to right.

Veiled head of Demeter to
left, and name.

ΚΩΙΟΝ

- | | |
|-----------|-------------|
| 9. Α | Paris. |
| 10. ΑΠ | Leake. |
| 11. ΒΙΤΩΝ | BM. Paris. |
| 12. ΑΕ? | BM. |
| 13. ΜΑ | Im. P. |
| 14. ΦΙ | BM. Berlin. |
| 15. ΦΙΑ | BM. Im. |

} Rhodian
Didrachms.

c².

Id.

Id.

15^b. ΙΦ

Löbbecke (*Zeitschr. für Num.*
xiv. p. 155).

} Rhodian
Drachm.

PERIOD II.

Circ. B.C. 300-200.

d. Head of young Heracles with
lion's scalp, to right.

Crab, bow in case, and name.

ΚΩΙΟΝ.

- | | |
|----------------|----------------|
| 16. ΓΝΛΣΙΔΙΚΟΣ | Berlin. |
| 17. ΚΛΕΙΝΟΣ | Paris. Hunter. |
| 18. ΑΕΛΔΑΜΑΣ | P. |
| 19. ΜΟΣΧΙΛΝ | BM. |
| 20. ΜΙΚΛΝ | Berlin. P. |
| 21. ΝΙΚΑΓΟΡΑΣ | Hunter. |
| 22. ΞΑΝΘΙΡΡΟΣ | Paris. Im. |
| 23. ΤΙΜΟΛΥΚΟΣ | BM. |

} Rhodian
Tetradrachms.

e. Head of young Heracles with
lion's scalp, to right.

Crab, club, and name.
ΚΛΙΟΝ

- | | |
|--|---|
| 24. ΑΝΑΞΑΝΔΡΟΣ | Im. |
| 25. ΑΡΙΣΤΙΛΝ | BM. Paris. P. |
| 25 ^b . ΑΡΙΣΤΙΛΝ | BM. Paris. |
| 26. ΑΡΧΙΔΑΜΟΣ | BM. Im. |
| 27. ΒΙΩΝ | P. |
| 28. ΔΗΜΗΤΡΙΟΣ | BM. P. |
| 29. ΕΜΠΡΕΠΛΝ | BM. Paris. Hunter. Im. P. |
| 30. ΙΛΙΑΟΣ | BM. Berlin. P. |
| 31. ΚΑΛΛΙΣΤΡΑΤΟΣ | BM. |
| 32. ΚΛΕΙΝΟΣ | BM. Paris. Hunter. Im. |
| 33. ΚΟΔΡΟΣ | Pantelidis (<i>Bull. Hell.</i> xi. p. 78). |
| 34. Μ]ΕΝΛΝ | Hunter. |
| (snail between claws of crab. Cp. Nos. 8, 68, 69.) | |
| 35. ΝΙΚΛΝ | BM. Paris. P. |
| 36. ΞΕΝΟΜΒΡΟΤΟΣ | BM. Paris. |
| 37. ΠΟΛΥΑΡΧΟΣ | BM. Paris. P. |
| 38. ΠΟΛΥΑΧΟΣ | Berlin. |
| 39. ΣΤΕΦΑΝΟΣ | BM. |
| 40. ΘΗΛΕΦΟΣ | Berlin. Lambros. |
| 41. ΦΙΛΙΣΤΟΣ | BM. P. |
| 42. ΦΙΛΛΝ | BM. Lambros. |
| 43. Χ]ΑΡΙΔΑΜΟΣ? | Berlin. |

f. Id. | Crab, bow in case, and name.
ΚΛΙΟΝ

44. ΧΑΡΜΙΓΓΟΣ Berlin.

g. Head of young Heracles, facing. | Crab, club, and name.
ΚΛΙΟΝ

- | | |
|---------------|----------------|
| 45. ΒΡΥΑΞΙΣ | P. |
| 46. ΔΑΜΟΞΕΝΟΣ | BM. Berlin. P. |
| 47. ΕΥΔΗΡΟΣ | BM. |
| 48. ΙΛΙΑΟΣ | BM. |
| 49. ΜΙΚΛΝ | BM. Im. |

Rhodian Didrachms.

h. Head of bearded Heracles, to right. | Crab, club, and name.
ΚΩΙΟΝ

| | | |
|------------------|------------------------|------------------|
| 50. ΑΝΑΞΑΝΔΡΟΣ | BM. Berlin. Hunter. P. | Rhodian Drachms. |
| 51. ΑΡΧΙΔΑΜΟΣ | BM. | |
| 52. ΑΣΤΥΝΟΜ[ος | Im. | |
| 53. ΒΑΤΙΩΝ | BM. Berlin. | |
| 54. ΕΜΠΡΕΠΩΝ | BM. Hunter. P. | |
| 55. ΙΑΤΡΟΚΛΗΣ | BM. | |
| 56. ΙΔΟΜΕΝΕΥΣ | BM. Im. | |
| 57. ΙΠΠΟΛΟΧΟΣ | Paris. | |
| 58. ΚΡΙΤΟΒΟ[υλος | Karlsruhe (Im). | |
| 59. ΛΑΕΡΤΑΣ | BM. | |
| 60. ΛΥΚΩΝ | BM. Lambros. | |
| 61. ΜΝΑΣΙΜΑΧΟΣ | Berlin. Im. | |
| 62. ΜΟΣΧΙΩΝ | Berlin. | |
| 63. ΞΑΙΓΡΕΤΟΣ | BM. P. | |
| 64. ΠΟΛΥΑΡΧΟΣ | BM. Hunter. | |
| 65. ΠΥΘΙΩΝ | BM. | |
| 66. ΠΥΘΩ | Market (Im). | |
| 67. ΦΙΛΙΝΟ[ς | BM. | |

i. Id. | Crab, above it a snail, beneath
it name (cp. Nos. 8, 34.)
ΚΩΙΟΝ

| | |
|-----------------|-------------|
| 68. ΑΜΦΙΔΑΜΑΣ | Berlin. Im. |
| 69. ΣΩΣΙΣΤΡΑΤΟΣ | BM. P. |

j. Head of young Heracles, to right. | Crab, club, and name.
ΚΩΙΟΝ

| | |
|-------------|---------|
| 70. ΑΡΙΣΤΩΝ | Hunter, |
|-------------|---------|

Rhodian
 $\frac{1}{2}$ drachm.
(21 grs.)

| | | | |
|----|---------------------------------------|--|---------------------------------------|
| k. | Head of youthful Heracles, facing. | | Club, bow in case, and name. ΚΛΙΟΝ |
|----|---------------------------------------|--|---------------------------------------|

Usually countermarked with a crab.

| | | | | | |
|-----|--------------|--------------|---------|-----|----|
| 71. | ΑΝΑΞΑΝ[δρος | BM. | | | |
| 72. | ΑΡΙΣΤΙΟΝ | BM. | | | |
| 73. | ΑΡΧΟΝ | BM. | P. | | |
| 74. | ΔΙΑΓΟ[ρας | (Mi. S. 93.) | | | |
| 75. | Δ]ΙΟΜΕΔΩΝ | P. | | | |
| 76. | Ἑκα]ΤΑΙ[ος ? | P. | | | |
| 77. | ΗΡΟΔΟΤΟΣ | BM. | | | |
| 78. | ΘΕΥΔΟΤΟΣ | BM. | Berlin. | Im. | P. |
| 79. | ΘΕΥΦΙΛΗΤΟΣ | BM. | Berlin. | P. | |
| 80. | ΛΑΜΠΙΑΣ | BM. | Berlin. | P. | |
| 81. | ΠΑΡΜΕΝΙΣ[κος | BM. | P. | | |
| 82. | ΠΡΑΞΙΑΝΑΞ | P. | | | |
| 83. | Πρ]ΑΤΑΓΟΡΑΣ | P. | | | |
| 84. | ΠΡΛΤΑΓΟΡΑΣ | Market (Im). | | | |
| 85. | ΤΕΛΕΣΦΟΡΟ[ς | P. | | | |
| 86. | ΦΙΛΙΝΟΣ | BM. | Berlin. | Im. | P. |

Bronze, diam. 17-16 mill.

| | | | |
|----|-------------------------------------|--|--------------------------------|
| l. | Head of young Heracles, to left. | | Crab, club, and name. ΚΛΙΟΝ |
|----|-------------------------------------|--|--------------------------------|

| | | | | | |
|-----|---------------|---------|---------|----|--|
| 87. | ΑΓΟΡΑΚΡΙ[τος | P. | | | |
| 88. | ΒΙΣΧΡΙΟΝ | P. | | | |
| 89. | ΑΝΑΞΑΝ[δρος | Paris. | | | |
| 90. | ΑΡΑΤΟΣ | Paris. | | | |
| 91. | Α]ΡΙΣΤΟΓΕΝ[ης | Berlin. | | | |
| 92. | ΑΡΧΕΠΟΛ[ις | Paris. | Berlin. | P. | |
| 93. | ΕΛΛΑΝΙΚΟΣ | Berlin. | P. | | |
| 94. | ΗΡΟΔΟΤΟ[ς | P. | | | |

Bronze, diam.
15-13 mill.

l. (continued). Head of young
Heracles, to left.

Crab, club, and name.

ΚΛΙΟΝ

- | | |
|------------------------------|--------------|
| 95. ΙΠΠΑΡΧΟΣ | Market (Im). |
| 96. ΜΙΚΥΘΟΣ | Im. |
| 97. ΠΑΡΜΕΝΙΣΚ[ος | Im. P. |
| 98. ΠΑΥΣΙΜΑΧ[ος | Berlin. |
| 99. ΣΑΤΥΡΟΣ | P. |
| 100. Σ]ΙΜΟΣ | P. |
| 100 ^b . Τ]ΕΙΣΙ[ας | Berlin. |
| 101. ΤΡΙΣΙΛΟΣ | Paris. |
| 102. Φ]ΙΛΙΣΚΟΣ | P. |
| 103. ΦΙΛΟΚΛΗ[ς | P. |
| 104. Χ]ΛΙΡΙΠΡΟΣ | P. |

Bronze, diam. 15-13 mill.

m. Id.

Crab and name.

ΚΛΙΟΝ

- | | |
|--------------------|--------------|
| 105. ΘΑΥΜ[ίτος | (Mi. S. 92.) |
| 106. ΚΑΦΙΣΙ[ος | Berlin. |
| 107. Παρ]ΜΕΝΙΣΚΟ[ς | Berlin. |

n. Veiled head of Demeter,
to right.

Crab (with or without club),
and name.

ΚΛΙΟΝ

- | | |
|----------------------|--------------|
| 108. ΑΝΑΞΑΝ[δρος | (Mi. 37.) |
| 109. ΔΑΜΛΝ | Im. |
| 110. ΔΡΑΚΛΝ | Berlin. |
| 111. Ξ]ΑΙΓΡΕ[τος | P. |
| 112. Π](α)ΥΣΙΜΑΧΟ(ς) | (Mi. S. 85.) |
| (club) | |
| 113. ΦΙΛΟΚΛΗ[ς | P. |
| (club) | |
| 114. ΦΙΛΟΝΙΔΑΣ | Im. |
| 115. ΦΡΑΣΙΜΗΔ[ης | P. |

Bronze, diam.
13-12 mill.

o. Head of young Heracles, to right.

Crab and name.

ΚΛΙ

| | |
|-----------------------------------|---------|
| 116. ΔΑΜΛΝ | BM. |
| 117. ΔΙΟ]ΜΕΔΛ[ν | Im. |
| 118. ΗΡΟΔ[οτος (crab and fish) | Paris. |
| 119. ΘΕ]ΥΤΙΜΙΔΑ[ς? | Berlin. |
| 120. ΜΕΝΕΣ - - - | P. |
| 121. Ο]ΝΑΣΙ[κλῆς | P. |
| 122. Π]ΟΛΥΜ[ναστος | BM. |
| 123. ΠΥΡΡΙ[χος (crab and club) | Paris. |

Bronze, diam. 11-12 mill.

p. Head of Apollo (or Medusa),
facing.Club, bow in case, and
name.

ΚΛΙΟΝ

| | |
|------------------|------------|
| 124. 'Αρ]ΧΙΔΑΜΟΣ | Berlin. |
| 125. ΔΙΑΓΟ[ρας | Im. |
| 126. ΕΡΙΔΑΥΡ[ος | Paris. P. |
| 127. ΘΕΥΓΕΝΗΣ | Berlin. P. |

The smaller bronze issues of the older periods have no names. The types in my own collection are:—

(1) (Cp. Mi. 36.) Veiled head of
Demeter, to right.

Crab and Club.

ΚΛΙ

Diam. 10-11 mill.

(2) Bearded head of Heracles,
to right.

Crab.

ΚΛΙ

Diam. 9 mill.

PERIOD III.

Circ. B.C. 200-88.

q. Tetradrachms of Alexander's type, with crab, club, and name in front of Zeus.

| | |
|-------------------------------|---------------------------|
| 127 ^a . ΣΩΣΤΡΑΤΟΣ | BM. |
| 127 ^b . Χ = Χαρ. | (Num. Chron. 1883, p. 5.) |
| 127 ^c . - - - ΔΗΣ? | (Müller, No. 1153.) |

There is a half-drachm of Alexander's type, with a crab in front of Zeus, and ΛΑ under the seat, at Marischal College, Aberdeen. It may not be Coan. Cp. Müller, No. 829.

- | | | | | |
|------------------|---|------------------|--|--------------------|
| 9 ² . | Head of Aphrodite, to right. | | Asclepius standing and name. ΚΛΙΩΝ | |
| 128. | ΝΙΚΟΣΤΡΑΤΟΣ | Hunter. | } Attic Tetra-drachm. | |
| | | | | |
| 7. | Crowned head of Asclepius, to right. | | Coiled serpent, star, and name. ΚΛΙΩΝ | |
| 129. | ΑΙΣΧΥΛΟΣ | Berlin. | } Attic ½ Drachms. | |
| 130. | ΝΙΚΑΡΧΟΣ | (Mi. S. 50.) | | |
| 131. | ΡΥΘΟΚΛΗΣ | BM. Venice (Im). | | |
| | | Id. ΚΛΙΩΝ | | |
| 132. | ΕΥΚΑΡΡΟΣ | A Im. | | |
| 8. | Id. | | Serpent-staff, and name. ΚΛΙ | |
| 133. | ΑΓΗΣΙΑΣ | Κ | BM. Im. | } Attic Tetrobols. |
| 134. | ΔΙ[Ο]ΓΕΝΗΣ | Κ | Im. (<i>Monn. Gr.</i> No. 105). | |
| t. | Veiled female head, to right. | | Crab, star, and name. ΚΛΙΩΝ | |
| 135. | ΧΑΡΜΥΛΟΣ | P. | } Silver, diam. 12 mill., wt. 17.5 gr. | |
| | | | | |

| <i>u.</i> | Head of young Heracles, to right. | | Club, bow in case, and name. ΚΛΙΟΝ | |
|-------------------------|--------------------------------------|----------------|---|--|
| 136. | ΘΕΣΣΑ[λός (star below) | Im. | Id. ΚΛΙΟΝ } Silver, diam. 11 mill. wt. of No. 138, 11'5 gr. | |
| 137. | ΑΓΗΣΙΑΣ Κ | Market (Im). | | |
| 138. | ΕΚΑΤΟΔΗ[ρος (serpent below) | P. | | |
| <i>v.</i> | Id. | | Crab, club, and name, in shallow incuse square. ΚΛΙΟΝ | |
| 139. | ΑΡΑΤΟΣ Δ | Im. | Attic Tetrobols, diam. 15 mill. | |
| 140. | ΑΡΙΣΤΑΙΣ | Paris. Hunter. | | |
| 141. | ΑΡΧΙΑΣ Κ | BM. Paris. | | |
| 142. | ΔΙΟΤΙΜΟΣ | Im. | | |
| 143. | ΕΥΔΑΜΟΣ | Paris. | | |
| 144. | Α]ΕΥΚΙΡΡΟΥ vel ΣΥΚΙΡΡΟΥ | Berlin. | | |
| <i>v</i> ¹ . | Id. | | Id. ΚΛΙΟΝ | |
| 145. | ΦΙΛΙΡΡΟΣ | Im. | Club and name in incuse square. ΚΛΙΟΝ | |
| <i>w.</i> | Id. | | | |
| 146. | ΔΟΥΟΣ | Im. | Crab and name in incuse square. ΚΛΙ | |
| <i>x.</i> | Id. | | | |
| 147. | Φ]ΙΛΙΝ[ος? | Berlin. | | |
| 148. | ΑΛΠ? | Berlin. | | |

3. Head of Asclepius, to right.

Serpent coiled and name in
incuse square.

ΚΛΙΛΝ

149. ΑΝΘΕΣ Α

BM. Im. Paris.

2. Id.
with Δ or P

Id.
With Δ or P outside the square.

ΚΛΝ ΚΛΙ or ΚΛ

150. ΑΓΗΣΙ }
ΑΡΙΞΙΟ } Berlin.

151. ΑΓΗΣΙΑ }
ΘΕΥΦΑΜ } BM. Berlin.

152. ΑΛΚΙΔΑ }
ΑΣΙΝΙΟΣ } Paris.

153. ΑΝΔΡΟΣ }
(star) } BM. Berlin.

154. ΑΡΙΣΤΟΜ }
ΛΟΧΟΣ } BM.

155. ΑΡΙΣΤΟ (Mi. S. 25.)

156. ΓΕΝΟΚ }
ΠΑΡΙΕΟ } P.

157. ΔΕΙΝΙΑΣ }
ΝΙΚΟΣΤ } BM.

158. ΕΚΑΤΑΙ }
ΤΙΜΟΞ } BM.
(star)

159. ΕΥΑΡΑΤ } BM. H on reverse side, outside square.
ΗΛΙΟΔΛ } Im.

160. ΗΛΙΟΔΛ } BM. Paris. P.
ΕΥΑΡΑΤ }

161. ΙΛΗ }
ΘΕΥΦ vel } BM. Berlin.
ΑΜ }
ΑΓΗΣΙΑ }

Attic 1 Drachms.

| | | |
|--------------------|---------------------------|----------------------|
| 162. | ΚΛΕΛ ΠΡΟΣ | } BM. |
| 163. | ΛΟΧΟΣ ΠΑΡΜΕ | } Paris. |
| 164. | ΝΙΚΑΡΧΟΣ ΑΣΚΛΗΠ | } BM. |
| 165. | ΝΙΚΟΔΗ ΘΕΥΦΑΜΙ | } Paris. |
| 166. | ΝΙΚΟΜΗ ΑΡΙΣΤΟ | } BM. Berlin. |
| 167. | ΝΙΚΟΜΗ ΘΕΥΦΑΝ | } BM. |
| 168. | ΝΙΚΟΣΤΡ ΑΚΙΝΙΑΣ | } BM. Paris. |
| 169. | ΝΙΚΛΛ | BM. |
| 170. | ΠΑΡΜ ΑΓΗΣΙ | } Paris. |
| 171. | ΠΑΡΜΕ ΓΕΝΟΚ | } BM. Paris. Berlin. |
| 171 ^b . | ΠΑΡΜΕ ΛΟΧΟΣ | } Aberdeen. |
| 172. | ΠΡΟΣΤ ΕΥΔΑΜ | } BM. |
| 173. | ΠΡΟΣΤΑ ΕΥΔΟΥ | } BM. Berlin. |
| 174. | ΠΡΟΣΤ ΝΙΚΙΑΣ | } BM. Paris. |
| 175. | ΤΙΜΟΞΑΝ ΕΚΑΤΑΙΟΥ | } BM. |
| 176. | ΤΙΜΟΞΕΝ ΕΚΑΤΑΙΟΣ | } Paris. |
| 177. | ΤΙΜΟΞ ΕΚΑΙΤ | } Im. |
| 178. | ΤΙΜΟΞ ΕΚΑΤΑΙ (star) | } Berlin. |

Attic ½ Drachms.

| | | | | | |
|------|------------------|---|---------------------|---|------------------------------|
| 179. | ΤΙΣΑΧ ΑΛΚΙΔΑ | } | BM. | } | Attic $\frac{1}{2}$ Drachms. |
| 180. | ΤΙΣΥΑΣ ΥΙΗΣΑΣ | | | | |
| 181. | ΦΙΛΙΛΝ ΠΡΟΣΤ | } | BM. | | |
| 182. | ΦΙΛΟΦΡ ΜΕΝΛΝ | | | | |
| | | | BM. Berlin. Hunter. | | |

aa. Head of Asclepius, to right. | Serpent-staff and name.
ΚΩΙΩΝ

| | | | | | | |
|------|--------------|--------------|---------|---------|--------|-----------------------------|
| 183. | ΑΓΗΣΙΑΣ | BM. | Paris. | Im. | P. | } Bronze, diam. 20-22 mill. |
| 184. | ΑΓΛΑΟΣ | BM. | Paris. | Berlin. | Im. P. | |
| 185. | ΑΜΜΗ | Paris. | | | | |
| 186. | ΔΙΟΦΑΝ(τος) | Paris. | P. | | | |
| 187. | ΚΛΕΥΜΑ(χος) | BM. | Paris. | Berlin. | P. | |
| 188. | ΚΛΕΥΦ | Paris. | | | | |
| 189. | ΝΙΚΑ[ρχος | Paris. | Leake. | | | |
| 190. | ΝΙΚΙΑΣ ? | (Mi. S. 80.) | | | | |
| 191. | ΝΙΚΟΜΗ(δης) | Paris. | Berlin. | P. | | |
| 192. | ΠΟΛΥΔΑ(μος) | BM. | | | | |
| 193. | ΠΟΛΥΚΑ | Paris. | | | | |
| 194. | ΠΟΛΥΧΑ(ρμος) | BM. | Hunter. | P. | | |
| 195. | ΣΑΤΥΡΟΣ | BM. | Berlin. | | | |
| 196. | ΣΩΠΑΤΡΟΣ | Paris. | | | | |
| 197. | ΦΙΛΙΝΟΣ | Paris. | | | | |
| 198. | ΧΑΡΙΔΑ(μος) | BM. | Paris. | P. | | |

ab. Crowned head of Asclepius, to right. | Coiled Serpent and name.
ΚΩΙΩΝ

| | | | | | | | |
|------|-------------|-----|--------|---------|----|---|------------------------------|
| 199. | ΕΥΑΡΑΤΟΣ ΔΙ | BM. | Paris. | Berlin. | P. | } | Bronze, diam. 22 mill. |
| | Id. ΕΙ | Im. | | | | | |
| 200. | ΠΥΘΟΚΛΗΣ | BM. | Paris. | Berlin. | P. | | |

| <i>ag.</i> | Head of young Heracles, to right. | | Bow in case, and name. ΚΩΙΩΝ |
|------------|--------------------------------------|---------|---------------------------------|
| 216. | ΑΓΛΑΟΣ | Berlin. | } Bronze, diam. 11 mill. |
| 217. | ΕΥΚΡΑ[της | Im. | |
| 218. | ΠΟΛΥΚΛ | P. | |

PERIOD IV.

Circ. B.C. 88-50.

| <i>ah.</i> | Head of Apollo, to right. | | Lyre, and name. ΚΩΙΩΝ |
|------------|---------------------------|-----------------|--------------------------|
| 219. | ΑΡΑΤΟΣ | (Mi. 23.) | } Silver, diam. 12 mill. |
| 220. | ΑΡΙΣΤΑΙΟΣ | Paris. | |
| 221. | ΑΡΙΣΤΟΒΟΥΛΟΣ | Paris. | |
| 222. | ΘΡΑΣΥΑΝΔΡΟΣ | Karlsruhe (Im). | |
| 223. | Α]ΕΥΚΙΠΠΟ[ς | Berlin. | |
| 224. | ΝΙΚΩ | Paris. P. | |
| 225. | ΣΑΡΜΕΝ | Paris. | |
| 226. | - - - ΚΡΩΝ | Im. | |
| 227. | - ΥΗΛΩ - | (Mi. S. 53.) | |

| <i>ai.</i> | Head of Apollo, to right. | | Lyre in crown, and name. ΚΩΙΩΝ |
|------------|---------------------------|---------------------------|-----------------------------------|
| 228. | ΑΛΚΙΔΑ(μος) | BM. Paris. Berlin. Im. P. | } Bronze, diam. 24-25 mill. |
| 229. | ΑΡΙCΤΟ(βουλος) | Berlin. Im. P. | |
| 230. | ΕΜΜΕΝ(ιδας) | Paris. BM. P. | |
| 231. | ΕΥΚΡΑΤ(ης) | BM. Paris. Berlin. Im. P. | |
| 232. | ΙΗΝΩΝ. | (Mi. S. 96.) | |

| <i>aj.</i> | Id. | | Id. |
|------------|---------|--------------|-----------|
| 233. | ΑΙΤΗΣΙΑ | (Mi. S. 67.) | } Size 3. |

NICIAS.

| <i>ak.</i> | Head of Nicias. ΝΙΚΙΑΣ | | Head of Asclepius and name of magistrate. ΚΩΙΩΝ | |
|------------|---------------------------|---------|---|------------------|
| 234. | ΑΝΤΙΟΧΟΣ | Paris. | P. | } Diam. 30 mill. |
| 235. | ΔΙΟΦΑΝΤΟΣ | Paris. | Berlin. | |
| 236. | ΕΙΡΗΝΑΙΟΣ | Berlin. | Aberdeen. | |
| 237. | ΕΥΚΑΡΠΟΣ | BM. | Berlin. | |
| 238. | ΚΑΛΛΙΠΠΙΔΗΣ | BM. | Paris. Berlin. Im. | |
| 239. | ΠΟΛΥΧΑΡΗΣ | Paris. | | |
| 240. | ΧΑΡΜΥΛΟΣ | BM. | Im. | |

AUGUSTUS.

| <i>al.</i> | Head of Augustus. ΣΕΒΑΣΤΟΣ | | Temple, and name. ΚΩΙΩΝ | |
|------------|-------------------------------|---------------|----------------------------|-----------|
| 241. | ΑΙΝΕΙΑΣ | (Mi. S. 121.) | | } Size 6. |

| <i>am.</i> | Id. | | Head of Asclepius, and name. ΚΩΙΩΝ | |
|------------|--------------|-----|---------------------------------------|----|
| 242. | ΝΙΚΑΓΟΡΑΣ ΔΑ | BM. | Paris. Berlin. Im. | P. |
| 243. | ΧΑΡΜΥΛΟΣ Β | BM. | Paris. Berlin. Im. | P. |

| <i>an.</i> | Id. | | Female head, to right, and name. ΚΩΙΩΝ | |
|------------|---------------------------|-----|---|----|
| 244. | ΣΟΦΟΚΛΗΣ ΤΙΜΟΞΕΝΟΥ ΕΙΡΑΝΑ | BM. | Par. Berl Im. | P. |
| <i>ao.</i> | Id. | | Serpent-staff, and name. ΚΩΙΩΝ | |
| 245. | ΠΥΘΟΝΙΚΟΣ ΤΙΜΟΞΕΝΟΥ | BM. | Berlin. | P. |

Diam. 20 mill.

| | | | | |
|------------|-------------------|-----------|--|------------------|
| <i>ap.</i> | Head of Augustus. | | Serpent-staff, club, and name. | |
| | ΣΕΒΑΣΤΟΣ | | ΚΩΙΩΝ | |
| 246. | ΣΟΦΟΚΛΗΣ | BM. | Paris. | Berlin. Im. P. |
| <i>aq.</i> | Id. | | Head of young Heracles, to right, and name. | } Diam. 15 mill. |
| | | | ΚΩΙΩΝ | |
| 247. | ΝΙΚΑΓΟΡΑΣ | (Mi. 85.) | | |
| 248. | ΠΥΘΟΝΙΚΟΣ | BM. | Paris. | Berlin. P |
| 249. | ΧΑΡΜΥγλος | BM.? | Im. | |

CALIGULA.

| | | | | |
|------|--------------------------|-----|---------------------------|---------|
| | Head, to right. | | Coiled serpent, and name. | |
| | - - - ΟΣ ΓΑΙΟΣ ΚΑΙ - - - | | ΚΩΙΩΝ | |
| 250. | ΤΩ ΟΠΤΙΜΟΣ ΕΥΔΑΜΟΣ Β | BM. | Paris. | Berlin. |

SEPTIMIUS SEVERUS.

| | | | | |
|------|-----------------------|--------|---|--|
| | Head, to right. | | Asclepius, to left, holding serpent-staff, APXHC and name. | |
| | ΑΥ ΚΑ ΣΕΠ ΣΕΟΥΗΡΟΣ ΠΕ | | ΚΩΙΩΝ | |
| 251. | ΜΕΝΕΚΡΑΤΟΥΣ | Paris. | Berlin. | |

CARACALLA.

| | | | | |
|------|-------------------|--------|----------------------------------|--|
| | Head, to right. | | Victory to left, APXHC and name. | |
| | ΑΥ Κ ΜΑΡ ΑΥΡΗ ΑΝΤ | | ΚΩΙΩΝ | |
| 252. | ΜΕΝΕΚΡΑΤΟΥΣ | Paris. | P. | |

GETA.

| | | | | |
|------|------------------------|-----|----------------------------------|--|
| | Head, to right. | | Victory to left, APXHC and name. | |
| | ΑΥ ΚΑΙ ΠΟΠ ΣΕΠΤΙ ΓΕΤΑΣ | | | |
| 253. | ΜΕΝΕΚΡΑΤΟΥΣ | BM. | | |

APPENDIX A.

COAN NAMES FROM VARIOUS SOURCES.

THIS list does not, of course, pretend to be complete. The names of Coans who dedicated *phiae* at Delos have been kindly communicated by M. Homolle. The references are to the numbers which the Delian inscriptions will bear in the final publication.

'Αβριάδας, monarch, in whose year Hippocrates was born.

'Αγέπολις, father of Philinus the athlete (Paus. vi. 17. 2).

'Αγητορίδας 'Ανταγόρα (Herodot. ix. 76).

'Αγλαόστρατος, possibly a Coan (Ross, *Inscr. In.* No. 182).

*'Αγρων (Anton. Lib. 15).

Αἴνειος, a physician, contemporary of Hippocrates (his tomb and portrait, *Arch. Delt.* 1889, p. 151).

Αἰφικιανός, a physician, tutor of Galen, probably a Coan. The name is written 'Ιφικιανός, 'Εφικιανός, Φικιανός, and Φηκιανός in the MSS. of Galen, while Αἰφικιανός should be read in an inscription from Pserimos (*Bull. Hell.* xii. p. 282). Cp. Coan Αἰφίκιος.

'Αλθαιμένης, architheorus in 203 B.C. (lxxxvii. 37).

'Αμύντας. (1) Possibly a Coan (Theocr. vii. 2). (2) 'Cous Amyntas' (Hor. *Epod.* 12, 18).

'Αμφιμένης, a rival or critic of Pindar (Diog. Laert. ii. 5).

'Αναξίβιος, at Delos before 269 B.C. (xxxiv. 33).

'Αναξικλῆς, father of a pancratiast (*C. I. A.* ii. 967).

'Αναξώ (Theocr. ii. 66).

'Ανταγόρας. (1) A Coan who wrestled with Heracles (Plut. *Qu. Graec.* 58). (2) Father of 'Αγητορίδας (Herodot. ix. 76).

'Αντιγένης (Theocr. vii. 4).

'Αντίπατρος Διοδώρου (*B. M.* No. 260).

- **Ἀντιφος*, Coan leader in the Iliad.
 **Ἀπελλῆς*, the painter, probably not a native of Cos.
 **Ἀπολλωνίδης*, a physician at the court of Artaxerxes I (Ctesias).
 **Ἀπολλώνιος*, a pupil of Hippocrates II (Galen).
 **Ἀρατος*, architheorus before 279 B.C. (xix. 66).
 **Ἀριστεύς*, possibly a Coan (Ross, *Inscr. In.* No. 182).
 **Ἀριστόδαμος Ἀγλαοστράτου*, possibly a Coan (*ibid.*).
 **Ἀρίστων*. (1) A contemporary of Strabo, pupil and heir of Ariston of Alexandria the peripatetic philosopher (Strabo 14, p. 658). (2) A physician (Galen).
 **Ἀριστωνυμίδας*, victor in the pentathlon at Olympia in the 177th Olympiad (Phleg. Trall. *fr.* 12).
 **Ἀρχε* - - -, at Delos before 240 B.C. (xlix. 19).
Βαϊκύλος (*C. I. A.* ii. No. 3124).
Βιττίς, the mistress of Philetas.
Βιττώ (Kaibel, *Ep. Gr.* 232).
Βρασίλας (Theocr. vii. 11).
Γνωσίδικος, ancestor of Hippocrates.
Γοργίας. (1) Son of Thessalus, grandson of Hippocrates (Suidas *s. v.* Θεσσαλός). (2) A physician who practised at Alexandria.
Δαμοκράτης Τιμοκλέους (*B. M.* No. 162).
Δαμόχαρις (*Anth. Pal.* vii. 588).
Δάρδανος, ancestor of Hippocrates (Tzetzes).
Δέξιππος or *Διωξιππος*, physician, scholar of Hippocrates, and contemporary of Hecatomnus (Suidas).
Δημήτριος Μενεκράτου (*C. I. G.* 2919b).
Διαγόρας (*B. M.* No. 299).
Διδύμαρχος. (1) (Hippocr. *Prorrh.* 34). (2) Architheorus before 250 B.C. (xlv. 43).
Διόδωρος (*B. M.* No. 260).
Διοκλῆς. (1) At Delos before 279 B.C. (xix. 69). (2) (*B. M.* No. 299). (3) (*C. I. A.* ii. No. 963).
Διομέδων. (1) A partisan of Perseus (Polyb. xxx. 7. 10). (2) Son of Σμένδρων, architheorus before 180 B.C. (lxxxvii. 109).
Διωξιππος, see *Δέξιππος*.
Δράκων, descendant of Hippocrates.
Δρομέας (Clearchus ap. Ath. x. p. 452 f.).
Ethemia (*sic*) (Hyginus Astr. 2. 16): probably Ἐχεμήλα. (See App. K.)
Εἰρηναῖος (Kaibel, *Ep. Gr.* 273).
 **Ἐκατόδωρος*, father of Χαϊρέστρατος, q.v.
 **Ἐλαφος*, ancestor of Hippocrates.
 **Ἐπαίνετος*, (Ross, *Inscr. In.* No. 94).

Ἐπικλῆς, author of a glossary to Hippocrates; perhaps a Coan (Erotian).

Ἐπίχαρμος, the poet.

Ἐρασίστρατος, the physician, according to Stephanus (*s. v.* Κῶς) a Coan.

Ἐρμῶναξ, monarch (*B. M.* No. 299).

Εὐάρατος (Josephus, *Bell. Jud.* i. 26. 5).

Εὐβουλος (Theocr. ii. 66).

Εὐδαμος, victor at Olympia in the stadion in the 172nd Olympiad (Eusebius).

Εὐέλθων, architheorus before 180 B.C. (lxxxvii. 31).

Εὐήμερος, the rationalist (Athen. xiv. p. 658 e).

Εὐκλείδης, at Delos before 250 B.C. (xlvi. 44).

Εὐκριτος (Theocr. vii. 1).

Εὐρύπυλος.

Ἐχμήλα, see Ethemea.

Ζωπυρίων, architheorus before 250 B.C. (xlvi. 43).

Ἡλοθάλης, father of Epicharmus.

Ἡρακλείδης, father of Hippocrates.

Θέοκριτος, the poet.

Θέομνηστος, a musician, contemporary of Strabo and opponent of Nicias (Strabo, xiv. p. 658).

Θεσσαλός. (1) A king of Cos (Homer). (2) A physician, son of Hippocrates. (3) Tib. Cl. Thessalus, author of an epigram (*Arch. Zeit.* xxxvi. p. 90).

Θεύδωρος. (1) Ancestor of Hippocrates (Tzetzes). (2) Father of Νικαγόρας, q. v.

Θευχαρίδης or Θευμαρίδης (Theocr. ii. 69).

Θευφαμίδης, father of Χαρμῖνος, q. v.

Θρασύκριτος, father of Τελευτίας, q. v.

Θυμβραῖος, descendant of Hippocrates (Suidas *s. v.* Ἱπποκράτης).

Ἱππαρχος, at Delos before 250 B.C. (xlvi. 45).

Ἱπποκράτης, physician.

Ἱππόκριτος. (1) A partisan of Perseus (Polyb. xxx. 7. 10). (2) At Delos before 180 B.C. (lxxxvii. 38).

Ἱππόλοχος, ancestor of Hippocrates (Tzetzes, Hipp. *Epist.* 27).

Κάδμος (Herodot. vii. 163).

Καλλίγνωτος, a physician (*Anth. Pal.* xi. 382).

Κάνδαλος, founder of Cos (Diod. v. 57).

Κλεαρίστα (Theocr. ii. 73).

Κλεινίας, a Coan in the Egyptian service, B.C. 350 (Diod. xvi. 48).

Κλεομνττάδης, ancestor of Hippocrates (Tzetzes).

Κλευμήδης (*B. M.* No. 299).

Κλεύφαντος (*B. M.* No. 299).

Κλυτία (*Theocr.* vii. 5).

Κρίσαμυς. (1) A Coan, of whom a strange story is told by Hesychius and Photius. (2) Ancestor of Hippocrates (*Tzetzes*).

Κριτόβουλος Πλάτωνος (*Arrian, Ind.* 18. 7).

Κριτόδαμος, a physician who attended Alexander (*Arrian, Anab.* vi. 11).

Κυδροκλῆς (*C. I. A.* ii. 3124).

Λαέρτας, architheorus before 250 B.C. (xlv. 42).

Λυκόστρατος, ὁ μόναρχος παρὰ Ἐπιχάρμῳ (*Hesychius*: see *Lorenz, Epicharmus*, p. 289).

Λυκωπεύς (*Theocr.* vii. 1).

Λυσίμαχος, a physician (*Erotian*).

Μακαρεύς. (1) Historian, author of 'Coaca.' (2) Architheorus before 180 B.C. (lxxxvii. 35).

Μελιξώ (*Theocr.* ii. 146).

Μενεκράτης (*C. I. G.* 2919 b).

Μέροψ.

Νέανδρος, king of Cos (*Diod.* v. 81).

Νέβρος, ancestor of Hippocrates.

Νικαγόρας Θεωδώρου, architheorus in 189 B.C. (lxxxvii. 38).

Νικάδας Νικάδα (*C. I. A.* iii. 2536).

Νικάνωρ, commentator on Theocritus' seventh Idyll.

Νίκαρχος, father of Praxagoras.

Νικίας, grammarian, friend of Cicero.

Νικομήδης. (1) A Coan in the service of Antiochus (*Polyb.* x. 29. 6). (2) Νεικομήδης, a rhapsodist, buried at Athens (*C. I. A.* iii. 1349 = *Kaibel, Ep. Gr.* 101).

Ξενόδικος, victor at Olympia in 4th century B.C. (*Paus.* vi. 14. 12).

Ξενόκριτος, a physician (*Erotian*).

Ξενόμβροτος, victor at Olympia (*Paus.* vi. 14. 12).

Ξενοφῶν. (1) A physician, pupil of Praxagoras. (2) Pupil of Erasistratus.

Ὀνασικλῆς (*C. I. A.* ii. 967).

Παμφίλη, inventress of silk at Cos (*Arist. H. A.* v. 19, *Plin. N. H.* xi. 76).

Πανσίμαχος (*B. M.* No. 299).

Περικλῆς, father of Simichidas, q. v.

Πλατέας, father of Παμφίλη, q. v.

Πλάτων, father of Κριτόβουλος (*Arrian, Ind.* 18. 7).

Πλειστίας, naval commander in the service of Demetrius Poliorcetes, B.C. 307 (*Diod.* xx. 50).

Πλειστόνικος, a physician, pupil of Praxagoras.

- Ποδαλείριος, brother of Hippocrates I (Steph. Byz. s. v. Κῶς).
 Πόλυβος, son-in-law and scholar of Hippocrates (Galen).
 Πολύκλειτος, architheorus before 279 B.C. (xix. 15).
 Πόμπις, architheorus before 180 B.C. (lxxxvii. 162).
 Πραξαγόρας. (1) Son of Nicarchus, a celebrated physician.
 (2) Father of Theocritus.
 Πραξιάναξ, father of Hippocrates VII (Suidas).
 Πραξιθέα, mother of Hippocrates.
 Πραξιτέλης (*Anth. Pal.* xii. 56).
 Πρωτος Πυθίωνος (*Bull. Hell.* vi. p. 331).
 Πυθίων, *ibid.*
 Σάτυρος, a physician, teacher of Galen.
 Σιμαίθα (Theocritus ii).
 Σιμιχίδας, an Orchomenian, who settled in Cos (Theocr. vii. 21).
 Σίμος. (1) A physician (Strabo, p. 657). (2) Architheorus before 279 B.C. (xix. 14).
 Σίσυφος, historian (Joan. Antioch. *fr.* 24).
 Σκύθης, father of Cadmus (Herodot. vii. 163).
 Σμένδρων, father of Διομέδων, *q. v.*
 Στέφανος Κυδροκλέους (*C. I. A.* ii. 3124).
 Σωκράτης, author of Θεῶν ἐπικλήσεις.
 Σωρανός, a physician (see Littre's *Hippocrates*, i. p. 33).
 Σώσανδρος, brother of Hippocrates.
 Σώστρατος. (1) Ancestors of Hippocrates (Tzetzes). (2) A physician who practised in Alexandria.
 Τεισίας. (1) Architheorus before 250 B.C. (xlvi. 36). (2) Perhaps a Coan (Ross, *Inscr. In.* No. 182).
 Τελευταίος Θρασυκρίτου, architheorus in 250 B.C. (xlvi. 45).
 Τήλεφος, father of Philetas, the poet.
 Τιμάγητος (Theocr. ii. 8).
 Τιμοκλῆς (*B. M.* No. 162).
 Ὑπέρφας. (See App. K.)
 Φαιναρέτη, mother of Hippocrates.
 Φαινίς (Kaibel, *Ep. Gr.* No. 232).
 Φάνιον, the mistress of Meleager.
 Φανταγόρας Φανταγόρα (Foucart, *Inscr. de Delphes*, No. 18).
 Φάων, a physician (Galen).
 Φείδιππος, Coan leader in the Iliad.
 Φιλητᾶς. (1) The poet. (2) A physician (Galen).
 Φίλινα, mother of Theocritus.
 Φιλίνος. (1) Son of Agepolis, victor at Olympia in Olympiads 129 and 130. (2) A physician. (3) Son of a Diocles (*B. M.* No. 299).

Φιλίστα (Theocr. ii. 145).

Φίλων, architheorus before 250 B.C. (xlv. 39).

Φρασίδαμος (Theocr. vii. 3, 131).

Χαιρέστρατος Ἐκατοδώρου, architheorus before 180 B.C. (lxxxvii. 95).

Χαλκίόπη, mother of Thessalus by Heracles.

Χαλκώδων }
Χάλκων } mythical king of Cos.

Χαρμῖνος Θευφαμίδα, on a vase (Heydemann, *Vasensammlung zu Neapel*, No. 1212, and pl. iv).

Χρυσός, ancestor of Hippocrates (Hipp. *Epist.* 27).

APPENDIX B.

THE COAN CALENDAR.

See—

Bischoff, *Leipziger Studien*, vii. p. 381.

Robert, *Hermes*, xxi. p. 170.

Aug. Mommsen, *Bursian's Jahresbericht*, lx. p. 425. (I only saw this after my essay had been written. I am happy to find that the evidence, upon which I rely for the Rhodian Calendar, is the same as that upon which Dr. Mommsen bases his reconstruction.)

It is impossible to reconstruct the Calendar from the materials furnished by Coan inscriptions. The names of eleven months occur on the stones, and to these the month *Καρνεῖος*, from a Calymnian catalogue, the dates of which are Coan (see Appendix H), must be added. The evidences for the order of the months are as follows :

(1) It has been concluded, no doubt rightly, from the fact that in a certain year the Calymnian *Βατρώμιος* corresponded to the Coan *Καφίσιος* (*B. M.* No. 299 *a*, line 26), that these two months stood next each other in the Calendar ; either the Calymnian year was, at this particular date, one month behind the Coan year, or *vice versa*, owing to a divergency in the system of intercalation.

(2) From No. 27, we learn that *Βατρώμιος* was earlier in the year than *Γεράστιος* : the priesthood there is sold on the 16th of *Βατρώμιος* ; the price is to be paid in two instalments, the first of which is due on the 30th of *Βατρώμιος*, the second on the 14th of *Γεράστιος*. This looks as if *Γεράστιος* came immediately after *Βατρώμιος*, but of this we cannot be at all certain.

(3) From No. 29, we may conclude, with some approach to certainty, that the months *Ἀλσειος*, *Βατρώμιος*, *Πάναμος*, followed each other in this order, and it may be conjectured that the interval separating *Βατρώμιος* from *Ἀλσειος* was equal to that separating it from *Πάναμος* ; but the three months here need not necessarily be placed in the same year.

(4) From No. 36 *a*, it has already been concluded that Θεωδαίσιος immediately preceded Πεταγείννος.

(5) From No. 38, all we learn is that neither Πεταγείννος, nor Βατρόμιος, occupied the last place in the Calendar. The same conclusion with regard to Ἀρταμίτιος may be derived from No. 43. The evidence that it was preceded by Δάλιος rests on M. Rayet's testimony alone.

(6) From No. 367, we get with certainty the order Ὑακίνθιος—Δάλιος—Ἀλσειος. It is not necessary to suppose that the three months fall in the same year, and there is no direct evidence to show by what intervals they are separated.

(7) Finally, from No. 369, we may conclude that Πάναμος was not the last month of the year.

These materials are so inadequate, that, in order to get a basis for the reconstruction of the Coan Calendar, we must turn to the Calendar most nearly allied to it—that of Rhodes.

The Rhodian Calendar. We must start from the British Museum inscription No. 344. It is, I think, certain that the marble, when complete, contained the Calendar for a whole year of thirteen months, or 384 days, in four columns: this is the only restoration which works out, given the necessary assumption that long and short months alternate. It will be found that the Calendar commenced in line 4 of col. I, the first month being a month of 31 days. Col. I, therefore, contained three lines of heading, and 93 days of the Calendar; cols. II and III each contained 96 days; col. IV contained the remaining 99 days, and the lines containing the days of the last month from the 12th onwards are closely packed, the parallelism, which has been observed throughout, here ceasing¹.

We thus get the following places for certain months²:—

| | | | |
|------------|----------------------------------|---|-----------------|
| 6th month, | represented by the <i>siglum</i> | 𐀮 | = Σμίνθιος. |
| 7th | ” | ” | 𐀲 = Ἀρταμίτιος. |
| 9th | ” | ” | 𐀶 = Ὑακίνθιος. |
| 10th | ” | ” | 𐀺 = Πάναμος. |
| 13th | ” | ” | 𐀻Β = Πάναμος β. |

The remarkable fact, affecting as it does the reconstruction of all Doric Calendars, is that Πάναμος, which was the intercalary month, and,

¹ The KE of col. IV is parallel with the IK of col. III.

² I have to thank Mr. Cecil Smith for sending me impressions of the inscription. Mr. Hicks and I are at one in reading the first *siglum* thus. Mr. Smith formerly read it, doubtfully, 𐀲 as given in the *Inscriptions of the British Museum*. The form of the *siglum* for Πάναμος β. here given is that now read by Mr. Smith on the stone. I think it is doubtless correct.

as such, was inserted at the end of the year, is not itself the twelfth, but the tenth month. It may originally have been the twelfth or sixth month, but there must have been some special reason for not profaning by repetition the two months which followed it in the Calendar as known to us. That one of these was the holy month *Καρνείος* we may be sure. *Καρνείος* in the Calendar of Agrigentum, a Rhodian colony, falls in the ἕκτη δίμηνος (*C. I. G.* 5491). The name of the other month, which occupied the 11th or 12th place, remains to be determined.

The other, and, as I think, valuable material for the reconstruction of the Rhodian Calendar is given us by the inscriptions on amphora-handles. I get from Dumont's *Inscriptions céramiques* the following percentages of occurrence for each month. To the right of the percentages thus derived, I give those derived from Mommsen's list of occurrences on Alexandrian handles. The percentage for Πάναμος β. here is smaller than I had calculated: the others nearly correspond.

| | | | |
|-------------------------------|------|-------|------|
| Πάναμος . . . | 14.2 | . . . | 14.8 |
| Πάναμος β. ¹ . . . | 14.2 | . . . | 6.2 |
| Ἀγριάνιος . . . | 14.2 | . . . | 16.4 |
| Δάλιος . . . | 12.8 | . . . | 14.6 |
| Ῥακίνθιος . . . | 12.2 | . . . | 13.2 |
| Ἀρταμίτιος . . . | 12.1 | . . . | 13.8 |
| Σμίνθιος . . . | 7.8 | . . . | 6.4 |
| Θεσμοφόριος . . . | 7.5 | . . . | 5.8 |
| Βαδρόμιος . . . | 5.0 | . . . | 5.0 |
| Καρνείος . . . | 4.2 | . . . | 4.4 |
| Πεταγεῖτνος . . . | 2.1 | . . . | 0.9 |
| Διόσθνος . . . | 1.8 | . . . | 1.3 |
| Θευδαίσιος . . . | 0.7 | . . . | 0.7 |

This evidence is of no value for the seasons in which the months are to be placed: we do not know whether the dates were affixed at the time when the wine was bottled, or at the time when it was exported. But we must, I think, divide the five months which have very high percentages, and the three months which have very low percentages, into two

¹ Πάναμος occurs much more frequently than any other month, i.e. 49 times; Ἀγριάνιος, the next in order of frequency, occurring 40 times. This excess is doubtless owing to the fact that some of the Πάναμος handles belong to Πάναμος β. If we subtract 9 from the 49 of Πάναμος, thus reducing its number to that of Ἀγριάνιος, if we then add this 9 to the recorded instances of Πάναμος β., and multiply by $\frac{1}{2}$ (the intercalary month occurring seven times only in nineteen years), we find that the percentage of Πάναμος β., thus arrived at, is the same as that of Πάναμος and Ἀγριάνιος.

groups separated in point of time by the four months the percentages of which are intermediate. The only other evidence for the placing of a Rhodian month is that of an otherwise unknown writer, Theognis. In his treatise "Περὶ τῶν ἐν Ῥόδῳ θυσίων," he said that the swallow-song was sung in the month *Βοηδρομιών* (Athen. viii. 360 B). The swallow-song must have been sung when the swallow came, late in February or in March; and *Βοηδρομιών* cannot be the Attic month. We should therefore, if other conditions will allow it, place the Rhodian *Βαδρόμιος* at this season.

The analogy of other Dorian Calendars should be used as sparingly as possible: it is very likely to deceive, *e.g.* the month *Ἀρτεμίσιος* in the Calendars of Corinth and Megara (or rather of their colonies) given on p. 332 certainly came two months earlier than the Rhodian *Ἀρταμίτιος*, the latter corresponding however to the Spartan *Ἀρταμίτιος*. In the following tentative scheme of the Coan and Rhodian Calendars the analogy of other Calendars is employed only in the following instances. *Καρνεῖος* is placed in the twelfth not the eleventh position, because, in the Calendar of Tauromenium (see below), it is separated from *Πάναμος* by two other months. *Καρνεῖος* is assumed to correspond to the Attic *Μεταγειτνιών*. This was certainly the case in the Peloponnesus and at Syracuse, and there is no evidence that it was not so elsewhere (*e.g.* Byzantium, see below). *Γεράστιος* is assumed to occupy the same place as at Sparta, i. e. adjacent, and in one year corresponding, to the Attic *Elaphebolion* (Thuc. iv. 119). The Rhodian *Θεσμοφόριος* is placed as near the Attic *Πυανοψιών*, in which month the Attic *Θεσμοφόρια* were held, as is possible.

If we now submit ourselves to the evidence from Cos and Rhodes given above, we necessarily get the following order:—

| <i>Athens.</i> | <i>Rhodes.</i> | <i>Cos.</i> |
|---------------------|------------------------|------------------------|
| <i>Βοηδρομιών</i> | 1. <i>Θεσμοφόριος</i> | 1. <i>Ἄλσειος</i> |
| <i>Πυανοψιών</i> | 2. <i>Θευδαίστιος</i> | 2. <i>Θευδαίστιος</i> |
| <i>Μαιμακτηριών</i> | 3. <i>Πεταγείτνιος</i> | 3. <i>Πεταγείτνιος</i> |
| <i>Ποσειδεών</i> | 4. <i>Διόσθνος</i> | 4. <i>Καφίστιος</i> |
| <i>Γαμηλιών</i> | 5. <i>Βαδρόμιος</i> | 5. <i>Βατρόμιος</i> |
| <i>Ἀνθεστηριών</i> | 6. <i>Σμίνθιος</i> | 6. <i>Γεράστιος</i> |
| <i>Ἑλαφβολιών</i> | 7. <i>Ἀρταμίτιος</i> | 7. <i>Ἀρταμίτιος</i> |
| <i>Μουνιχιών</i> | 8. <i>Ἀγριάνιος</i> | 8. <i>Ἀγριάνιος</i> |
| <i>Θαργηλιών</i> | 9. <i>Ἰακίνθιος</i> | 9. <i>Ἰακίνθιος</i> |
| <i>Σκιροφοριών</i> | 10. <i>Πάναμος</i> | 10. <i>Πάναμος</i> |
| <i>Ἑκατομβαιών</i> | 11. <i>Δάλιος</i> | 11. <i>Δάλιος</i> |
| <i>Μεταγειτνιών</i> | 12. <i>Καρνεῖος</i> | 12. <i>Καρνεῖος</i> |
| | 13. <i>Πάναμος β.</i> | 13. <i>Πάναμος β.</i> |

This order agrees well with the amphora-percentages. It accords with the evidence of No. 27, and of No. 367. From the latter an additional item of support may be derived. The registration commences on the 3rd of Ῥακίνθιος, and the list is closed on the 30th of Ἀλσειος. Two proclamations, enjoining registration, are to be made, the first at the Ῥράκλεια—presumably in Ῥακίνθιος—, the second at the festival of Apollo in the month Δάλιος. If the above scheme is correct, a period of three months intervened between the last proclamation in Δάλιος and the closing of the lists in Ἀλσειος. Consistently with this, it is enacted (line 28) that absentees may register themselves within three months of their arrival in Cos, but not later.

The order does not seem to correspond accurately with the requirements of No. 29, but I now believe that the last lines of this inscription should be restored as follows—

16 καταβολὰς ποιησεῖτα]ι τοῦ εὐρέματος [πέντε?, τὰν μὲν
πράταν ἐν τῷ μηνὶ τῷ] Ἀλσεῖω τῷ ἐ[πὶ τοῦ ἐνεστῶτος
μονάρχου, ἄλλαν δὲ ἐμ μ.]ηνὶ Βαδρο[μῖω, ἄλλαν δὲ ἐμ μηνὶ
Ῥακινθίω, ἄλλαν δὲ ἐμ μ.]ηνὶ Πα[νάμω δευτέρω κ.τ.λ.

the payments are made at intervals of four months. I suspect that I am wrong about the last letter in line 16, and that τεσσάρas should be substituted for πέντε, all the payments thus falling in one year.

The place of Βαρρόμιος (= Attic Gamelion) is one month too early for the swallow. This can only be remedied, either by transposing Καρνέιος and Δάλιος, or by making Καρνέιος correspond with Attic Boedromion. I give below, in discussing No. 38, additional reasons for supposing Καρνέιος to be the last month, while the place here given to Δάλιος suits the amphora-percentages best, and, although not corresponding to any of the months in which the great Delian festivals of Apollo are supposed to have been celebrated, it at least coincides with the Delphian Ἀπελλαῖος, and with the Tauromenian Ἀπελλαῖος in so far as it follows Πάναμος. The latter alternative should not I think be adopted, as the correspondence of Carneius and Metageitnion is too well attested. Either of the two changes would have the additional advantage of making Θεσμοφόριος correspond with Attic Pyanopsion. I can think of no other reason which makes the suggested order less than probable.

As illustrating some points in the above and in what follows, and as perhaps useful to readers, I here give a table showing the Calendars of Corinth (Tauromenium—Coreyra) and Megara (Byzantium), revised by the light of the new information contained in the recently published

Inscriptiones Graecae Siciliae et Italiae. To these I add the Cretan Calendar from the *Florentine Hemerologion* (Höckh, *Kreta*, iii. p. 444).

| Athens. | Tauromenium. | Corcyra. | Byzantium ⁴ . | Crete ⁷ . |
|---------------|--------------------------|---------------------------|------------------------------|---------------------------|
| Γαμηλιών | 1. Ἀρτεμίσιος | 1. Ἀρτεμίσιος | 4. Ἀρτεμίσιος | Θευδαΐσιος ⁸ |
| Ἀνθεστηριών | 2. Διονύσιος | | 5. Λύκειος | Πόντος (sic) |
| Ἐλαφηβολιών | 3. Ἐλάφριος ¹ | | 6. | Ἰακίνθιος ⁹ |
| Μουνιχιών | 4. | | 7. Ἰακίνθιος ?? ⁵ | Ἵπερβερεταΐος |
| Θαργηλιών | 5. Πάναμος | | 8. Ἀγριάνιος | Νεκύσιος |
| Σκιροφοριών | 6. Ἀπελλαῖος | | 9. Μαλοφόριος | Βασίλιος |
| Ἑκατομβαιών | 7. Ἰώνιος | | 10. | Θεσμοφόριος |
| Μεταγειτινιών | 8. Καρνείος | | 11. Καρνείος | Ἑρμαῖος |
| Βοηδρομιών | 9. Δάνωτρος (sic) | 9. Μαχανεύς ² | 12. Μαχανεύς | Ἰμάλιος ¹⁰ |
| Πυανοψιών | 10. Ἀπολλώνιος | | 1. Πεταγεῖτνος? ⁶ | Μεταγεῖτνος ¹¹ |
| Μαιμακτηριών | 11. Δωδεκάτης | 11. Δωδεκάτος | 2. Διονύσιος | Ἄγριος |
| Ποσειδεών | 12. Εὐκλείος | 12. Εὐκλείος ³ | 3. Εὐκλείος | Διόσθνος ¹² |

The place of Πάναμος in the Tauromenian Calendar is of some interest. If Δωδεκάτης were really the 12th month, Πάναμος would be the 6th. It must originally have been so, and, no doubt, in an earlier form of the Rhodian and Coan Calendar it occupied either the 6th or the last place, as it indeed continued to do at Heraclea: hence its use as intercalary month. At Tauromenium Ἀπελλαῖος is the intercalary month. The

¹ Ἐ[λλ]ό[κιος] *Inscr. Gr. Sic. &c.*, p. 103. The uncial text gives Ε . . Ο only. I assume that Ο should be Φ. The month Ἐλάφριος is found at Cnidus (*B. M.* 299b, line 33), and probably at Sparta (*B. M.* 143, line 28).

² I think that *C. I. G.* 1845 allows us to place Μαχανεύς in this place, and not immediately before Δωδεκάτος.

³ Probably not derived from Artemis Εὐκλεία, but from a Zeus Εὐκλείος common to Corinth and Megara. I should thus restore the gloss of Hesychius εὐηλος, which stands out of its alphabetical order after εὐκλῆς. Εὐκλείον: Διὸς ἱερὸν ἐν Μεγάρῳις καὶ ἐν Κορίνθῳ.

⁴ The Byzantine months are taken from the list of Papas, known to me only from Bischoff's references. It is necessary to suppose that the Julian months with which Papas identifies the Byzantine must be taken as representing the places in the Calendar of the latter, not the seasons in which they are severally to be placed.

⁵ Iatheus (Papas).

⁶ Taken from the Calendar of Chalcedon. (See Dittenberger, *Sylloge*, No. 369.)

⁷ The Julian months with which the Cretan are identified here again only indicate the places in the Calendar of the latter. As Καρνείος does not occur in this Calendar, it is impossible to decide with any certainty at what date the year opened.

⁸ ΘΕΟΔΟCΙ ⁹ ΡΑΒΙΝΘΙΟC ¹⁰ ΕΙΜΑΝ ¹¹ ΜΕΤΑΡΧΙΟC

¹² ΔΙΟCΚΟΥΡΟC

system of intercalation, and the order of those months which are common to the two Calendars, must, I think, have been the same at Corinth and Rhodes. I find in the identification of the Corinthian Panamus with Boedromion, in the letter quoted by Demosthenes, *De Corona*, 157, both a proof of this, and of the genuineness of the document (of course one cannot get two good things at once without arguing in a circle). The Πάναμος of this letter is evidently Πάναμος β., which *does* correspond to Boedromion.

Something must be said, in conclusion, with regard to the Calendar Fragment, No. 38. At Cos we find a solemn sacrifice to Zeus Machaneus on the twelfth day of an unknown month. Argive tradition placed the fall of Troy on the 12th day of the Argive month corresponding to the Attic Thargelion (Dinias Argivus, *fr.* 10). It was, according to the poet Lyseas of Argos (Paus. ii. 22. 2), by the shrine of Zeus Machaneus that the Argive leaders met before leaving, and swore that they would not return until they had taken Troy. It is at least probable that the day on which the capture of the city released them from their vow was the festival-day of this very Zeus Machaneus. The Nemean games were celebrated on the 12th day of Panamus (Schol. Pind. *Nem.* p. 426. I assume that it is the *Argive* Panamus). The death of Archemorus, in whose memory these games were said to have been founded, must have occurred, according to tradition, on the very day which saw the Argive army leave for Thebes. May we conjecture that the Trojan expedition and the Theban expedition were said to have left on the same day of the year, and that this day was the festival of Zeus Machaneus, the 12th of Panamus? This month at Argos must then have corresponded more or less with the Macedonian Panemus—the place it occupies at Tauromenium. The Argive historians, Agias and Dercylus, who placed the fall of Troy μηνὸς Πανήμιον ὀγδόῃ φθίνοντος (see Müller, *F. H. G.*, i. p. 569), may have had either the Argive or the Macedonian month in mind. As regards the day, they are in accord with *Attic* (not Argive) tradition¹. There is a reason which makes me think that the Coan month in which the sacrifice to Zeus Machaneus takes place is Panamus—the intercalary month. The sacrifice is fully performed only in the year, ἐφ' οὗ κλέωντι Καρνεῖαι: in other years the festival is shorn of its solemnity; only three sheep being sacrificed without any special

¹ I have not overlooked the evidence for placing the Nemea in or near August (see Droysen, *Hermes*, xiv. p. 1). That an Argive or Corinthian Panamus always fell at this season I cannot believe. The date of this trieteric festival may have been connected with the system of intercalation in some way which we cannot detect.

ceremony. It is difficult to believe that the Carneia were celebrated only in alternate years, and I much doubt if the phrase can bear this sense. Can it mean 'The year in which the Carneian days (the month Carneius) come at the end of the year?' If any tolerable reason could be found for interpreting it so, and if the Calendar is that of the month Panamus, the explanation of the whole is simple. In ordinary years, when the last month of the year is Carneius, the sacrifice is celebrated with full honours in Panamus; in years of thirteen months it is transferred to Πάναμος β., a compendious sacrifice of three sheep taking its place in Panamus. It is true that only by the most violent means can such an interpretation be justified. We should have to suppose a hybrid ionic-doric form κλέωντι¹ = κλήφοντι = doric κλάοντι = attic κλείουσι; and, to account for its use in this sense, we must postulate the original existence in Cos of some custom akin to the Italian 'clavum pangere,' to indicate the end of a year. Such conjectures are highly improper, but the fact remains that the other interpretation is also very doubtful, as κλέωντι, if from κλέω in the sense of 'announce' or 'summon,' must be a subjunctive, while the indicative is here required. One would, of course, prefer, were it possible, to make the month in which the sacrifice is made to Zeus Machaneus correspond to the month Μαχαιεύς, which follows Καρνείος at Coreyra and Byzantium. On the above hypothesis this would only be the case in years of thirteen months.

¹ Compare, perhaps, the enigmatical Coan form τελέως, possibly (as Dr. Bechtel suggests) derived from τέληφος. May Epidaurian έώρη (*Dial.—Inscr.* iii. p. 156) be, after all, derived from ήόρη?

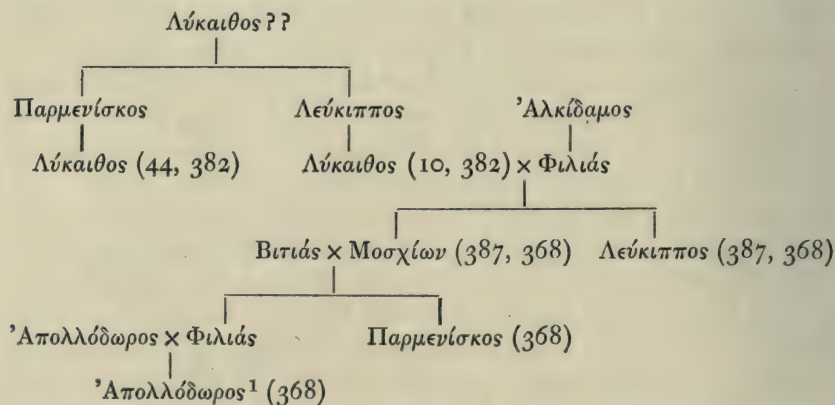
APPENDIX C.

DATES OF NOS. 10, 44, 368, 382, 387.

THE long subscription-list, No. 10, is certainly contemporary with No. 44. This is shown by the coincidence of the names *Λύκαιθος Αἰνησία*, *Ἀρισταγόρας Σίμων*, *Ἀρισταγόρας Διοκλεῦς*, *Ἐπίνικος Ἀρισταγόρα*, *Παναμύας Μαϊδάτα*. It is also quite certain that No. 368 is about one generation later than No. 10 (see p. 260). No. 10 has been conjecturally referred to the date of the Chremonidean War, B.C. 260-263 (p. 21). Some additional support for this date may perhaps be derived from the following considerations: (1) A decree from Calymna contemporary with No. 10 has been preserved (*B. M.* No. 259. See *App. H.* p. 353), in which mention is made of a naval expedition of the Hierapytnians against Cos. We know that the Hierapytnians were, at one time, in alliance with Antigonos Gonatas (see the treaty published in *Bull. Hell.* xiii. p. 51, and *Mus. Ital.* iii. p. 603). This alliance must date from the Chremonidean War, or from the period of Macedonian naval supremacy which followed the battle of Cos. (2) One of the Coan *architheori* who were at Delos 'before 250 B.C.' is named Laertas. As the name is an uncommon one, he is probably the Laertas during whose monarchy the *πολιτεία* was granted to *Νικόμαχος Νικομάχου* of No. 368 (col. VIII line 43). If we suppose that Laertas was monarch about 250 B.C., this will suit the date of about 230 B.C. to be assigned to No. 368.

The question of the dating of Nos. 382 and 387 is difficult. The characters of No. 387 are quite different both from those of No. 10, and from those of No. 368. No. 387 has the small α above the line, and Ξ . Notwithstanding the Ξ , the characters suggest a date later than No. 10, but little reliance can be placed on palaeography, where we are dealing with a possible difference of less than half a century. The only name which is common to Nos. 387 and 10 is *Τείσαρχος Γεράστιος*; the names *Ἐπιγήρις Ἐπιχάρμων*, *Μοσχίων Φιλίστου*, *Παρμενίσκος Αἰσχυλίνου* of 387, compared with *Ἐπίχαρμος Ἐπιγήριος*, *Φίλιστος Μοσχίωνος*, *Αἰσχυλίνος Παρμενίσκου* of 10, indicate a different generation. We do not expect to find many coincidences between Nos. 368 and 387, as they come from

different demes, but Μοσχίων Λυκαίθου and Δορκύλος Θεγκλεῦς occur in both, and the Ἀπολλόδωρος Τιμοκλεῦς of 387 is very probably a brother of the Τιμῶναξ Τιμοκλεῦς μητρός δὲ Θευδοσίης τῆς Ἀπολλοδώρου of 368. As the above-mentioned Δορκύλος Θεγκλεῦς derives his name from his maternal grandfather (368, VIII. 5), Θεγκλῆς Δορκύλου (*ibid.* VIII. 15) is his son. Δορκύλος was, therefore, at the date of No. 368, a man of mature age. This looks as if No. 387, in which he is also mentioned, were at all events not much later than 368, and we may conjecturally place it a little earlier, or, say, 240 B.C. No. 382 seems to be contemporary with the generations both of No. 387 (Νικαγόρας Θευδώρου, and Φίλιστος Φιλίστου occurring in both) and of Nos. 10 and 44. Χάρμιππος Παρμενίσκου and Λύκαιθος Παρμενίσκου occur in 382 and 44, Λύκαιθος Λευκίππου in 382 and 10. We thus get the sequence, 10 and 44, 382, 387, 368; all lying within a period of not more than forty years—say 265–225 B.C. The following scheme of genealogy for one group of related persons will suit this dating. None giving a closer relationship between Παρμενίσκος Μοσχίωνος and Παρμενίσκος the father of Λύκαιθος occurs to me.



A Coan *architheorus* Νικαγόρας Θευδώρου was at Delos in the year 189 B.C. If he is the same as the Νικαγόρας Θευδώρου of Nos. 387, 382, and if we adhere to the relative dates of the inscriptions as above determined, No. 10 cannot be as early as the Chremonidean War, but must be about half-a-century later. In this case the Ἀλθαμένης who was *architheorus* in 203 B.C. is the Ἀλθαμένης whom we find as monarch in No. 45.

¹ I do not here add Φιλιάς Ἀπολλοδώρου and her son Ἀγέπολις (368, V. 2). It would give five generations in No. 368, which is too many. Her father must be the other Ἀπολλόδωρος Ἀπολλοδώρου μητρός δὲ Φιλιάδος τῆς Μοσχίωνος (368, I. 37 or V. 12), her great-grandfather Μοσχίων being related, we cannot tell how, to Ἀλκίδαμος.

APPENDIX D.

SEPULCHRAL INSCRIPTIONS WITH FINES.

THE Greek tomb-stones which ordain penalties for the violation, or illegal use, of tombs have recently been studied by Hirschfeld (*Königsberger Studien*, I) and Treuber (*Beiträge zur Gesch. der Lykier*). Hirschfeld gives a complete list of those known to him. In the following remarks, which are merely intended to call attention to certain points with which his article does not immediately deal, I quote his numbers.

Our No. 319 is the only example from Cos, and they are very rare in Greece and the islands. Nearly all those known come from Lycia, Western Asia Minor and Thrace. Their unequal distribution is of course owing, not to differences in the law, but to differences in sepulchral usage. In countries, such as Lycia, where religion prescribed burial in elaborately constructed house-tombs (cut in the rock or built), the sudden death of a person who had not prepared for himself a tomb had peculiar consequences. His relations or representatives were compelled by their sense of piety to the dead either to buy a tomb, or to beg permission for burial in one belonging to some one else, their choice being limited to a small area; for, if a man were buried far away from his own people, the due sacrifices could not be offered at the tomb. If they could neither buy, nor obtain by request, they would be tempted, if not obliged, to bury their dead, either by force or stealth, in a tomb to which they had no right. Such emergencies must have been not unfrequent, and in these countries tombs required special protection. The penalties in these inscriptions are not directed against violation for purposes of robbery or insult (although they are often applicable to such cases), but against the unauthorised use or alienation of tombs. In many cases (of which No. 319 is one) they are aimed at the heir, as succeeding to the *jus sepulchri*, or at the future owner of the land in which

the tomb is situated; he is forbidden to sell or alienate it, or to give permission for its use. In other cases it is the actual intruder who is threatened, but it is always the same danger which is foreseen and guarded against. The reality of this danger is shewn by the fact, that, notwithstanding the high penalties, the contravention of the penal clauses, with consequent exaction of the fine, was in some cases regarded as a not improbable event. The sum to be exacted is occasionally assigned for a specific purpose, *e.g.* 'Αφροδίτῃ εἰς κόσμον αὐτῆς (H. 180); τῷ θεῷ ἡμῶν Κυμνισσεῖ Ἀπόλλωνι εἰς κατασκευὴν φιάλης ἀργυρέας (*Bull. Hell.* xi. p. 279). The necessity which might enjoin such a contravention must have been recognised and respected, for, when we find, *in some cases only*, clauses which direct that any sale is invalid¹, or that the offender shall, in addition to the fine, be liable to criminal prosecution², or, on every repetition of the offence, to the same penalty as in 'the first instance'³, or that the body which has been illegally deposited in the tomb shall be removed⁴, we must conclude that, where such clauses are not added, the intruder was allowed to remain. In Greece, where different ideas as to a future state prevailed, and where architectural tombs were not a religious necessity, this danger did not exist in the same degree.

These inscriptions should not be regarded as memorial: they may in most cases have served this purpose, as they contained the name of the constructor or owner of the tomb, and of those whom he wished to be buried in it, but in themselves they are rather notices that 'Trespassers will be prosecuted' which it was necessary to put up outside tombs, in order that a trespasser might not plead ignorance. Hirschfeld and Treuber have shewn that one or two of the Lycian examples are anterior to the period of Roman rule, and there appears to have been an old Lycian law which punished by a fixed penalty of a talent the unauthorised use of private tombs. The great majority of these documents are however drawn up under a uniform, *i.e.* Roman law. This is shewn by the amounts of the penalties, which vary throughout on a fixed scale (500 *denarii* or multiples of 500 *denarii*)⁵. Proceedings for violation of

¹ *E.g.* καὶ τὸ πρᾶθὲν ἔστω ἄκυρον (H. 110). The sale was not necessarily void, because a *locus religiosus*, although separately unsaleable, could be included in the sale of a property of which it formed an integral part. See Daniel-Lacombe, *Droit Funéraire à Rome*, p. 86.

² See Hirschfeld, p. 121.

³ *E.g.* οὐδὲν ἦττον μενεῖ τὰ προηλούμενα εἰς τὰ καθωσιωμένα (H. 198).

⁴ *E.g.* τὸ τεθὲν πτώμα βούλομαι ἐξενεχθῆναι (*cp.* also H. 202).

⁵ The exceptions to this rule are so few that they need scarcely be considered. See the list given by Hirschfeld (p. 139).

sepulchre were taken by the *Actio praetoria de sepulcro violato*. If the owner of the *jus sepulcri* in a tomb (*ad quem pertinet*) did not proceed, or if, as must always have eventually been the case¹, there were no such person, the action became a popular one; that is to say, any individual or any corporation could sue for the recovery of the penalty. Such a procedure, especially if the amount of the penalty could be fixed by the owner, was obviously far the most efficacious method of protecting tombs, but its practice would have led to grave abuses, and many limitations are imposed by the actual procedure founded on it. As we have seen the fines are in almost all cases 500, 1000, 1500, 2000, etc. *denarii*. In each case the fine, if meant to be preventive, must have been the maximum allowed by law. The quanta to which these maxima were proportionate can only have been tariffs paid by the owners of tombs in order to ensure legal protection. The whole procedure must then have been somewhat as follows:—Anyone constructing or acquiring a tomb, and wishing it to be protected by law, registered it, paying a registration-fee in proportion to which the sum recoverable from the violator was fixed. He had to state: (1) for whom the tomb was intended, and what acts would constitute a violation of it; (2) the name of the individual (or corporation) whom he empowered to sue for the recovery of the penalty. His choice in this matter may have been limited by considerations of which we are ignorant, but it is obvious that, supposing it to have been free, he would have selected the most permanent corporations known to him, as he was guarding his eternal rest: as a fact, the fines, in most cases, are made payable to the *fiscus*, or to the native city of the owner. (3) It was also in his power either to exempt the transgressor from criminal proceedings in addition to the exaction of the penalty, or to make him liable to them. From the phraseology of the inscriptions, we gather that such criminal proceedings were of two kinds. A violator of a tomb might be prosecuted for *τυμβωρυσία* = *sepulcri violatio*: anyone who illegally alienated a tomb, or gave permission for burial to unauthorised persons, might be prosecuted for *ἀσέβεια*; at least the latter class of offender is never threatened with criminal proceedings for *τυμβωρυσία*². I presume that *ἀσέβεια* is equivalent to *laesa religio*.

A notice that the tomb was registered, and therefore protected, had to be affixed to it. In many cases a duplicate of the actual deed of registration was engraved at the entrance, but a simple notification, such as

¹ The right to the use of the tomb seldom extends beyond two generations.

² *Ἐστὼ ἀσέβης καὶ τυμβωρυσός, as applied to the future owner in some of the inscriptions from Aphrodisias, need not, I think, imply the contrary.

No. 163 τοῦ μνημείου τούτου ἡ γερουσία κήδεται, or such as No. 319, where the registered amount of the penalty is not stated, was sufficient.

In No. 319 τὰ περὶ τούτων νενομοθετημένα is undoubtedly equivalent to τὰ διατάγματα in H. 173, and refers to the *Actio de sepulcro violato*¹. The construction of the phrase indicates that the addition καὶ ἀσεβήσαντα is merely an amplification of παριδόντα κτλ., and conveys no threat of criminal proceedings.

¹ For this I have the authority of Professor Mommsen, who very kindly replied to my query on this point.

APPENDIX E.

THE DORIC TRIBES IN COS.

THE Coan tribes were the three Doric tribes, the Hylleis, Dymanes, Pamphyli or, as otherwise written, Pamphyleis. This is their official order (see Nos. 39 and 65). There is no evidence of the existence of other tribes at any period covered by our inscribed texts. We find these three tribes competing, like the Athenian tribes, at the *Dionysia*, in the third century B.C. (No. 45); we find them still existing, with their *φύλαρχοι*, in the second century A.D. (No. 108). That they formed an important element in the constitution, is shewn by the fact that, in early imperial times, one *στρατηγός* from each tribe was elected every year (No. 65). It is possible that in earlier times, either as a result of numerical superiority, or of special privilege, the Hylleis had a larger share of political power than the Dymanes, the Dymanes a larger share than the Pamphyli.

The patron-god of the Hylleis was (of course) Heracles (No. 39), of the Dymanes, Apollo (see p. 259), of the Pamphyli, Demeter (No. 39). There must, I think, be some connection between these three tribal gods and the Coan coin-types, which, until the appearance of Asclepius, relate exclusively to Heracles, Apollo and Demeter. The types connected with Heracles are far the most common. Either the head of Heracles, or the club, or both, occur on all the types of Periods I and II, and on types *u, v, w, x, ad, ae, ag*. The crab, the peculiar symbol of Cos, which is found on the archaic coins as well, must also be connected with Heracles. It played a part—a hostile part certainly—in the Argive legend of Heracles and the Hydra. The version of the story which makes it an ally of the hydra is very old (the crab on the hydra-relief from the Athenian acropolis is of enormous proportions); but the manner in which it is introduced on a Coan coin of imperial times shews that at Cos it

was not the enemy of Heracles. I describe this coin from my own specimen. Cp. Mionnet, iii. p. 407, No. 67.

ΟΔΑΜΟΣ Bearded head to right.

ΚΩΙΩΝ Heracles standing with head inclined to his left, his right hand resting on his hip; in the hollow of his left hand, which is enveloped in the lion's skin, sits a little winged child, and stretches out its arm as if to clutch his shoulder; near his right foot, the crab.

Now, whether the child here be Eros (as the wings indicate), or Thessalos (as has been conjectured), we may be sure that the crab would not have come to bite Heracles while he was minding the baby. The types connected with Apollo are less numerous: we find a head of Apollo on type *p*, the bow in case on types, *d, f, k, p, u, ae*. The head of Demeter occurs only on types *c, n, ac*, and the early small bronze mentioned on p. 311. The comparative frequency of types connected with the three gods thus corresponds with the official order of the three tribes.

There is, perhaps, evidence that, in some of the Cretan towns, one or two of the three tribes had a preponderating position, and enjoyed more than a third share of political power. Aristotle (*Politics*, ii. 7) tells us that the *κόσμοι*, the governing body in Crete, were chosen *ἐκ τινῶν γενῶν*. We learn from the inscriptions that the privilege of providing these chief magistrates was enjoyed in rotation by certain bodies. These bodies are in some cases the Doric tribes—*ἐπὶ τῶν Παμφύλων κοσμιόντων* (Cnossus, *Mon. Ant.* i. p. 49; Oleros, *Mus. Ital.* iii. p. 641), *ἐπὶ τῶν Δυμῶν* (Gortyna, *Mon. Ant.* i. p. 49), *ἐπὶ τῶν Ὑλλέων* (Latus, *Mus. Ital.* iii. p. 647). Elsewhere in place of the tribes we find other bodies—*ἐπὶ τῶν Αἰθαλέων* (Malla, *Mus. Ital.* iii. p. 630; Dreros, *Cauer*, No. 121 A), *ἐπὶ τῶν Ἐχανορέων* (Latus, *Mus. Ital.* iii. p. 645), *ἐπὶ τῶν - - - σχέων* (Latus, *ibid.* p. 650), *ἐπὶ τῶν Δεκ - - -* (Gortyna, *ibid.* p. 691). These other bodies were not additional tribes, but were called *σταρτοί*; for *ἔκ' ὁ Αἰθαλεὺς στартὸς ἐκόσμιον οἱ σὺν Κύλλῳ* in the Gortyna Code (v. 2) is equivalent to *ἐπὶ τῶν Αἰθαλέων κοσμιόντων*. The *στартοί* or *στартοί* must be regarded as sections of tribes formed originally for military purposes, just as the *κόσμοι* were, no doubt, originally military officers. It will be observed that at Gortyna the inscriptions give us the name of one tribe, the *Δυμῶνες*, and of two *στартοί*, the *Αἰθαλεῖς* and *Δεκ - - εἰς*. It is reasonable to suppose that the *στартοί* were constitutionally equivalent in power to the tribe. Probably the political organization of the Cretan cities rested originally on the three Doric tribes: each tribe was divided into a certain number of *στартοί*, the *στартοί* being subdivided into smaller bodies, each of which was under the command of a *κόσμος*. The numerical strength of the three tribes was originally equal: afterwards

the balance was lost, and, when one tribe had attained such a numerical superiority that each of its *σπαρτοί* was equal to one of the other tribes, a reform in the constitution, giving this tribe a share in political power proportionate to its numbers, was required. We may therefore suppose that at Gortyna the Dymanes were one of the weaker tribes; the *Αἰθαλεῖς* and the *Δεκ - - - εῖς* being *σπαρτοί* of one of the stronger tribes. It remains to be seen if further epigraphical evidence will confirm this.

Some similar conditions may have existed in Cos.

APPENDIX F.

CONNECTION OF COS WITH SOUTHERN THESSALY.

THE evidences of this connection are as follows:—

1. *Asclepius-worship*: see below.
2. *Eurypylus*. (Κῶν Εὐρυπύλοιο πόλιν Il. B. 677.) It is difficult to localise precisely the Thessalian Eurypylus. In the Homeric catalogue (l. 734 ff.) his dominions are thus described—

Οἳ τ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,
Οἳ τ' ἔχον Ἀστέριον Τιτάνοιό τε λευκὰ κάρηνα,
Τῶν ἦρχ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς υἱός.

Ormenium, afterwards called Orminium, is stated by Strabo (p. 438) to be near Lake Boeoeis at a distance of a few miles from Iolcus; the fountain Hypereia is in the city of Pherae. On the other hand, Asterion and Mt. Titarus seem to be in quite a different part of Thessaly—northern Thessaliotis (Strabo, *ibid.*, and Leake, *Northern Greece*, iv. p. 323), while Pherae, and the region about Lake Boeoeis are given in the catalogue (l. 711) to Eumelus the son of Admetus. It is indeed difficult to understand how the author of the catalogue could have given to Eurypylus a fountain in Pherae, and the town itself to Eumelus, but it is scarcely allowable to dispute, with Leake, the position assigned by Strabo to the Homeric Ormenium and Hypereia; for Eurypylus and Ormenium are connected with Pherae by the genealogy of the Rhodian Tlepolemidae given by an old historian, probably Acusilaus (Müller, iv. p. 286), Ὑπερόχου Εὐρύπυλος· οὗ Ὀρμενος· οὗ Φέρης; and we find Eurypylus and Eumelus coexisting, if not confused, both in Cos (see below, p. 346), and also at Patrae. Here Eurypylus was worshipped in conjunction with Artemis (Paus. vii. 19). Eumelus is the founder of the town (Paus. vii. 18). It is at least probable that Eumelus is a mythical counterpart

of Eurypylus the οιοπόλος δαίμων (Pindar, *Pyth.* iv. 50); and it is worthy of remark that Eumelus introduces at Patrae the worship of Demeter, while at Cos the same is told of Eurypylus (Schol. Theocr. vii. 5). The proximity to Patrae of the Achaean town of Pharae (= Pherae) is significant. Other references place Eurypylus a little southward of the region of Iolcus and Pherae. Lycophron (l. 895 ff. see Maas, *G. G. A.* 1890, p. 343) calls him

τὸν δυνάστην τοῦ πετρωθέντος λύκου
ἀποινοδόρου καὶ πάγων Τυμφρηστίων

Mt. Tymphrestus is the range north of the Spercheios, and the petrified ransom-eating wolf must be placed either in Pthia or near Iolcus, as it was petrified by Thetis because it ate the property of Acastus. In the list of cities which follows occur several Malian towns, Trachis, Irus, Aegoneia, which we must suppose to be included in the dominions of Eurypylus; and elsewhere (Steph. Byz. s.v. Δρυσόπη) Dryope is called his daughter.

3. *Thessalus*: in the Homeric catalogue (l. 679) he is son of Heracles, and father of the two Coan leaders Antiphus and Pheidippus: according to Pherecydes, Heracles, when he had killed Eurypylus, took his daughter Chalciopé to wife, and Thessalus was their son. Thessalus is the name of several members of the Coan Asclepiadae.

4. *Peleus*—*The Abantes*. Peleus is said to have come to Cos in his old age: he was received by an Abant named Molon (Schol. Eur. *Tr.* 1128), and perished miserably (Callimachus *ap.* Schol. Pindar, *Pyth.* iii. 167). Other representatives of the Abantes in Cos are Chalcon, Chalcodon and Chalciopé. Chalcon is an old King of Cos (Theocr. vii. 5); the Scholiast there calls him son of Eurypylus: Chalcodon is a Coan who wounds Heracles in his battle with Eurypylus: Chalciopé is the daughter of Eurypylus (cp. Callimachus, *Hymn. in Del.* 161 Χαλκιδόπης ἱερὸν μύχον ἡρώϊνης). It would seem that Chalcon and Chalcodon are two forms of the eponymus of Chalcis; for Chalcodon is King of the Euboean Abantes in the Homeric catalogue, and in the genealogy given, from an Attic or Euboean source, by the Scholiast to *Il.* B. 536, Chalcon is father of Abas, whose son is Chalcodon. Chalcodon, no doubt in his capacity of a Euboean ancestor of the Metionidae, had a heroon at Athens (Plut. *Thes.* 27), and his daughter Chalciopé is there the second wife of Aegeus (see Töpffer, *Attische Genealogie*, p. 163). In spite of these undoubted evidences of a connection of the names with Euboea, we must bear in mind the existence at Pherae of a Χαλκωδόνιον ὄρος, which can scarcely owe its name to the eponymus of the Euboean Chalcis. Triopas, for whose more particular connection with Cos see Theocritus, xvii. 69,

is said by the Scholiast there to be, according to a Cnidian source, son of Abas.

5. *Eumelus*. He is, as we have seen, closely linked with Eurypylos in Thessaly, and possibly at Patrae. The Thessalian Eumelus is King of Pherae and son of Admetus and Alcestis. That the Coan Eumelus is the same person there can be no doubt. His story, as told by Antoninus Liberalis (15) after Boeus, has indeed nothing very characteristic. Eumelus and his children, Byssa, Meropis and Agron, are changed into birds for their impiety to Hermes, Athena and Artemis. Hyginus, however, gives (*Astron.* 16) another remarkable version, in which the name of Merops has been substituted for that of Eumelus. 'Nonnulli etiam dixerunt Meropem quendam fuisse, qui Coon insulam tenuerit regno, et a filiae nomine Coon, et homines ipsos a se Meropas adpellaret. Hunc autem habuisse uxorem quandam nomine Echemelam¹ genere Nympharum procreatam, quae, cum desierit colere Dianam, ab ea sagittis figi coepit, tandemque a Proserpina viva ad inferos abrepta est.' Here we have the essential features of the Admetus legend—neglect of Artemis, vengeance by her, descent alive into hell.

To these testimonies of legend may be added the name Πέλη (*Inscr.* No. 344), which was also the name of a Thessalian city belonging to Eurypylos; and the phratriae or families of the Nestoridae and Phyleomachidae of whom I will speak below. The traces of a connection with Thessaly are unmistakable, and, if we follow these traces backwards, they converge in the district on the shores of the Pagasaeon Gulf, the majority leading to Pherae (Eurypylos, Eumelus, perhaps Chalcodon). The question which must be put, if not answered, is 'Have we here survivals of a pre-Dorian colonization, or did the Dorian settlers bring these non-Doric elements with them?' The first view is both more prevalent, and more consonant with historical probability. 'The history of the Ionian Colonies, with their successive settlements of different races on the same spots, speaks against the notion that the Dorian Colonies were originally founded by the race which subsequently became dominant in them, but was the last to migrate into Greece.' These are Dr. Studniczka's words. In his very interesting book, *Kyrene*, he has discussed the legends of the foundation of Thera, where the Thessalian element is also represented. He concludes that the story given by Herodotus, according to which the Minyae came from Sparta, is to be rejected as a figment which originated after the arrival of the Dorians. The Minyae were there before the Dorians, and came by a different and more direct route. In the case of Cos the position of those who hold this view is still

¹ See p. 362.

stronger. The hostile relations of Heracles and Eurypylus seem to reflect a preexisting Thessalian settlement and a subsequent Dorian conquest. Thessalus, the son of Heracles, is easily disposed of as a very transparent Dorian fiction. Asclepius, the chief god of Cos, and the Asclepiadae, to whom the island owed its renown, came directly from their Thessalian home with the first settlers. The route by which the Thessalians reached Cos would seem to be indicated by the presence here of Euboean Abantes.

This is certainly a view of history for which it would be satisfactory to find confirmation, but there seem to be evidences pointing the other way, which I will try to state clearly.

(I.) It is probable that the apparently significant legend of Heracles' battle with Eurypylus did not originate in Cos, and therefore has no value for the early history of the island. The story is analogous to that of the taking of Oechalia. One Oechalia at least is in the neighbourhood of the Thessalian Kingdom of Eurypylus, and Eurytus, the King of Oechalia who was killed by Heracles, was identified with Eurypylus by Phylarchus (fr. 14 Müller). I desire as far as possible to keep clear of the whirlpool of mythical names; but Clytius (cp. Clytie at Cos) was a son of Eurytus, and a Eurytus was, according to Quintus Smyrnaeus, killed by Eurypylus at Troy (see Roscher's *Lexikon*). Recent research has shewn that at Troy people usually killed their near neighbours and bosom friends, and frequently themselves.

(II.) With regard to the worship of Asclepius: (1) There is of course no evidence that it came *direct* from Thessaly. (2) It is at least as probable that it was brought by the Epidaurian Colonists. That there were relations between the two sanctuaries is shewn by a statement of Pausanias (iii. 23. 6). Epidaurus Limera was founded by Epidaurians of Argolis who were "πλείοντες ἐς Κῶν παρὰ τὸν Ἀσκληπιὸν ἀπὸ τοῦ κοινοῦ." (3) What evidence we have rather tends to shew that the worship of Asclepius at Cos was not of great antiquity, and that it was imported from Cnidus. Types connected with Asclepius only appear on coins of a late date (second century B.C.), while on coins of the Thessalian Cierion and of Epidaurus Asclepius appears at least as early as the fourth century. Names compounded with Ἀσκληπιός are rare. The Asclepiadae are called κτίσται of Cos only in an oration of Aristides (p. 74, Dind.). Hepione, according to the Scholiast to the Iliad (Δ. 195 and Ε. 2), is said by some people to be a daughter of Merops. Such are the slender evidences upon which it has been conjectured that the Asclepiadae found their way into the Homeric poems as representatives of Cos. Legend connects Podalirius and Machaon not with Cos at all, but with the Carian Chersonese, which must be kept quite distinct from Cos.

Podalirius, according to Apollodorus (*excerpt. ap. Immisch. Klaros*, p. 167, cp. Steph. Byz. s.v. Σύρνα), coming from Colophon founded Syrna in this Chersonese. Machaon in the *Posthomericæ* of Quintus Smyrnaeus (vi. 390) occurs in juxta-position with Nireus of Syme, an island lying close to the Chersonese and immediately accessible from its most flourishing district. They are both killed by Eurypylus (here, of course, the Mysian hero, but this, as Wilamowitz points out, is immaterial). This, although, as I have said, it may be a friendly one, is the only relation of Machaon with Cos. The house of the Nebridae, to which Hippocrates belonged, derive their descent from Podalirius, and it is quite possible that they were immigrants from Cnidus. The Cnidian school of medicine is of greater antiquity than that of Cos, and the Nebridae may have been seceders from it. This, of course, is pure conjecture. It may be the result of chance that we have so few references to Asclepius in the inscriptions dealing with ritual; but it is worthy of remark that the only festival of the god of which we have any account (Hipp. *Ep.* 11) is not stated to have been a public one, but was celebrated by οἱ τῷ θεῷ προσήκοντες.

(III.) In the ceremony of selecting the ox for Zeus Polieus (No. 37) the tribe of the Pamphyli have precedence: in the division of the carcass certain special portions are assigned to the Nestoridae. The ceremony of selecting the ox for Zeus Machaneus was identical (No. 38): therefore the Pamphyli had precedence in that case also. There certain special privileges are enjoyed by the Phyleomachidae. The Nestoridae certainly considered themselves descendants of Nestor son of Neleus, and it cannot be a mere coincidence that the Phyleomachidae bear the name of Phylomache the wife of Pelias brother of Neleus. The names of these two kindred families or phratriæ both stamp them as non-Dorian, and connect them with the very region to which other Thessalian survivals in Cos have been traced back. We might conjecture that they, along with other noble Thessalian houses, were enrolled in the tribe of the Pamphyli by the Dorian conquerors of Cos, but we cannot, on this hypothesis, explain the fact that they have unique privileges in the cultus of Zeus Polieus and Zeus Machaneus, two gods of whom the latter at least was certainly brought by the Dorians from Argolis. This seems to me to be a sufficiently weighty fact.

APPENDIX G.

ANIUS.

THE following unexplained passage is found in Ps-Hippocrates, *Letter 26* (vol. ix. p. 404 of Litttré's edition)—

‘The Athenians have enslaved Cos, οὔτε ξυγγενείην αἰδεσθέντες ἢ ἔστιν αὐτέοις ἀπὸ Ἀπόλλωνός τε καὶ Ῥοιούς, ἥτις ἐς Ἀνίον τε καὶ Σούνιον τοὺς κείνων παῖδας ἰκνέεται’ (the MSS. give Αἴνιον which I have corrected). What is the relationship here referred to?

Anius, the son of Apollo or Carystus and Rhoeo, is a being closely connected with Aristaeus, who, according to one version (Bacchylides, ap. *Sc. Ap. Rhod.* ii. 498), is also a son, not of Apollo, but of Carystus. We find him in the Cyclades: (1) at Delos where he is priest of his father Apollo and himself father of the three Oenotropi; (2) at Myconos (Μύκονος, ἀπὸ Μυκόνου, τοῦ Ἀνίου τοῦ Καρύστου καὶ Ῥοιούς τῆς Ζάρηκος); (3) at Andros (Steph. Byz. s.v.). According to the story transmitted by Tzetzes (*ad Lycophr.* 580), Zarex married Rhoeo after her union with Apollo, and she bore him two sons, one of whom was Anius. The name of the other we do not learn: the passage of the Ps-Hippocrates shews that it was Σούνιος, and the legends of Siphnos supply confirmation. Σίφνος, ἀπὸ Σίφνου τοῦ Σουνίου, ὡς Νικόλαος (Steph. Byz.). Apollo at Siphnos was worshipped under the name of Ἐναγρος (Hesych.): a mythical name of Andros, given by Pliny, is Epagris. Epagris is doubtless derived from an Apollo Epagrus. Both the epithets are to be compared with Agreus, another name for Aristaeus (Pindar, *Pyth.* ix. 65)¹.

Except the fact that Merope is said to have been an old name of

¹ The connection of Anius with Aristaeus throws an interesting side-light on the legend of Comatas or Menalcas, as told by Lycus of Rhegium and Theocritus (*Id.* vii. 78 and *Schol.*). Anius was exposed in a chest (λάβραξ); Aristaeus is of course especially connected with bees. We have here the two elements out of which the Comatas story is formed. Another name or epithet of Aristaeus, which has special reference to the bees breeding in the carcasses of the bulls, is doubtless Meliboeus, a name borrowed by Vergil from some lost Greek bucolic poem. Cp. also the legend of Tennes, who, like Anius, is related to Hemithea.

Siphnos, there is nothing to connect Anius and Sunius with Cos. On the other hand, the legend of the birth of Anius is localised in the Cnidian Chersonese by Diodorus (v. 62). There is reason to believe that the version of the story which he gives is integrally the same as that contained in the *Δηλιακὸς λόγος* attributed to Dinarchus. According to Diodorus, Staphylus had three daughters, Molpadia, Rhoeo, and Parthenos. Rhoeo was beloved by Apollo and gave birth to Anius, who was exposed in a chest and carried to Delos. Of the two sisters, Molpadia was worshipped at Castabus in the Chersonese as Hemitheia, Parthenos was worshipped at Bybassus. The oration in question commenced "Ἀπόλλωνος καὶ Ποιῶνς τῆς Σταφύλου," and dealt especially with the legends of Delos and Leros (Dion. Hal. *Dinarch*, p. 118, ed. Sylburg). Why Leros? it has been asked. Obviously the Artemis Parthenos of Leros is the same as the Parthenos of Bybassus, and hence the connection.

The participation of Cos in this cycle of legends is not apparent, but it must be remembered that the Asclepius-worship and the Asclepiadae of Cos probably came from the neighbouring Chersonese, and the allusion in this speech may be to a relationship of the Asclepiadae, and not of the Coans, to Athens. As the connection with Athens is only made either through Sunius the eponymus of the Attic deme, or through Zarex a Carystian hero transported to Athens, the ties of kinship between Athens and Cos were scarcely such as the Athenians could have been fairly accused of impiety in transgressing. The passage scarcely tends to confirm the otherwise very probable existence of Ionic elements in the population of Cos.

These legends which cluster round the great name of the Delian Apollo are highly interesting, but they are so as indicative of commercial-, rather than of blood-relationship. In the story of the Oenotropi we have, it seems to me, a distinct memory of the existence in very early times of a great emporium at Delos. The Cyclades, the towns of the Cnidian Chersonese, the Attic demes on the East coast, then independent (e.g. Prasiae and Sunion), and Carystus in Euboea belong to this Delian commercial union. We can even trace through the veil of legend the nature of the products which each place sent to the central mart. Where we find Anius with his Dionysiac relations, as at Andros and in Caria, this means that wine was the chief article exported. From Carystus¹ was sent the surplus corn of Euboea and Northern Greece

¹ It is remarkable that at the time of the second Athenian confederacy (*Sandwich marble*), Carystus is the only place not in the Cyclades to which money is advanced by the Delian temple. The sacred funds were evidently only lent to towns, or natives of towns, which were members of the old Amphictyony.

(see the legend of the Hyperboreans, Herod. iv. 33). Prasiae¹ was the port of export for the agricultural products of Attica: the precious metals came from the mines of Laurium (Sunion) and Siphnos. For this reason Siphnus is the son of Sunius, and if, as is probable from a comparison of Tzetzes and Diodorus, Sunius as well as Anius was at home in Caria, we may be sure that from there also gold or silver was sent to Delos.

¹ Delos supplies the link between the Erysichthon of Prasiae and the Erysichthon of Cnidus.

APPENDIX H.

CALYMNA AND COS.

IN the *Bulletin Hellénique*, vol. viii. p. 29, M. Dubois has published an interesting Calymnian inscription¹. It is, no doubt, like our No. 368, a catalogue of those privileged to participate in certain religious ceremonies. Its classification is more elaborate, and the date of birth is given in most cases. It can, I think, be demonstrated that the magistrates by whom the years are dated are not Calymnians, but Coans.

The date of this inscription may be fixed at about thirty years earlier than our No. 10, or at least half a century earlier than No. 368. *Ξενομένης Ἀναξίωνος* and *Πλάτων Λεωστράτου* are both entered as *ἀνηβοι*. In the subscription-list, *B. M.* No. 298 (lines 13 and 61), they are entered as contributing for themselves and their sons. This subscription-list is contemporary with No. 10, the same names occurring in both. Among the contributors in No. 10 is *Στασαγορίνος Τιμοξένου*. He is undoubtedly a Calymnian, and son of the *Τιμόξενος Ἀριστοκλέους* *ματρὸς δὲ Πραξιούς τῆς Στασαγορίνου* who appears as an *ἀνηβος* in the Calymnian catalogue (line 103).

In this catalogue (excluding the names of *eponymi*), and in the subscription-list (*B. M.* 298), about 220 different Calymnian names of men occur. In the Coan inscriptions, Nos. 10, 11, 44, 45, 368, 382, 387, which all fall within the same half-century, about 420 names are preserved. Of these names only fifty-six coincide, that is to say, only one quarter of the Calymnian names occur in Cos also.

Let us now take the names of *eponymi* from the Calymnian catalogue. They are these: *Ἀγλαος*, *Ἀλθαιμένης*, *Ἀρισταγόρας*, *Ἀριστοκλείδας*, *Ἀριστόνου*, *Ἀριστοφάνης*, [*Ἀστυ*] *νομος*?, *Δαμάτριος*, *Δίων*, *Ἐκατόδωρος*, *Εὐκαρπος*, *Εὐξίθεμις*, *Εὐτυχίδας*, *Ζμένδρων*, *Ζωπυρίων*, *Θεύδωρος*, *Ἱπποκράτης*, *Λεοντίδης*, *Λεώκριτος*, *Μενοίτας*, *Μοσχίων*, *Νικαγόρας*, *Παρμε[νίσκος]*, *Φιλῖνος*, *Χάρμενος* — in all twenty-three, excluding the conjectural

¹ I take *B. M.* Nos. 315–320 to be fragments of the same document.

Ἀσύνομος and Παρμενίσκος. Of these names only one, Ἀρισταγόρας, occurs among the 220 Calymnian names, while nineteen, or all except Ἀριστόνους, Εὐκαρπος, Εὐξίθεμις and Λεώκριτος, occur among the 420 Coan names. It is therefore almost a matter of mathematical certainty that these *eponymi* are Coans.

It is much more difficult to decide whether, or not, they are names of Coan monarchs. In No. 45 we have the list of the victors in the Dionysia for the year of the monarch Ἀλθαιμένης. I have conjectured that he belongs to the generation of No. 10, and restored the names accordingly. This agrees with the character of the letters, but it might be possible to put the year of Ἀλθαιμένης back as far as required, for the date of engraving may have been long after the date of the events recorded; the *eponymus* Ἀριστοφάνης of No. 383 must, however, belong to a much later period. These are the only two undoubted names of Coan *eponymi* which occur in the Calymnian list. If we pass to the coin-names, and assume them to be names of monarchs, we find several coincidences. The names Ἀσύνομος, Δαμάτριος (in the vulgar form Δημήτριος), Δίων, Μοσχίων, Νικαγόρας, Παρμενίσκος, and Φιλῖνος occur on coins of types which may belong to any part of the third century B.C., but, on the other hand, Ἀγλαός, Ἐκατόδωρος and Εὐκαρπος occur on coins of decidedly later types; so that here no certain result can be arrived at.

In any case, the fact that the *eponymi* of the Calymnian catalogue are Coans, indicates that the island was at this period (probably early in the third century) a dependency of Cos. Some light is now thrown on one of the most interesting of the Calymnian inscriptions, *B. M.* No. 259, a decree of the Calymnians contemporary, as Sir C. Newton has pointed out, with the two subscription-lists, *B. M.* No. 298 and our No. 10. The person honoured, Λύσανδρος Φοῖνικος, is certainly a Calymnian (for Λύσανδρος, cp. *B. M.* 298, line 41; for Φοῖνιξ, *ibid.*, lines 16, 27, 30: neither name occurs in Cos at all). As commander of a despatch-vessel, he had taken an important part in a naval engagement with the Hierapytnians. The preamble commences ἐπειδὴ τῷ σύμπαντι δᾶμῳ πολέμου ἐξενεχθέντος ὑπὸ Ἱεραπυτνίων. The expression ὁ σύμπας δᾶμος is always used to distinguish a whole *civitas* from the separate demes which compose it. (See No. 9 and the note there.) At the end of the decree (engraved on the right return of the stone) it is enacted that an embassy shall be sent somewhere, to request that the proclamation of the honours conferred by the Calymnians upon their fellow-citizen shall be there made Διονυσίων ἐν τῷ πρῶτῳ ἀγῶνι. This 'somewhere' can only be Cos: for the proclamation at the Dionysia compare Nos. 13 and 14. The decree is therefore similar to No. 9, and Calymna at this time was in the position of a Coan deme.

Some other suggestions may be made. The Calymnian deeds of enfranchisement (*B. M.* Nos. 306–314, *J. H. S.* ii. p. 362, *Bull. Hell.* viii. p. 43) are sometimes dated by the στεφανηφόρος, sometimes by the μόναρχος. They all belong to Roman times, when Calymna, which struck no coins, must have been incorporated with Cos. The στεφανηφόρος is doubtless a Calymnian functionary, closely connected with the temple of Apollo, in which the deeds were engraved. The μόναρχος is the Coan *eponymus*, and there is no evidence that there was ever a distinct μόναρχος at Calymna. The names of monarchs, Διογένης, Κλεώνυμος, Κλωδιανός, Ξενοφών should be therefore referred to Cos, and in *B. M.* 306 b and 308 we find the Coan god Aesclepius (who has nothing to do with Calymna) holding this office—a remarkable fact, for which compare the Prienian Inscription, *B. M.* No. 403, and Mr. Hicks' note there¹.

The Calymnian religious catalogue classifies according to the three Doric tribes, Δυμᾶνες, Ὑλλεῖς, Πάμφυλοι, and according to the three demes of Πόθαια, Πάνορμος, and Ὀρκατος. This we may take to represent the organisation of the island under Coan supremacy. In the decrees of an independent Calymna (*B. M.* 231 f) we find other demes mentioned, and we learn the names which the real Calymnian tribes—probably also three in number—bore. They were called Θευγενίδαι, Κυδρηλείοι, Ἰππασίδαι. The second name suggests a connection with the Ionian coast, as a Codride Κύδρηλος was the legendary founder of Myus. It seems evident, both from the divergency in this respect, and the no less remarkable divergency in nomenclature, that the *origines* of Calymna were quite distinct from those of Cos.

Finally, it may be supposed that the Calymnians who subscribe in No. 10 are not, as stated in the note on p. 21, πάροιχοι, but Coan citizens.

¹ The Μονάρχια, a festival by which one deed (*J. H. S.* ii. p. 363) is dated, must, it follows, also be Coan.

APPENDIX I.

THEOCRITUS: WAS HE A COAN?

CONSULT

1. Hampel, *Quaestiones Theocriteae*, Kiel, 1881.
2. Wilamowitz, *De Lycophronis Alexandra*, Greifswald, 1883.
3. Rannow, *Studia Theocritea*, Berlin, 1886.
4. Häberlin, *Carmina Figurata Graeca*, ed. alt., Hannover, 1887.
5. Susemihl, *Analecta Alexandrina Chronologica*, i. Greifswald, 1885; ii. *ibid.*, 1888.
6. Gercke, *Alexandrinische Studien* (*Rheinisches Museum*, xlii and xlv).

I much lament that Professor von Wilamowitz-Möllendorf has abandoned for the present, as he tells me, his intention of writing a work on Theocritus, '*Theokritos von Kos*,' which was originally announced as a forthcoming part of the *Philologische Untersuchungen*. He has with perfect kindness communicated to me his views on one or two points, and, had I ventured to further trespass on his generosity, the following remarks might have been better worth reading.

Θεόκριτος Πραξαγόρου καὶ Φιλίνης (οἱ δὲ Συμμίχου) Συρακούσιος, οἱ δὲ φασὶ Κῶον, μετόκησε δὲ ἐν Συρακούσαις. This is what we find in Suidas (I cite the passage, as given in Hesychius Milesius *ed.* Flach), and it is meagre and unsatisfactory enough. The οἱ δὲ Συμμίχου may be dismissed altogether; it is an inaccurate explanation of the name Συμμίχτας, by which Theocritus called himself. The names of his parents Πραξαγόρας and Φιλίνα must be accepted as beyond dispute: they are confirmed by the epigram prefixed, probably, in antiquity to one of the editions of his poems.

Ἄλλος ὁ Χίος· ἐγὼ δὲ Θεόκριτος, ὃς τὰδ' ἔγραψα,
εἷς ἀπὸ τῶν πολλῶν εἰμὶ Συρακούσιων
υἱὸς Πραξαγόραο περικλειτῆς τε Φιλίνης¹.
μοῦσαν δ' ὀθνεῖν οὔτιν' ἐφελκυσάμην.

¹ Ahrens, from whose edition of Theocritus I cite this, prints Φιλίνης: see his note.

We further learn from Suidas that, according to some authorities, Theocritus was a Syracusan, according to others, a Coan. We cannot tell whether the μετόκησε δὲ ἐν Συρακούσαις is cited from the authority who originally stated that Theocritus was a Coan, or whether it is an attempt on the part of the lexicographer, or someone else, to reconcile the two conflicting statements. I should incline to the former alternative. Was Theocritus then a Syracusan or a Coan? As several long lists of Coan names of the latter part of the third century have been preserved, I have been disappointed in not finding anything which tells decisively for his Coan origin. The name Θεόκριτος or Θεύκριτος is by no means common at Cos, as I gather from the epigram above cited that it was in Syracuse (εἰς ἀπὸ τῶν πολλῶν Συρακοσίων meaning, if it means anything, 'one of the many Syracusan Theocriti'). The name of Theocritus' father, Praxagoras, is not found on the stones at all, so that the only Coan Praxagoras known is the celebrated physician of that name, whom some have identified with Theocritus' father, his date allowing this. The name of Theocritus' mother, Φίλινα, does however occur more than once, and I therefore assume that she was a Coan¹. We have valuable testimony to the effect that her second husband, Theocritus' step-father, was also a Coan. The Scholiast to Idyll vii. 21 has the following note in explanation of the name Σιμιχίδας: φασὶ δὲ αὐτὸν τοιούτως² ἀπὸ πατρὸς³ κληθῆναι, Σιμιχίδου τοῦ Περικλέους τῶν Ὀρχομενίων, οἵτινες πολιτείας παρὰ Κόφοις τετυχήκασιν. This note is probably to be referred to Nicanor of Cos, who wrote a commentary on this Idyll, to which we doubtless owe all the specifically Coan information which the Scholia contain⁴. It is at least

¹ It is merely an assumption: the name is not peculiar to Cos.

² Τὸν τοιούτον Codd.

³ The Ambrosian MS., and others, have πατρίου. Πατρὸς is a conjecture of Hauler's.

⁴ It must be noted that the Scholion, as it stands, οἱ δὲ ἕτερόν τινα τῶν σὺν αὐτῷ, καὶ οὐ Θεόκριτον διὰ τὸ 'Σιμιχίδα μὲν Ἔρωτες ἐπέπταρον' φασὶ δὲ κ.τ.λ., implies that Nicanor had identified the Simichidas of the poem with some other person, not Theocritus himself; but, in this case, if Nicanor knew the name of this other person's step-father, why did he not know the name of the other person himself? We must suppose that Nicanor knew Theocritus to be a Syracusan, but regarded the Simichidas of the poem as a Coan: in the Coan archives he had found a childless Simichidas, whose date would not suit that of the poem. To explain the Simichidas of the poem, he gave this Simichidas an imaginary step-son, who bore his name—all which is possible, but most unlikely; for Theocritus himself testifies to his connection with Orchomenus in Idyll xvi. I may, supposing, as I do, that the note refers to Theocritus, hazard a conjecture that Nicanor read not Σιμιχίδας but Σαμιχίδας, and that this is right. (Σάμιχος is a common Orchomenian name.) The name Σικελίδας, which Theocritus gave to Asclepiades of Samos, might then be explained. Theocritus was the stepson of Σαμιχίδας or of Σάμιχος. Asclepiades

a justifiable surmise, that the Orchomenians, of whom Pericles was one, were received at Cos after the first destruction of Orchomenus by the Thebans (B.C. 364, according to Diodorus), that is to say, very shortly after the foundation of the new city of Cos which Diodorus places in B.C. 366. It is therefore highly improbable that the son of Pericles, Simichidas, married Philinna at a later date than 300 B.C., an earlier date being preferable. We must suppose that this marriage took place in Cos, that Theocritus was with his mother at the time, and that he was still young. Therefore Theocritus was in Cos at some date earlier than 300 B.C. This would allow us to accept as true the statement that he was a pupil of Philetas, a statement which is made, however, on the slenderest authority¹. We learn from Suidas that Philetas existed at least before Alexander's time, and we are expressly told that he died of

had punned upon this name, and interpreted it as signifying that he was himself the author of Theocritus' existence as a poet. Theocritus, who regarded himself as a Sicilian, retaliated by dubbing Asclepiades Σικελίδας. There is, of course, no MS. authority, either here or elsewhere, for Σαμυχίδας.

¹ *Vita Theocriti*, ἀκουστής δὲ γέγονε Φιλητᾶ καὶ Ἀσκληπιαδοῦ, ὃν μνημονεύει (*i. e.* in Idyll vii. 40). Supposing that Philetas was the master of Theocritus, may I venture to surmise that the *Thyrsis* (i) alludes to his death? This poem must have been written in Cos after Theocritus' return from Sicily. The poet here, in the disguise of a Sicilian shepherd, Thyrsis, sings, at the request of a Coan goatherd, the Δάφνιδος ἄλγεα, the favourite theme of the Sicilian *βουκολιάσται*. Daphnis wasted away for love (ἐτάκετο—ἔβα ῥόον). There is a strange story of the death of Philetas in Athenaeus ix. 401 e, ζητῶν τὸν καλούμενον ψευδολογὸν τῶν λόγων διελύθη, and it is a remarkable coincidence that Hermes first comes to console Daphnis (line 77, excluded by Ahrens), and that the Hermes was the most famous poem of Philetas. We are told, indeed, by later authorities that Hermes was the father of Daphnis, but nothing shows that this was part of the original Sicilian legend. The scholiast's note to Theocritus here, ἢ ὡς φίλος Δάφνιδος ἢ ὡς ἐραστής, shows that its writer knew nothing of any such relationship. The passage in Aelian (*Var. Hist.* x. 18) certainly would not prove that Stesichorus made Daphnis a son of Hermes, even if it proved that Stesichorus ever spoke of Daphnis. Stesichorus in his *Calyca* dealt with a similar legend, that of Euathlus (*Athen.* xiv. 619 D), and the Euathlus story lent itself to comparison and confusion with that of Daphnis (*Calyca* should be restored for *Lycia* in Philarg. ad Verg. *Ecl.* v. 20). Aelian's words, καὶ Στησίχορον πρῶτον τῆς τοιαύτης μελοποιίας ὑπέρβασθαι, imply no more than this. If the idyll were written soon after Theocritus' second arrival in Cos, we may suppose the memories thus aroused rekindled his regret for the master who had been dead for many years. A grave objection to this hypothesis is the mention of Philetas by name in the *Thalysia* (line 40), which scarcely allows us to suppose that the ὡς ποκα τῆς Ξενίας ἡράσματο Δάφνις ὁ βοῦτας (line 73) again refers to him. That the scene of Daphnis' death is in Sicily does not tell for, or against, this notion, for Philetas, whose Hermes dealt with western legends, may just as well have died in Sicily as in Cos.

a wasting disease. He lived long enough to act as tutor to Ptolemy Philadelphus, but it is not probable that he was alive after B.C. 290.

The chronological data to be derived from those poems the scenes of which are laid in Cos point to a different and much later date. These are: (1) the *Thalysia* (vii). This is the only idyll which was localised in Cos by the ancient critics. We have been able, by help of inscriptions, to identify some of the places mentioned in it. (See Nos. 327, 328, 345 and the remarks on p. 213.) Ptolemy Philadelphus is here alluded to as Zeus (line 93). It has been pointed out that in lines 45 f. there is probably a criticism of the *Argonautica* of Apollonius, and in line 103 certainly an allusion to Aratus' hymn to Pan, which was written after the victory gained by Antigonos Gonatas over the Gauls in B.C. 277. (2) The *Pharmaceutriae* (ii). As Simaetha's lover Delphis is a Myndian, the scene must be laid in Cos, a few hours' sail from Myndus. In line 114 Delphis says

ἦ ῥά με Σιμαίθα τόσον ἔφθασας, ὅσσον ἐγὼ θην
 πρᾶν ποκα τὸν χαρίεντα τρέχων ἔφθασσα Φιλῖνον.

Wilamowitz has identified this Philinus with the Coan runner who in two successive Olympiads (129-130) won the stadion. Although the name is a common one at Cos, this identification has much in its favour. (3) The *Thyrsis* (i). As Wilamowitz points out, and as Hampel (*Quaest. Theocr.* p. 11) has remarked, we must in line 57 read πορθμῆι Καλυδνίῳ¹ i. e. a Calymnian boatman who plied between Calymna and Cos. Αἰγίλος in line 147 may, Wilamowitz thinks, be connected with the Αἰγίλιοι, one of the demes which united to form the joint deme of which Antimachia was the centre. No indication of date is afforded by this Idyll.

In these Coan idylls (with the exception of *Pharmaceutriae*) and in the *Adoniazusae*, written either at Alexandria, or after a visit to Alexandria, we find undoubted traces of a previous intimate acquaintance with Sicily. Theocritus therefore had spent a long time in the west, before he returned to Cos. The date of his residence in Syracuse, and of all the purely Sicilian and Italian poems, must fall in the interval between *circa* B.C. 300 when he was in Cos, and *circa* B.C. 275 when he reappears in Cos, after having been in Sicily. If his parents were Coans, we must try to find some reason for his going to Syracuse and becoming Sicilised, and some justification for the common opinion of antiquity that he was, in all things, a Syracusan (this was the accepted account; see Kaibel's Index to Athenaeus). The following is chiefly conjectural, but suits the

¹ The substitution of Καλυδνίῳ for Καλυδωνίῳ is also required in Hippocrates, *Epist.* 27 *passim*.

dates arrived at. Theocritus' father, Praxagoras, was a Coan, who emigrated to Syracuse in the time of Timoleon (*circa* B.C. 340), when the Corinthians advertised their ἀποικία, not only in Greece, but in the Asiatic coast-towns and islands (Plut. *Timoleon*, 23: cp. Diod. xvi. 82). He perished during the tyranny of Agathocles; his wife returned to Cos with her family, Theocritus being then a small boy. Here she remarried, her second husband being Simichidas, a Coan citizen of Orchomenian extraction. Either at the death of Agathocles (B.C. 288), or at an earlier date, Theocritus returned to Syracuse to look after his father's property, now restored to himself. He settled in Syracuse, being of course by right of birth a Syracusan citizen, and remained there until the Carthaginian inroads devastated his property and made life impossible. He then returned to his mother, who, with her husband, was now at Orchomenus. But soon things in Sicily began to look brighter, and it seemed probable that Hiero would expel the Carthaginians and restore order (B.C. 274-270). From Orchomenus Theocritus addressed the *Charites* (xvi.) to Hiero, suggesting that he would return, if assured of Hiero's patronage¹. Hiero, we must assume, declined the offer², and Theocritus now went to Cos, where he remained among his relatives. There is no reason to suppose that he ever settled permanently in Alexandria. We should not forget that Cos must have been always in daily communication with Alexandria (see Introduction), and that, at this time, it was under the special protection of Philadelphus, whose birth-place it was. Therefore we must not be told that the *Encomium Ptolemaei* (xvii) or the *Adoniazusae* (xv) must have been written in Alexandria: they may equally well have been written in Cos. The evidence of the *Thalysia* distinctly shows that Cos was, at this time, in some sense a literary centre. If we may trust the testimony of Vitruvius (x. 7, 9), Berosus in his latter years established a school of astrology here, and the presence of Aratus in Cos, at the time when he was engaged in writing the *Phaenomena*, may thus be explained. We might conjecture that it was the aim of Philadelphus to found a kind

¹ For the date of this Idyll see Vahlen, *Berl. Sitzungsber.* 1884, p. 823, and the divergent view of Gercke, *Rhein. Mus.* xlii. p. 267. The poem must have been written at Orchomenus: the καλλείψω δ' οὐδ' ἔμμε in line 108 shows this. If Theocritus had, as I have suggested, a country estate near Syracuse, which had been devastated by the Carthaginians, lines 88-97 perhaps acquire fresh force.

² What are we to make of the lines of Ovid's *Ibis*, 547 f.—

‘Utque Syracosio praestricta fauce poetae,
Sic animae laqueo sit via clausa tuae’?

If the couplet refers to Theocritus at all (as the Scholiast says it does), and if it is borrowed from the *Ibis* of Callimachus, it can only be a jocular allusion to some outrage inflicted on Theocritus, but not by Hiero.

of university at Cos, having as its nucleus the Coan School of Medicine, but comprising other faculties. The importance of the medical school of Cos at this time and its close connection with Alexandria are shown by the following facts, to which Professor von Wilamowitz has called my attention (for the lives of physicians I need only refer to Dr. Greenhill's very excellent articles in Smith's *Biographical Dictionary*). Herophilus, pupil of the Coan Praxagoras, lived and practised at Alexandria; Philinus of Cos is a pupil of Herophilus. Serapion, who practised at Alexandria, is a pupil of Philinus; Gorgias of Cos (a Hippocratid, cp. Γοργίας Τίμωνος and Ἰπποκράτης Τίμωνος in No. 10, an inscription of the third century, and see the list of Coan names), practised at Alexandria in the third century.

Theocritus may therefore have found Cos a congenial enough residence, and there was no need for him to go to Alexandria in order to enjoy the patronage of Philadelphus.

APPENDIX K.

MEROPS.

SEE note at end of Introduction.

In Coan inscriptions we find no traces of Merops: Merops, the Coan, is unknown to Homer and plays no great part in Coan legend. I believe that Merops is the Sun, and that the eastern district of Cos, with its town, was called 'Meropis' because it was the *eastern* district. Μέροπες ἄνθρωποι or βροτοί in Homer (*Iliad* A. 250, B. 285, Γ. 402) are 'living men'—men who have their eyes open. Cp. Hesychius μέρα: ὄμμα and ἀμέρης: τυφλός (quoted in Pape's *Wörterbuch der Eigennamen*). This suits the context in the three passages. The word, like many other Homeric words, was misunderstood, wrongly derived, and applied to human beings in general. The Sun was called Μέροψ, because his eye never closes in death. He must have been, at some time and place, worshipped under this name, and was familiarly known by it to those who called after him the district of Cos which is nearest to his eastern home. Another and a better known name for the Sun was Ὑπερίων. Almost identical with Ὑπερίων is the name Ὑπέρφας. Now Merops is, according to some, the son of Ὑπέρφας (Hesychius s.v. μέροπες: ἀπὸ Μέροπος τοῦ Ὑπέρφαντος Κῶν. *Schol. ad Hom.* A. 250 μέροπες ἀπὸ Μέροπος τοῦ Ὑπέρφαντος, ὃς μετὰ τὸν κατακλυσμὸν πρῶτος συνήγαγε τοὺς ἀνθρώπους)¹. This is the Coan Merops. Hesychius expressly says so; the Scholiast to Homer is here explaining μέροπες as equivalent to humanity in general; hence his reference to the flood, and his silence as to Cos. Ὑπέρφας, however, appears to be a specifically Orchomenian name of the Sun, connected by

¹ The first passage stands—ἀπὸ Μέροπος τοῦ Πρόφθαντος Κῶ νιοῦ, which Wilamowitz (*Hermes*, xviii. p. 431) corrects to Μέροπος τοῦ πατρὸς Φαέδοντος Κῶν. In the second passage, the MSS. give Μέροπος τοῦ Ὑαντος. My corrections are, I think, palaeographically possible.

the following mythical genealogies with the Orchomenian worship of the Charites, who were daughters of the Sun.

(1) (*Schol. Hom. Od. λ. 325*)

Ὑπέρφας
|
Μινύας × Εὐρυνάσσσα (a name of Hebe (*Hesych.*).
Cp. connection of Hebe
and Charites.)
|
Κλυμένη
or
Ἑτεοκλυμένη¹ (so called by Stesichorus).

(2) (Analogous Orchomenian genealogy transferred to Thebes by the author of the *Oedipodea*, because of the Theban Eteocles. See Paus. ix. 5, 11)

Ὑπέρφας
|
Οἰδίπους × Εὐρυγάνεια¹
(who has taken the place of Minyas)
|
Ἑτεοκλῆς (introducer of Charites-worship).

The name Κλυμένη, connected as it is with Ἑτεοκλῆς, certainly belongs to the original Orchomenian genealogy. We might be tempted to conjecture that we owe the connection of the Coan Sun-god Merops with the Orchomenian Clymene and Hyperphas to the Orchomenian immigrants who came to Cos in the fourth century B.C.; but Clymene is familiar to us from Euripides (*Phaethon*) as the mother of Phaethon by the Sun, and wife of Merops; and there is evidence that both Clymene, and her male counterpart, Eteocles, existed at Argos too, and that the Argive Clymene was connected both with the Sun and with the Coan Merops. Iphis, King of Argos, is a son of Alector, who is certainly a Doric form of Ὑπερίων Ἠλέκτωρ—the Sun; and Clymene and Eteocles are both children of Iphis (*Apollod.* iii. 6, 3, Eust. *ad Od.* 1688, 64). A certain Ἐχεμήλα, who was, as the Scholiast to *Hom. Od. θ. 10* tells us, the wife of Megapenthes son of Menelaus, is, like Iphis, a daughter of Alector. Echemela recurs as the wife of Merops in a Coan story (*Hyg. Astr.* ii. 16)². There seems to be, therefore, through Argolis, a far older connection between the Coan Merops and the Orchomenian legends. In any case everything speaks for his relation to or identity with the Sun.

¹ With Εὐρυνάσσσα and Εὐρυγάνεια, compare the names given by Cornutus (xv) to the mother of the Charites—Εὐρυνόμη, Εὐρυδόμη, Εὐρυμέδουσα.

² The text gives Ethemea, which I correct.

INDEX I.

NOMINA PROPRIA :

Hoc in indice distincta sunt

(1) *Litteris majusculis*, nomina eorum, quorum memoriam nobis tradunt auctores antiqui;

(2) *Litteris nigris*, nomina eponymorum, nomina magistratuum nummari-
orum;

(3) *Litteris minoribus*, nomina peregrinorum.

N = Catalogus Nummorum.

Ἀβδαῖος 64.

Ἀβορινός—L. Ἀβ., L. f., Catulus 65.

Ἀγαθοκλῆς Στρατοκλεῦς 10 α 49.

———— L. Granius 250.

Ἀγαθοκλῆς 10 c 46. 46 a. 389 I.

Ἀγαθόπους 276.

Ἀγαθόστρατος Μέμνωνος 10 d 73.

Ἀγαθοστράτων, Τραλλιανός 407.

Ἀγάθων Ἑλλανίκου 398.

Ἀγάσανδρος 11 I 4.

Ἀγασιάδας Καλλία 431.

Ἀγασίδαμος 368 VI 47.

Ἀγίας, Calymnius? (*vide* Ἀδόκητος) 10
c 85.

Ἀγεμονίς Ἀγεπόλις 378.

———— Ζωπύρου 368 II I, III 47.

———— Παρμενίσκου 368 III 66.

Ἀγέπολις Ἀρατίωνος 368 V 29.

———— Ἀρισταίχμου 368 I 34.

———— - - - οδώρου 368 V 2.

Ἀγέπολις 368 I 36, V 6, 31. 378.

Ἀγῆνας, Ρόδιος 49 a.

Ἀγῆσανδρος 328. 425.

Ἀγησίας Ἀγησία 368 I 44.

———— Δαμοφώντος 10 b 25.

Ἀγησίας Θράσιωνος 10 c 4.

———— Νικοστράτου 387 I 2.

Ἀγησίας Κ. N 133, 137.

Ἀγησίας N 150?, 151, 154, 161, 170,
180, 183, 203, 233?.

Ἀγησίας 114. 368 II 57.

Ἀγησικλῆς Γλαυκίππου 368 I 19.

———— Θεωδώρου 404 a I.

———— Φαινύλου 368 V 16.

Ἀγησικλῆς 368 III 35, V 18, 57. 376.

Ἀγησικράτης Ἀγησικράτους 67.

Ἀγησίλοχος? N 150, 154, 163, 170.

Ἀγησίνικος 368 V 49. 388 6.

Ἀγῆσιον Φιλίνου 368 VIII 22, 53.

Ἀγῆσιππος 12 b 13.

Ἀγησις? Ἐπικούρου? 27 3.

Ἀγησις Ἀριμνάστου 368 I 4.

———— Εὐαράτου 368 VII 72.

———— Εὐτυχίδα 368 II 55, III 20.

Ἀγησις Μακαρίνου 368 VI 2, VII 23.

Ἀγῆτωρ Θεογένης 368 I 16.

Ἀγῆτωρ 12 22. 56 I, 3. 368 II 47.

Ἀγίας Δορκύλου 10 c 65. 387 25.

Ἀγίας 368 II 19.

Ἀγλαΐππος 405 23.

- Ἄγλαός Ν 184, 204, 216.
 Ἄγλαός 10 c 50. 75.
 Ἀγοράκριτος Ν 87.
 Ἀγοράκριτος 368 I 54.
 Ἀδόκτιος Ἀγία, Calymnius? (cf. B. M.
 298 32) 10 c 84.
 Ἀδραστος? 295.
 Ἀδύλος? 10 d 50.
 Ἀθαναγόρας 164.
 Ἀθάνιππος 10 b 15.
 Ἀθανύλος 10 b 44. 54 3.
 Ἀθηναγόρας Φιλωνίδα 368 VI 35.
 Ἀθηναγόρας 387 27.
 Ἀθηναῖς Καλλιπίδα 434.
 — Μακαρίνου 368 VII 43.
 Ἀθηναῖς, Ἀλεξανδρίς 152.
 Ἀθηνα —, Μυλασεύς 210.
 Ἀθηναίων Ἀθηνίανος 399.
 Ἀθηνόδωρος 72.
 Ἀθηνοκλῆς Φιλίνου 174.
 Ἀθηνοκλῆς 325 bis.
 Ἀθ — 46 a. 305.
 Αἰατίδας Χαρμίνου 12 12.
 Αἰγύπτιος—Aur. 281.
 Αἴλιος—M. Αἰλ. Sabinianus 95. 96. 97.
 Αἴλιος 188. 261.
 Αἰμιλιανός—Sex. Porcius M. f. 358.
 Αἰνείας Ν 241.
 Αἰνησίας Λυκαίου 10 d 58.
 Αἰνησίας 44 9, II.
 Αἰνησίδημος Σίμου 368 I 55.
 Αἰνησίδημος 11 8.
 Αἰνησίς Θεόδωρος 368 I 84, II 45.
 Αἰνησίαν 14 16.
 Αἰνίων 10 d 5.
 Αἰσχίνας Τιμοκλείδα 368 VI 62.
 Αἴσχυρα Βιτάρου 368 VIII 77, 79.
 Αἰσχυρίων Ν 88.
 Αἴσχυρος Ἀγεπόλιος 368 v 6.
 Αἴσχυρος Πυρρίχου 10 d 46.
 Αἴσχυρος 10 c I.
 Αἰσχυλῖνος Παρμενίσκου 10 d 8.
 Αἰσχυλῖνος 387 19.
 Αἰσχύλος Ἡρακλείτου 56.
 Αἰσχύλος Ν 129.
 Αἰσχύλος 12 19. 51. 65.
 Αἰφικία Κλεοπάτρου 186.
 Αἰφικία 253. 283.
 ΑΛΕΞΑΝΔΡΕΑΙ ΔΡΑΧΜΑΙ 34 *passim*.
 Ἀλέξανδρος Ἀναξίππου 10 c 14.
 — Ἑρμία 10 b 43.
 — Ἡρακλεί — 12 20.
 Ἀλέξανδρος 60. 129 2. 223. 404 a 13.
 432.
 Ἀλεξίας 10 b 53. 12 31.
 Ἀλέξιον, Ἀντιόχισσα 255.
 Ἀλεξ — 109.
 Ἀλθαίμενης . . . Θένεος 10 d 70. 45 a 2.
 — μόναρχος —
 Ἀλίας 10 b 46.
 Ἀλίη Δαμοχάριος 368 I 74, 77, II 70.
 — Δημητρίου 380.
 — Σωκλεῦς 368 v 69.
 Ἀλιόδωρος, Σάμος 50.
 Ἀλκίδαμος—Tib. Cl., Tib. Cl. Nica-
 gorae f., Ἀλκ. Julianus 46 8.
 Ἀλκίδα(μος) Ν 152, 179, 228.
 Ἀλκίδαμος 10 a 46, d 47. 46 8. 106.
 135. 288. 368 VIII 19, 27.
 Ἀλκίμαχος Ν 1.
 Ἀλλιανός—M. Spedius Beryllus Ἀλλ.
 Julianus 103.
 — Tib. Cl., Alcidi f., Tul-
 lus Julianus Spedianus 135.
 Ἀμέριμνος 193.
 Ἀμρίας, Ῥωμαία 316.
 Ἀμμώνιος Δάμα 356.
 Ἀμπελος *vide* Ἀνπελος.
 Ἀμφιδάμας Ν 68.
 Ἀμφιδάμας 368 III 37, v 68.
 Ἀμφικλῆς 404 a 3.
 Ἀμφικράτεια Νικάρχου 368 III 15.
 Ἀναξανδρίδας 10 d 37.
 Ἀνάξανδρος Ν 24, 50, 71, 89, 108.
 Ἀνάξανδρος? 11 14.
 Ἀναξέρτα Φιλινέα, Calymnia (v. p. 256
not.) 368 II 17.
 Ἀναξίβιος Νικομήδους 10 c 77.

Ἀναξίκληα Εὐαίωνος 115.
 Ἀναξικλῆς 10 c 61.
 Ἀναξίλαος Ἀλεξάνδρου 432.
 Ἀναξίπολη Ἀριστοκλείδα 368 v 41.
 ——— Σατύρου 368 i 23. 405 i 4.
 Ἀνάξιππος Ἀναξίππου 10 b 49.
 Ἀνάξιππος 10 c 15. 368 ii 74.
 Ἀναξιστράτη Κλεωνύμου 368 vii 17.
 Ἀνδρίας Νικάρχου 387 16.
 Ἀνδρικός, Κιβυράτης 341.
 Ἀνδρόμαχος Ἀρτεμιδώρου 10 a 61.
 Ἀνδρομένης 346 5.
 Ἀνδρομνηστορίδαι 151.
 Ἀνδρυσθένης Ἐκαταίου 368 v 26.
 Ἀνδρυσθένης 10 a 70.
 Ἀνδρυσ - - - N 153.
 Ἀνδρυστέλης Παρμενίσκου 10 d 52.
 Ἀνδρ - - - 359.
 Ἀνθαγόρας 10 d 58.
 Ἀνθαγορίς Ἀνθαγόρα 10 d 58.
 Ἀνθέμιος ? 235.
 Ἀνθεσ. Α. N 149.
 Ἀνθίππος Ἀνθίππου 344 i 7.
 Ἀνουβίων Δημητρίου 176.
 Ἀνπελος Δράκοντος 199.
 Ἀντάνωρ 344 i.
 - μόναρχος -
 Ἀντέρως 46 a.
 Ἀντιγένης, Ἀλικαρνασεύς 216.
 Ἀντίγονος Ἀπολλοφάνου 333.
 Ἀντιδάμας Ἐπιχάρμου 387 i 5.
 Ἀντιδάμας 368 vi 20.
 Ἀντιδαμία Ἀναξίππου 368 ii 73.
 Ἀντίδημος 398.
 Ἀντίοχος Ἀθανίππου 10 b 14.
 ——— C. Clodius 250.
 ——— C. Seius 250.
 Ἀντίοχος N 234.
 Ἀντίοχος 51. 54 5. 230.
 ΑΝΤΙΠΑΤΡΟΣ 18 2.
 Ἀντίπατρος 10 b 69, 65.
 Ἀντίπατρος 19 8.
 Ἀουϊάνιος—Pub. Ἀου., M. f., Rufus
 170.

Ἀπελλᾶς 352 8.
 Ἀπίων, Ἀλεξανδρεὺς 171.
 Ἀπολλόδαρος Ἀγεπόλιος 368 v 5.
 ——— Ἀπολλοδώρου 368 i 37, v
 9, 12.
 ——— Διοκλεὺς 368 i 46.
 ——— Ἐκατωνύμου 368 i 49.
 ——— Νικομάχου 9 14.
 ——— Τιμοκλεὺς 387 6.
 Ἀπολλόδαρος 44 i 3. 46 i 4. 61. 368 i
 70, v 4, vii 56. 421.
 Ἀπολλόδαρος, Ἀλεξανδρεὺς 171.
 Ἀπολλόδαρος 12 b 5.
 Ἀπολλοφάνης Καπίτωνος 327.
 Ἀπολλοφάνης 74. 333.
 Ἀπολλῶ, Πάφιος 182.
 Ἀπολλωνία—L. Villia 260.
 Ἀπολλώνιος Ἀπολλωνίου 10 a 48. 54 6.
 254.
 ——— Δωρίωνος 54 3.
 ——— Εἰρηναίου 365.
 ——— Φιλωνίδου 168.
 Ἀπολλώνιος 10 b 37, 50, c 16, 79. 48 3.
 54 2. 143. 184. 212. 269.
 Ἀπολλώνιος Ἀλαβανδεὺς 210.
 ——— Ἀντιοχεύς 194.
 ——— Θράξ 224.
 ——— Κιβυράτης 341.
 ——— Μάγνης 190.
 Ἀπολλώνιος 12 b 4.
 Ἀπ. N 10.
 Ἀπ - - - 48 i.
 Ἀρατίδας 10 b 22. 12 i 2 ?.
 Ἀράτιον Γόργου 368 i 62.
 ——— Δορκυλίδας 368 ii 77.
 Ἀράτιον, Μυλασίς 428.
 Ἀρατίων Ἀρατίωνος 368 v 36.
 ——— Καλλιπίδα 368 v 32.
 Ἀρατίων 368 v 29, 37.
 Ἀρατογένης, Ἀρμένιος 334.
 Ἀρατος Κλευφάντου 10 c 58.
 Ἀρατος Μακαρίνου 10 c 81.
 Ἀρατος Δ N 139.
 Ἀρατος N 90, 219.

- 'Αρεδείκης Ξενοδίκου (forte Calymnius)
 12 21.
 'Αρέτων 10 d 16.
 'Αριδείκης Θεσσαλοῦ 10 d 35.
 'Αριδείκης *vide* 'Αρεδείκης.
 'Αρίμναστος Καλλιστράτου 368 I 2.
 'Αρίμναστος 368 I 5.
 'Αριστέας 397.
 'Αρισταγόρας Αἰσχύλου 65.
 ——— Διοκλεῦς 10 b 9. 44 19.
 ——— Σίμου 10 d 4. 44 17.
 'Αρισταγόρας 10 c 50, d 63. 12 23 44.
 20. 368 VIII 48.
 'Αρισταία Τεισάρχου 368 III 30.
 'Αρισταῖος N 140, 220.
 'Αρίσταιχμος 'Αρισταίχμου 368 I 31.
 ——— Γοργίου 388 8.
 'Αρίσταιχμος 368 I 34, VII 49. 387 21.
 'Αρίσταιχνος 'Αρισταίχνου—Aur. 392 6.
 ——— Νικομάχου—Aur. 392 2.
 'Αριστάνδρα 'Αριστίνα 368 v 21.
 ——— Τελεσίππου 368 VII 46.
 ——— Τιμανέτου 368 III 39.
 'Αρίστανδρος 'Αριστάνδρου 10 b 70.
 ——— 'Αριστίππου 10 b 71.
 'Αρίστανδρος 10 b 30. 17 10. 18 6. 221.
 'Αριστάρετος 368 III 68.
 'Αρίσταρχος Εὐκράτους 368 v 23.
 ——— Τιμογένης 10 b 36.
 'Αρίσταρχος 10 b 40. 368 II 63, v 25.
 VI 43, 55.
 'Αριστέας *vide* 'Αρισστέας.
 'Αριστείδας, Καύνιος 53.
 'Αριστεὺς 'Αριστέως ? 10 a 53. 30 8.
 'Αριστεὺς 54 6.
 'Αρίστη 'Αριστοκράτους 368 VI 65.
 'Αριστίνας 368 v 22, 43 ?.
 'Αρίστιον 'Αρχία 368 I 13.
 ——— Κλευξένου 368 II 23.
 'Αριστιππίδας Τιμαγόρα 406 8.
 'Αριστιππίδας 404 a 1.
 'Αρίστιππος Φιλιππίδα 387 28.
 'Αρίστιππος 10 a 45, b 71. 44 24. 368
 I 52.
 'Αριστίων 'Αριστίωνος 387 9.
 ——— —M. Aur., Cosmi f., 102.
 ——— Κράτητος 47 6.
 ——— Λαμπία 10 c 36.
 ——— Πραξιδύμαντος 368 v 39.
 ——— Φιλιππίδα 368 I 8.
 'Αριστίων N 25, 25 b, 72.
 'Αριστίων 368 I 11, v 44, VIII 17.
 'Αριστόβουλος 'Αριστοβούλου 368 I 22.
 405 I 12.
 ——— 'Αρίστου 10 d 48. 387
 30.
 'Αριστόβουλος N 221.
 'Αριστόβουλος 10 d 11, 368 II 43. 405 7,
 24.
 'Αριστογένης 'Εμμενίδα 404 a 6.
 ——— Πυρρίχου 404 a 8.
 'Αριστογένης N 91.
 'Αριστογένης 44 23. 368 VII 16, 42.
 'Αριστόδαμος 'Αριστοδάμου 387 14.
 ——— 'Αριστοκρίτου 404 a 5.
 'Αριστοδίκη Γνωσιδίκου 368 v 53.
 'Αριστόδικος 10 d 33.
 'Αριστόθεμις Χαριφώντος 346 4.
 'Αριστοκλείδας 9 20. 10 c 60, d 69. 71.
 368 v 42. 383 5. 388 5.
 'Αριστοκλῆς 'Αριστοκλεῦς 161.
 ——— Λύσιος 368 I 6.
 'Αριστοκλῆς, Θεαγγελεὺς 4 14.
 'Αριστοκράτης 'Αριστοκράτους 416.
 'Αριστοκράτης 368 VI 66.
 'Αριστοκράτης, 'Αλεξανδρεὺς 213.
 'Αριστοκράτης 12 b 3. 21 8.
 'Αριστόκριτος Κριτοβούλου 10 b 12.
 'Αριστόκριτος 368 VII 45. 404 a 5.
 'Αριστόδας ? 'Αριστίωνος 368 v 43.
 ——— Δαμαγόρα 10 c 87.
 'Αριστόλοχος 10 c 90.
 'Αριστόμαχος 404 a 11.
 'Αριστόμβροτος 'Αριστομβρότου 368 VIII
 8, 24, 55.
 'Αριστομένης 'Αριστωνίου 10 c 59.
 'Αριστομένης Εὐτιρίδα 10 d 62.
 'Αριστομένης 10 b 60. 368 III 62.

Ἀριστομ. Ν 150, 154, 155.

Ἀριστοπείθης 404 α 2.

Ἀριστόπολις Βοήθου 10 ε 67.

*Ἀριστος Ἀριστομάχου 404 α 11.

———— Ἀρίστου 368 ι 28. 387 8.

———— Δαμοκλεῦς 387 7.

———— Θευγένεως 10 δ 30. 368 ι 41.

———— Κλευμβρότου 10 ε 44.

———— Νόσσανος 10 δ 49.

———— ... κύλου 10 δ 57.

*Ἀριστος 10 β 5. 368 ιι 51, ιιι 11, 18.
387 30.

*Ἀριστοφάνης Νικοστράτου 368 ν 19.

*Ἀριστοφάνης 383 2.

- μόναρχος -

*Ἀριστοφάνης 9 19. 368 νι 6. 404 α 13.

*Ἀριστόφιλος Λυκαίου 12 28.

*Ἀριστοφῶν 10 α 50.

*Ἀριστο. Ν 166, 205, 229.

*Ἀριστο - - - 12 13. 45 α 11.

*Ἀριστὼ Δαματρίου 368 νι 32.

*Ἀρίστων Ἀριστοκλείδα 10 δ 69.

———— Ἀρίστωνος 12 27. 58.

———— Φιλοκλέους 345 18.

*Ἀρίστων 45 α 14.

- μόναρχος -

*Ἀρίστων Ν 70.

*Ἀρίστων 9 17. 44 27. 326. 368 νη 25.
389 5, 6, 7. 404 α 12.

*Ἀρίστων, Ἀντιοχεύς 277.

*Ἀριστάνυμος Ἀλεξάνδρου 404 α 13.

———— Ἀρισταίχμου 387 21.

*Ἀριστάνυμος 10 ε 59. 368 νι 27.

*Ἀριστ Καλλιάνακτος 10 ε 80.

*Ἀριστ 10 α 53.

*Ἀριστ - - - 4 17.

*Ἀρκεσίλας 44 21. 388 9.

*Ἀρτεμίδωρος 10 α 61, β 62.

*Ἀρτεμίδωρος, Ἀλεξανδρεύς 191.

*Ἀρτεμίδωρος 21 5. 335.

*Ἀρτέμων Ἐπιγύριος 10 δ 29.

*Ἀρτημῖς 357.

*Ἀρχέβιος Θευδώρου 54 5.

*Ἀρχεδάμας 44 10. 45 α 3.

*Ἀρχέδαμος 10 β 77.

*Ἀρχέλας 10 ε 68, 89.

*Ἀρχέπολις Ν 92.

*Ἀρχέπολις 10 δ 35. 368 ιιι 29.

*Ἀρχίας Θευδώρου 368 ι 11.

*Ἀρχίας Κ Ν 141.

*Ἀρχίας 368 ι 13.

*Ἀρχιδάμας 12 14.

*Ἀρχίδαμος Ἀριστοφάνεως 404 α 13.

———— Ἀρίστωνος 44 27.

———— Ἐπικράτους 404 β 3.

———— Χαρμίππου 404 α 11.

*Ἀρχίδαμος Ν 26, 51, 154.

*Ἀρχίδαμος 10 α 39, β 17. 11 7. 368 ιιι
10. 400.

*Ἀρχικλῆς Τελευτία 404 α 2.

*Ἀρχίλοχος 10 β 29.

*Ἀρχιμένης 368 ιιι 25.

*Ἀρχιππος Ἀρχιλόχου 10 β 28.

———— Δορκυλῖδα 404 α 5.

*Ἀρχιππος 64.

- μόναρχος -

*Ἀρχιππος 122.

*Ἀρχιωνίδας 12 26.

*Ἀρχων Ἀρχεδάμου 10 β 77.

———— Πλ - - - 52.

*Ἀρχων Ν 73.

*Ἀρωματίνη? Δαμοφῶντος 425.

*Ἀρ . . . ὅς Ῥοδοκλεῦς 10 β 64.

*Ἀσκληπιάδας, Σάμιος 50.

*Ἀσκληπιάς Νικαγόρα 368 ι 26.

*Ἀσκληπι - - - 54 4.

*Ἀσκληπιάδης Ἀσκληπιάδου 352.

*Ἀσκληπιάδης—Claudius 313.

*Ἀσκληπιάδης 71. 158.

*Ἀσκληπιάδης, Στρατονικεύς 207.

*Ἀσκληπιόδωρος 237.

*Ἀσκληπ. Ν 164.

*Ἀστύνομος Ν 52.

*Ἀστύνομος 368 νη 36.

ΑΤΤΑΛΟΣ—ΒΑΣΙΛΕΥΣ 43 β 19.

*Ἀτταλος Εὐρυπίδου 373 7.

*Ἀτταλος 66.

*Ἀττικός—Aur. 236.

Αὔλος 131. 186. 189. 337.
 Αὐρηλία 141. 363.
 Αὐρήλιος—Μ. Αὐρ. Aristion 102.
 ———— Μ. Αὐρ. Alexandrus 129 ι.
 ———— Μ. Αὐρ. Mydion 202.
 ———— Μ. Αὐρ. ———— 326.
 Αὐρήλιος 107. 109. 111. 129 8. 236.
 244. 249. 281. 323. 392. 394. 397.
 Αὐτολογία 307.
 Αὐτοφῶν Φιλίππου 368 ι. 52.
 Αὐτοφῶν 10 β 45. 57.
 Ἀφροdisία, Ἰστριανὰ 364.
 Ἀχαιός 10 c 85.
 Ἀχελῶος Ἰέρωνος 10 β 65.
 Ἀχελῶος 125.
 Α ἀνδρὸς Δαματρίου 10 α 64.
 Βαβία 135.
 Βάκχιος Φ — 54 5.
 Βάκχων 16 ι5.
 Βασιλέννος 52 6.
 Βάσσος—L. Coscinius, L. f., Βασ. Valerianus 130.
 ———— ———— Coscinius 282.
 Βατίων Ν 53.
 Βερενίκη Ζκόπα 353.
 Βηρύλλος—M. Spedius Βηρ., Allianus, Julianus 103.
 Βιβεῖνος—Tib. Cl., Octavii f., 142.
 Βιτιάς Ἀρισταγόρα 368 viii 47.
 ———— Δαμπία 368 ii 61.
 Βίτταρος Βιττάρου 10 c 66.
 ———— Δαμοκλεὺς 368 viii 76.
 Βίτταρος 368 viii 77, 80.
 Βίτων Κρατίδα 10 c 70.
 Βίτων Ν 11.
 Βίτων 387 25.
 Βίων Ν 27.
 Βόηθος Θρασυκλείδα 404 α 7.
 Βόηθος 10 c 68.
 Βοῖδας Φιλοστράτου 10 c 13.
 Βότριχος Διονυσίου 10 c 70.
 Βότων Θευδώρου 10 β 19.
 Βότων 368 viii 65.
 Βουδάστρατος, Τύριος 1 3.

Βρούξις Ν 45.
 Βώλιος 60.
 Βώλιχος 54 2. 59.
 Γάιος 46. 84–94. 116. 120. 134. 201.
 250. 284. 323. 347. 360.
 Γαλέριος—Pub. Γαλ., Pub. f, ———— .
 46 ι3.
 Γαληνός? 288.
 Γενοκ(λῆς) Ν 156, 171.
 Γενοκλῆς 9 ι6.
 Γέραστις Ἀγησινίκου 368 ν 48. 388 6.
 ———— Φαινύλου 368 ν 54.
 Γέραστις 10 d 67. 368 vii 65. 387 24.
 Γεραστιφάνης Γεραστιφάνους 368 ι 63.
 ———— Χαρμύλου 368 ι 66.
 Γεραστιφάνης 368 ι 63, 69, ii 30.
 Γεροντιφάνης Φίλωνος 346 7.
 Γλαύκιππος Τιμοδάμου 368 ν 46, vii 62.
 Γλαύκιππος 10 c 39, d ι2. 368 ι ι9, ν 48.
 Γλύκινα, Ἀλαβανδῆς 181.
 Γνάθιον Ἀγορακρίτου 368 ι 54.
 Γναθυλλῆς Θευκλεὺς 368 ν 66.
 ———— Κληναγόρα 368 vi 29.
 ———— Ταχίππου 368 vii 26.
 Γνάθων 9 ι7.
 Γναῖος 187. 188.
 Γνώριμος—L. Coscinius 130.
 Γνωσίδικος Νικοστράτου 368 ν 51.
 Γνωσίδικος Ν 16.
 Γνωσίδικος 368 ν 54.
 Γοργίας Τίμωνος 10 c 85.
 Γοργίας 388 8.
 Γόργος Ζωΐλου 10 β 20.
 ———— Ἱεροκλεὺς 368 ι 61.
 ———— Μελαγκρίδα 368 ι 58.
 ———— Τιμαῖου 404 β ι.
 Γόργος 368 ι 60, 63, ii 60. 404 β 5.
 Γόργος 21 2.
 Γράνιος—L. Γρ. Agathocles 250 7.
 ———— Tib. Γρ. Phileros 250 5.
 Γύλιππος Φιλίσκου 10 d 45.
 Δαλιοκλῆς 344 3.
 Δαμαγόρας Νικαγόρα 10 c 34.
 ———— Σωζομένου 10 c 3.

Δαμαγόρας 10 c 87.
 Δάμας Μηνοδώρου 54 4.
 Δάμας—C. Julius 284.
 Δάμας 183. 324. 356.
 Δάμας, Σιδάνιος 194.
 Δαμάσανδρος, 'Ρόδιος 49 α.
 Δαμασίλας 52 2.
 Δαμάτριος 'Αλεξία 12 31.
 ——— Δαματρίου 10 d 60.
 ——— 'Ερμίππου 10 b 61.
 ——— Νικαγόρα 387 26.
 ——— Νικηράτου 10 c 25.
 Δαμάτριος 10 α 64. 47 12. 368 VI 33.
 405 30.
 Δαμάτριος 4 8. 12 b 9.
 Δαμέας, Βαργυλιώτας 49 b.
 Δαμοκλῆς Καλλιγένεως 368 VIII 72.
 Δαμοκλῆς 368 VIII 76, 78. 387 3, 4, 5, 7.
 Δαμόκομος, 'Ρόδιος 49 α.
 Δαμοκράτης Δαμοκράτεως 368 I 79, 82.
 ——— Νικάρχου 368 VIII 2.
 ——— Φιλοστράτου 10 α 57.
 Δαμοκράτης 368 II 44, VIII 39, 50.
 Δαμόκριτος Δαμοκλεῦς 387 3, 4.
 ——— Διογένης 10 α 47.
 ——— Τεισέα 10 α 46.
 Δαμόκριτος 10 b 31.
 Δαμόλοχος 47 5.
 Δαμονίκη 165.
 Δαμόξενος N 46.
 Δαμοσθένης Δαμοσθένης 387 7.
 ——— Φιλίνου 368 V 73.
 Δαμόστρατος Θευνδώραν 368 V 61.
 ——— Νικα - - - 10 α 67.
 Δαμόστρατος 368 I 1, V 63, VIII 68.
 Δαμοφῶν Πυθίωνος 368 VIII 61.
 ——— Τιμοδάμου 404 α 3.
 ——— Φιλίππου 229.
 ——— Χαρίνου 404 α 12.
 Δαμοφῶν 10 α 43, b 25. 368 I 30. 425.
 Δαμόχαρις Χαριμίππου 368 I 76.
 Δαμόχαρις 368 I 75, 78, II 71.
 Δάμων N 109, 116.
 Δαμ - - - 11 12.

Δάρδανος 'Ηρακλείτου 10 α 40.
 ——— 'Ορθαγόρα 10 α 58.
 Δάρδανος 54 7. 368 VIII 21, 52.
 Δαρδωπίδας 10 c 7.
 Δα . . . 10 α 52.
 Δεινίας N 152, 157, 168. 7
 Δεινίων 359.
 Δέκμος 206.
 Δέλφης Φιλίνου 10 c 35.
 Δέλφης 137.
 Δερκύλλα Εὐξιφάνεως 405 20.
 Δημητρία 279.
 Δημητριάδης—Tib. Cl. 189.
 Δημήτριος 'Επιγόνου 299.
 Δημήτριος—L. Cl. Antiochi f., Δημ.
 Silianus 230.
 Δημήτριος N 28.
 Δημήτριος 51. 176. 380.
 Δημήτριος 21 3.
 Δημῶ Δαμοφώντος 368 I 30.
 ——— Κοττίας (sic) 355.
 ——— Παμφίλου 374.
 Διαγόρας 'Ηρακλείτου 10 c 39.
 ——— Κλευχίου 1 1.
 ——— Χαριμίππου 368 I 73.
 Διαγόρας N 74, 125.
 Διαγόρας 368 V 71, VI 4.
 Διαγορίς Κυδία 405 3, 9, 25.
 Διάδοχος—Tib. Claudius 231.
 Διδύμαρχος Σωστράτου 368 V 58.
 Διδύμαρχος 10 d 54. 368 V 60, VII 7.
 Δίη 'Εκαταίου 368 VII 64.
 Δικαίμαρχος, Καλύμνιος 12 32.
 Δικῶ 368 V 33.
 Διογένης 'Απολλωνίου 212.
 ——— 'Αρατίωνος 368 V 36.
 ——— Διοκλεῦς 404 α 4.
 ——— Διομείδοντος 10 b 34.
 ——— Νικοστράτου 44 8.
 ——— Τεισέα 10 α 46, 47.
 Διογένης K. N 134.
 Διογένης 10 c 38, 62.
 Διόδοτος 35 91. 368 V 8.
 Διοκλῆς 'Αμφιδάμαντος 368 V 67.

Διοκλῆς Ἀναξικλεῦς 10 c 61.
 ——— Ἀπολλοδώρου 44 13. 368 I 70.
 ——— Ἀρχεδάμαντος 44 10. 45 a 3.
 ——— Ἐπινίκου 44 6.
 ——— Θευδότου 10 b 75.
 ——— Κλείνου 10 c 2.
 ——— Λεωδάμαντος 10 a 2, 37. 45 a 3.
 ——— Ταχίππου 368 v 64.
 Διοκλῆς 10 b 6, 9. 27 6. 44 19. 45 b 6.
 368 I 47, II 39, III 22. 404 a 4.
 Διομέδων Γόργου 404 b 5.
 Διομέδων N 75, 117, 206.
 Διομέδων 10 b 34, d 14. 36 a 9, 21,
 d 19, 24, 32.
 Διονυσόδωρος, Σελευκῆς 49 b.
 Διονύσιος Ξενο - - - 45 b 4.
 Διονύσιος—Cn. Paconius, Ae. f., 188.
 Διονύσιος 10 c 71. 234. 308.
 Διονύσιος, Ἀλεξανδρεὺς 152.
 ——— Ἀντισχεύς 180.
 Διοσκουρίδας Κλεισανθίδα 10 d 11.
 Διοσκουρίδας 10 c 24.
 Διότιμος N 142.
 Διότιμος 10 c 69.
 Διόφαντος N 186, 235.
 Διόφαντος 12 30. 30 4. 321. 406 4.
 Δίων Διοκλεῦς 10 b 6. 45 b 6.
 ——— Κλείνου 10 c 33.
 Δίων N 2, 4 b.
 Δίων 10 c 91, 93.
 Δορκὰς Χαρμίππου 368 v 72.
 Δορκυλίδας Δορκυλίδα 368 II 77.
 Δορκυλίδας 404 a 5.
 Δορκύλος Διαγόρα 368 v 70.
 ——— Θευκλεῦς 368 VIII 5. 387 12.
 Δορκύλος 10 c 65, d 57. 368 VIII 7,
 15. 387 25.
 Δόρκων 12 17.
 Δράκων Θράσωνος 44 16.
 Δράκων N 10.
 Δράκων 12 31. 51. 157. 199.
 Δρυσίνος 139.
 Δρύονψ? Πισία 47 16.
 Δωρίων Δωρίωνος 54 3.

Δωρίων, Ἀλεξανδρεὺς 213.
 Δωρόθεος? Φιλίππου 10 a 41.
 Ἐβικάρπιος? Ἀγαθόποδος 276.
 Ἐγνατία 361.
 Εἰρναῖος Ἰάσονος 10 c 55.
 Εἰρναῖος Εὐαράτου 125.
 ——— Μακαρίνου 167.
 Εἰρηνάιος N 236.
 Εἰρηνάιος 134. 365.
 Εἰρηνάιος Ἐπαφροδείτου 422.
 Εἰρήνη—Aurelia 363.
 Εἰρήνη 363.
 Εἰσίδωρος, Ἀντισχεύς 255.
 Εἰσίω 343.
 Ἐκ]αταγόρας? N 83.
 Ἐκαταία Ἐκατοδῶρου 398.
 ——— Εὐτυχίδα 368 VI 41.
 ——— Φιλίππου 368 v 79.
 Ἐκαταία 251.
 Ἐκαταῖος Ἐκαταίου 10 c 32.
 ——— Ἐκατοδῶρου 10 c 32. 388 2.
 ——— Ζωΐλου 10 a 43.
 ——— Θευδότου 10 d 42.
 ——— Στ - - - 10 b 75.
 Ἐκαταῖος N 76, 158, 175, 176, 177, 178.
 Ἐκαταῖος 327. 348. 368 v 27, VII 64.
 387 20. 388 7.
 Ἐκατοδῶρος Ἀμφικλοῦς 404 a 3.
 ——— Ἐκαταίου 388 7.
 ——— Ἐκατοδῶρου 10 b 52.
 ——— Εὐ - - - νου 10 d 17.
 ——— Κλεαγόρου 406 7.
 ——— Νικομήδους 10 a 41.
 ——— Περιγένης 424.
 ——— Τιμώνακτος 368 VIII 10.
 ——— Χαιρεστράτου 10 d 5.
 Ἐκατόδωρος N 138.
 Ἐκατόδωρος 10 c 33, 41, d 43, 79.
 368 II 49, VI 40, VII 12, 33. 388
 2. 398. 406 1.
 Ἐκατόνυμος 368 I 50. 377.
 Ἐκατ - - - 9 18.
 Ἐκφαντίδας *vide* Ἐφαντίδας.
 Ἐλενος Ἀσκληπι - - - 54 4.

Ἑλλάνικος N 93.
 Ἑλλάνικος 398 2.
 Ἑλπίς (*masc.*) 232.
 Ἑλπίς (*fem.*) Ἑκαταίου 327.
 — — Spedia 309.
 Ἑμμανουήλ 357 b.
 Ἑμμεν(ίδας) N 230.
 Ἑμμενίδας 10 δ 57. 13 28. 404 α 6, β 3, 4.
 Ἑμπρέπων Ἀντιόχου 54 5.
 Ἑμπρέπων N 29, 54.
 Ἑνα . . . ἑριος 46 α,
 Ἑοτυχίς 225.
 Ἑπαίνετος Λεωνίδα 10 α 62.
 Ἑπαμείνων 20 ι,
 Ἑπαφρόδειτος—Spedius 306.
 Ἑπαφρόδειτος 71. 108 5. 389. 422.
 Ἑπαφρόδειτος 160.
 Ἐπίγηρις Ἐπιχάρμου 387 ι 4.
 Ἐπίγηρις 10 δ 29, 40. 404 α 7.
 Ἐπίγονος 51. 299.
 Ἐπίδαυρος Ἀριστέως 54 6.
 Ἐπίδαυρος N 126.
 Ἐπίδαυρος ? 27 3.
 Ἐπιθύμητος 245.
 Ἐπικλῆς 12 29. 24 7 ι. 368 ιι 6, 8.
 Ἐπίκουρος ? 27 3.
 Ἐπικράτης Σίμου 10 δ 9.
 Ἐπικράτης 10 α 51. 404 β 3.
 Ἐπίκτησις 307.
 Ἐπίνεικος—Pub. Ofellius 318.
 Ἐπίνικος Ἀρισταγόρα 10 ε 49. 44 20.
 Ἐπίνικος 44 6. 48 ι0.
 Ἐπίνικος, Κιανός 2 2.
 Ἐπίστρατος 10 δ 26.
 Ἐπίτροπος 325 *ter.*
 Ἐπιτυγχανουσα Φιλεταίρου 351.
 Ἐπιτυγχανών, Ἀλεξανδρεὺς 152.
 Ἐπιφάνης 71.
 Ἐπίχαρμος Ἀρχεπόλιος 10 δ 34.
 — — Ἐπιγήριος 10 δ 40.
 Ἐπίχαρμος 332 ι. 387 ι5.
 Ἐρασικλῆς ? 367 ι.
 — — μόναρχος —
 Ἐρμαδίων, Περγαῖος 246.

Ἐρμᾶς Ἀγησάνδρου 425.
 Ἐρμαῖος, Λαοδικεὺς 156.
 Ἐρμίας Ἐμμενίδα 10 β 57. 13 28. 404 β 3.
 Ἐρμίας—Suetonius 116.
 Ἐρμίας 10 β 43. 368 ιι 26.
 Ἐρμιόνη Ἐρμ - - - 192.
 Ἐρμιπος 311.
 Ἐρμιπος 10 β 61. 11 5.
 Ἐρμογένης Νικοστράτου 10 β 39.
 Ἐρμογένης—Qu. Furius 173.
 Ἐρμόδαμος 10 α 55.
 Ἐρμοδίκη Μακαρέως 368 vii 69.
 Ἐρμοκράτης 226.
 Ἐρμων, Ἀλικαρνασσεὺς 215.
 Ἐρμ - - - 192.
 Ἐρως 325 *ter.*
 Ἐρωτᾶς 287.
 Ἐρωτις 317.
 Ἐρωτῶν, Ἀντιοχεὺς 224.
 Ἐρωτ - - - 293.
 Ἐτεοκλῆς Ἰέρωνος 10 ε 78.
 Ἐτευκλῆς 47 ι5.
 Εὐαγόρας 368 ιιι 51.
 Εὐαίων 115.
 Εὐάνωρ 10 δ 41.
 Εὐάρατος Ἀχελώου 125.
 — — Διοκλεὺς 27 6.
 — — Εὐκάρπου 27 4.
 Εὐάρατος Δι. N 199.
 — — Εἰ. N 199.
 Εὐάρατος N 159, 160.
 Εὐάρατος 125. 368 vii 73.
 Εὐδαμος Πυθαγόρα 10 β ιι.
 Εὐδαμος—Pub. Optimus Εὐ. B. N 250.
 Εὐδαμος N 143, 172, 173.
 Εὐδαμος 27 5. 265.
 Εὐδικος Εὐδίκου 404 α ι2.
 — — Φιλίσκου 404 α ι2.
 Εὐδωρίδας Εὐδωρίδα 10 δ 44.
 Εὐδωρος N 47.
 Εὐέλθων Σωφίλου 10 ε 56.
 Εὐήμερος 9 3.
 Εὐθύδικος 368 ιι 28.
 Εὐθυμία, Αἰνία 271.

- Εὐθυ . . . ος 368 III 55.
 Εὐτιος Εὐίου 259.
 Εὐκαρπος A. N 132.
 Εὐκαρπος N 237.
 Εὐκαρπος 27 4.
 Εὐκιππο(s) ? N 144.
 Εὐκλεία 228.
 Εὐκλειτίδας 368 VI 46.
 Εὐκλείτος Φίλωνος 346 I.
 Εὐκλείτος 10 d 52. 124.
 Εὐκλῆς Πραξιδάμαντος 10 b 67.
 Εὐκλῆς 10 b 73. 45 b 3.
 Εὐκράτης Ἀρκεσίδα 388 9.
 Εὐκράτης N 207, 208, 217, 231.
 Εὐκράτης 10 c 5. 368 v 23, VI 50, 53.
 Εὐκ[ριτος] ? - - οκριτου 10 c 91.
 ΕΥΜΑΙΟΣ 218.
 ΕΥΜΕΝΗΣ 43 b 5.
 Εὐμερι - - - 129 12.
 Εὐνομ - - - 10 b 56.
 Εὐνος, Ἀρμένιος 334.
 Εὐξίμβροτος Θεωδώρου 10 b 41.
 Εὐξιφάνης . . . κλεῦς 405 18.
 ——— Πτολεμαίου 11 3.
 Εὐξιφάνης 405 20.
 Εὐοδία 232.
 Εὐόδιον 263.
 Εὐοδος Ἀρισταίχνου—Aur. 392 II.
 ——— Πεισιστράτου 329.
 Εὐπόλεμος, Θεαγγελεὺς 4 13.
 Εὐπολις ? 368 IV 2.
 Εὐπομπος ? 117.
 Εὐπορία 270.
 Εὐπορος Δαρδάνου 54 7.
 Εὐρεσις Διονυσίου 234.
 Εὐριπίδης 373 8.
 Εὐρυανακτίδαι 150.
 Εὐσεβῆς—Pub. Sextilius, Pub. f., 219.
 Εὐταξία Στράτωνος 417.
 Εὐτελίδας Ἀριστιππίδα 404 α 1.
 ——— Νικαγόρα 10 c 35.
 Εὐτελίδας 10 b 40.
 Εὐτελιστράτη Ἀρχέλα 10 c 89 (forte Calymnia, cf. B. H. VIII, p. 33, l. 51).
 Εὐτηρίδας 10 c 26, 75. 56.
 Εὐτιρίδας 10 d 63.
 Εὐτυχίδας 46 a. 368 II 55, III 21, VI 42.
 Εὐτυχίς *vide* Ἐοτυχίς.
 Εὐτυχος Δαματρίου 47 12.
 Εὐτυχος 155. 303.
 Εὐτυχος, Ἀντισχεύς 224.
 Εὐφίλητος Γλαυκίππου 10 d 12.
 ——— Παρμενίσκου 367 6.
 Εὐφίλητος N 209.
 Εὐφίλητος 368 II 66.
 Εὐφροσύνη—Claudia 360.
 Εὐφρόσυνος Εὐφροσύνου—Aur. 129 9.
 Εὐφρόσυνος, Κολοφώνιος 152.
 Εὐχάριστος Εὐχαρίστου 169.
 Εὐψυχία, Ἀλεξανδρίς 167.
 Εὐ - - - νος 10 d 17.
 Ἐφαντίδας 10 α 50, 63.
 Ζηνόδαρος 74.
 Ζηνοφάνης, Ἀσπένδιος 258.
 Ζήνων N 232.
 Ζήνων 389 4.
 Ζήνων, Ἀλεξανδρεὺς 167.
 Ζην - - - 121. 126. 292.
 Ζκόπας 353.
 Ζμένδρων Διομέδοντος 10 d 14.
 Ζμένδρων 10 d 80.
 Ζωβίη Ἀγλαΐππου 405 22.
 Ζώϊλος Καλλιστράτου 10 c 62.
 ——— Νευφράστου 354.
 Ζώϊλος N 30, 48.
 Ζώϊλος 10 α 44, b 20, 47, 50, d 20.
 368 VII 50, 51.
 Ζωπυρίς Εὐκλειτίδα 368 VI 45.
 ——— Ζωπύρου 389 2.
 ——— Θανμίνου 368 II 37.
 ——— Θευγένεος 368 I 65, II 31.
 ——— Νικάδα 368 II 52, III 12.
 Ζωπυρίων Ἀρίστωνος 404 α 12.
 Ζωπυρίων 10 α 59. 47 10. 368 v 76.
 Ζώπυρος Ἀρίστωνος 9 17.
 ——— Διοφάντου 321.
 ——— Εὐμερι - - - 129 12.
 ——— Νικάνδρου 368 II 3.

Ζώπυρος Νικομάχου 368 II *ad in.*
 ——— Τεισάρχου 404 *a* 10.
 Ζώπυρος 10 *b* 58. 368 II 2, 9, III 47.
 389 2.
 Ζώσιμος Ἀριστία—Aur. 397.
 ——— Ζώσιμου 371 *c*.
 Ἡγέστρατος 177.
 Ἡδεΐα, Zen - - - *f.*, Faust - - - 121.
 Ἡ(λ)ιάδοτος Ἀνδρ - - - 35 9.
 Ἡλιόδω(ρος) N 159, 160.
 Ἡλιόδωρος 177.
 Ἡλιόφαντος, Ἀντιοχεύς 290.
 Ἡλῆς—C. Julius 250.
 Ἡρακλᾶς Ἐπιθυμήτου 245.
 Ἡρακλείδας Ἀπολλωνίου 10 *c* 79.
 Ἡρακλείδης 140. 225.
 Ἡρακλείδης, Ἀλεξανδρεὺς 191.
 Ἡράκλειτος Ἀγία 368 II 18.
 ——— Ἀρετῶνος 10 *d* 16.
 ——— Ἀρισταίχρου—Aur. 392 9.
 ——— Ζωπύρου 368 II 9.
 ——— Ἡρακλείτου 178. 195.
 ——— Ἡρόδοτου 368 II 15.
 ——— Κλευκρίτου 342.
 ——— Νικαγόρα 429.
 ——— Νικοστράτου 10 *c* 72.
 ——— Πασία 10 *c* 37.
 Ἡράκλειτος 10 *a* 40, *b* 63, *c* 39. 12 34.
 44 29. 46 3, 12. 56. 84–90. 93. 94.
 185. 345 1. 368 III 77 ¹/₂, 79, VI 13,
 VII 59.
 Ἡρακλει - - - 12 20.
 Ἡρακλ - - - 268.
 Ἡρόδοτος N 77, 94, 118.
 Ἡρόδοτος 368 II 15. 387 13.
 Ἡρόπυθος Πυθονίκου 368 II 12.
 Ἡρόπυθος 368 III 42.
 ΗΡΩΔΗΣ, ΒΑΣΙΛΕΥΣ 75.
 ΗΡΩΔΗΣ, ΤΕΤΡΑΡΧΗΣ 75.
 Ἡφαιστίων 205.
 Θάλλουσα Ἐπαφροδείτου 389 3.
 Θαρσύνων 10 *c* 71.
 Θαυμῖνος Ἀρίστου 10 *b* 4.
 Θαυμῖνος N 105.

Θαυμῖνος 368 II 38.
 Θεαίτητος 10 *c* 11. 368 VIII 29.
 Θεανός 63.
 Θεακλῆς Ἀγλαοῦ 10 *c* 50.
 Θεμιστίων Νικάνδρου 368 I 33.
 Θεμιστοκλῆς Νικάρχου 368 II 53.
 ——— Τημένου 368 VI 15.
 ——— Χαιρεδάμου 368 II 39.
 Θεμιστοκλῆς 10 *b* 32. 48 3. 368 IV 9,
 VI 18. 409.
 Θεμιστ - - - 233.
 Θεογένης, Κνίδιος 214.
 Θεόδοτος N 5.
 Θεόδοτος 21 2, 3.
 Θεοκλῆς 22 4.
 Θεόκριτος 10 *c* 92 ¹/₂. 20 3.
 Θεσσαλὸς Θεσσαλοῦ 10 *d* 35.
 ——— Κληναγόρα 10 *c* 30. 314.
 ——— Πυθοδώρου 294.
 Θεσσαλὸς N 136.
 Θεσσαλὸς 10 *a* 51.
 Θέστολος ¹/₂ 419.
 Θευγένης Ἀγήτορος 368 II 47.
 ——— Ἀντιδάμαντος 368 VI 19.
 ——— Ἀριστίωνος 368 V 43.
 ——— Ἀρίστου 368 II 50.
 ——— Γερασιφάνους 368 II 30.
 ——— Θευγένους 368 II 34.
 Θευγένης N 127.
 Θευγένης 10 *c* 20, *d* 30. 368 I 16, 41,
 66, II 32, V 45, VI 22.
 Θευδοσίη Ἀπολλοδώρου 368 VII 55.
 ——— Θευγένους 368 VI 21.
 ——— Πολυμνάστου 368 III 43.
 Θευδότα 419.
 Θεύδοτος Ἀρχιδάμου 10 *a* 39.
 ——— Διαγόρα 368 VI 4.
 ——— Θευγένους 10 *c* 20.
 ——— Καλλιστράτου 368 VI 7, 11.
 ——— Παναμῖα 44 30.
 Θεύδοτος N 78.
 Θεύδοτος 10 *b* 75, *c* 9, *d* 43. 196. 368
 VI 15, 31.
 Θεωδώριδας Μελάνθου 406 5.

Θευδωρίς Εὐθυδίκου 368 II 27.
 ——— Θευδώρου 368 VIII 64.
 ——— Χαίρεα 333.
 Θεύδωρος Βότωνος 368 VIII 64.
 ——— Δαμοκράτης 368 II 43.
 ——— Ἑμμενίδα 10 b 57. 404 b 4.
 ——— Θευδότου 10 c 9.
 ——— Λυκούργου 368 II 25.
 ——— Νικάρχου 10 a 68.
 ——— Σωστράτου 400.
 ——— Ταχίππου 368 VI 1. 404 b 7.
 ——— Τελευτία 10 d 45.
 ——— Χαρισθένους 404 b 1.
 Θεύδωρος 10 b 19, 42, 45. 15. 30 7.
 48 5. 54 5. 368 I 12, 84, II 46, V 62,
 VII 19, 21. 382 7. 387 26. 404 a 1.
 Θεύδ . . . os 24 7.
 Θευκλής Δορκύλου 368 VIII 15.
 ——— Φιλίππου 10 b 1.
 Θευκλής 368 V 67, VIII 5. *vide* Θεκλής.
 Θευκράτης Διοτίμου 10 c 69.
 Θεύκριτος Ἀριστομένους 10 b 59.
 Θεύμναστος Ἀριστοδίκου 10 d 33.
 Θευξενίδας, Calymnius 10 c 73.
 Θευτιμίδας Ἀριστάνδρου 10 b 30.
 ——— Δαμοκρίτου 10 b 31.
 ——— Ὀνασικλεὺς 368 VI 23.
 Θευτιμίδας N 119.
 Θευτιμίδας 368 VI 25.
 Θευφάμι(δας) N 151, 161, 165, 167.
 Θευφάνης Μοσχίωνος 371 a.
 Θεύφαντος 404 b 6.
 Θευφίλητος Καλλισθένης 10 c 82.
 Θευφίλητος ? N 79, 161 ?.
 Θευ - - - Ἄδρα - - - 295.
 Θευ - - - —C. Julius 134.
 Θε . . . ης Ἀλεξία 10 b 53.
 Θήρων, Τύριος 1 2.
 Θράϊντα Παρνασσού 301.
 Θρασυάνδρος Ἀγησία 368 II 56.
 Θρασυάνδρος N 222.
 Θρασυάνδρος 35 8. 368 I 45, 48, II 59,
 III 24.
 Θρασυκλείδας 404 a 7, 8.

Θρασυκλής, Λευκάδιος 291.
 Θρασυκρίτος 404 a 6.
 Θρασύλλος 340.
 Θρασύμαχος 52 8.
 Θρασύμβροτος 10 b 78.
 Θράσων Ἀρχιδάμου 10 b 17.
 ——— Κλείνου 404 b 4.
 ——— Νικοστράτου 404 b 7.
 Θράσων 10 c 4. 44 16.
 Ἰάσων 10 c 56.
 Ἰατροκλῆς N 55.
 Ἰατροκλῆς 21 6.
 Ἰγνάτιος—Sex. Ἰγ. Primus 266.
 Ἰγνατ - - - —L. Coscinius 235.
 Ἰδομένους N 56.
 Ἰεροκλῆς Ἀριστάρχου 10 b 39. 368 II 62.
 ——— Γόργου 368 II 60.
 ——— Μελάντα 10 b 18.
 Ἰεροκλῆς 368 I 61.
 Ἰέρων Σίμου 73 4.
 ——— Στρατίππου 10 c 43. 370 4.
 ——— Φώκου 10 b 63.
 Ἰέρων 10 b 2, 36, 65, c 78. 368 II 22.
 370 1, 6.
 Ἰλιάδης 74.
 Ἰναχος ? 218.
 Ἰουκούνδα 433.
 Ἰουλία—Claudia Ἰού. Lychnis 241.
 Ἰουλιανός—M. Spedius Beryllus, Allianus 103.
 ——— —Tib. Cl., Tib. Cl. Nica-
 gorae f., Alcidas 46 8. 106.
 ——— —Tib. Cl., Alcidas f., Tullus,
 Ἰου. Spedius, Allianus 135.
 Ἰούλιος—C. Ἰού. Elis 250.
 ——— —C. Ἰού., - - - f. The - - - 134.
 Ἰουνία Δέκμων 206.
 Ἰππαρχος N 95.
 Ἰππύχη Ἐπικλεὺς 368 II 8.
 Ἰπποκράτης Θεσσαλῷ 10 a 51.
 ——— Τίμωνος 10 c 86.
 Ἰπποκράτης 10 a 56.
 Ἰππόλοχος N 57.
 Ἰσθμικός 302.

Ἰσιγένεια Προλεμαίου 251.
 Ἰσίδωτος Ἀπολλωνίου 54 2.
 Ἰσιδώρα, Τυρία 341.
 Ἰσιδωρος Νικάρχου 344 9.
 Ἰσίδωρος, Τύριος 341.
 Ἰσιφορος 203.
 Ἰσίων *vide* Εἰσίων.
 Ἰστιαῖος Τεισάρχου 404 α 10.
 Ἰστιαῖος 404 α 9.
 Ιφ. Ν 15^b.
 Ἴφρις Ἀπολλωνίου 269.
 Κάτωρ—L. Coscinus 338.
 Καλλιάνας Δαματρίου 405 29.
 ——— Τημένν 10 c 44.
 Καλλιάνας 10 c 81, 84. 45 α 7. 405 32.
 Καλλίας Δαμολόχου 47 5.
 Καλλίας 431.
 Καλλιγένης Δαμοκλεῦς 368 viii 78.
 Καλλιγένης 368 viii 72.
 Καλλιδάμας Νικάνδρου 10 c 16.
 Καλλικλῆς Πυθοκλεῦς 404 b 5.
 Καλλικλῆς 404 α 4.
 Καλλικράτης Κλευμήδους 10 α 42.
 ——— Πάτρωνος 54 4.
 ——— Πυθοκλεῦς 387 17.
 ——— Τιμαγόρα 406 10.
 Καλλικράτης 368 iv 12, 14.
 Καλλίμαχος Διογένης 10 c 62.
 ——— Ἰστιαίου 404 α 9.
 Καλλιέα 312.
 Καλλιίκη Ἡγεστράτου 177.
 Καλλιπίδας Ἀρατίωνος 368 v 34.
 ——— Ἐκατοδώρα 368 vi 40.
 ——— Καλλιπίδα 10 c 10. 327.
 Καλλιπίδας Ν 238.
 Καλλιπίδας 368 v 32. 434.
 Καλλιπ — — — 10 d 3.
 Καλλισθένης Βιτάρου 10 c 67.
 ——— Χάροπος ? 368 ii 81.
 Καλλισθένης 10 c 83, 88, d 32.
 Καλλιστράτη Τιμοξένου 368 ii 13.
 Καλλίστρατος Εὐφιλίτου 368 ii 65.
 ——— Θευδότου 368 vi 31.
 ——— Καλλισθένης 10 c 88.

Καλλίστρατος Καλλιστράτου 10 c 63.
 Καλλίστρατος Ν 31.
 Καλλίστρατος 47 2. 368 i 3, ii 68, 79,
 iii 58, vi 8, 10, ii. 420.
 Καπίτων—Aul. Ofellius 186.
 Καπίτων 327, 423.
 Καρίνδαι 151.
 Καρποφόρος 242.
 Καρ — — — 52 5.
 Κάσος(ι)ος 65.
 Καστρίκιος—Nemerius Καστ., L. f., Pa-
 conianus 141.
 Κάστωρ *vide* Κάτωρ.
 Καταθύμος 274.
 Κάτλος—L. Aborienus, L. f., 65.
 Καφίσιος Ν 106.
 Καφίσιος 54 2.
 Κέλσος 71.
 Κλαυδία 94. 241. 360.
 Κλαυδιανός 423.
 Κλαύδιος—L. Κλ., Antiochus, &c., 230.
 Tib. Κλ., Tib. Κλ. Nicagorae,
 f. Alcidamus, &c., 46 7.
 106.
 Tib. Κλ. Ariston 326.
 Tib. Κλ., Octavii f., Vibinus ?
 Tib. Κλ., Demetrianus 189.
 Tib. Κλ., Diadochus 231.
 Tib. Κλ., Heracliti f., Cleo-
 nymus 94.
 Tib. Κλ., Alciami f., Tullus,
 &c., 135.
 Tib. Κλ., Xenophontis f.,
 Philinus 46 6.
 Κλαύδιος 313.
 Κλεαγόρας 406 7.
 Κλεινα — — — Ν 210.
 Κλεινίας Ἀγισικλεῦς 376.
 Κλείνος Ἀριστάρχου 368 vi 43.
 ——— Κληναγόρα 383 3.
 Κλείνος Ν 17, 32.
 Κλείνος 10 c 2, 33, d 78. 133. 404 b 4.
 Κλειν — — — ? 368 iv 10.
 Κλεισανθίδας Κλεισιμάχου 10 b 33.

Κλεισανθίδας 10 d 11.
 Κλεισίμαχος 10 b 33.
 Κλειτίας Θεωδώραν 10 b 41.
 ——— 'Ονασικλεὺς 387 29.
 Κλειτίας 368 viii 59.
 Κλείτιον 'Αριστίωνος 387 11.
 ——— Θευτιμίδα 368 vi 25.
 Κλειτοθέη Τιμασικλεὺς 368 ii 20.
 Κλείτος 'Αγήτορος 56.
 ——— Χαρμίππου 368 ii 69.
 Κλειττὸ Παρμενίωνος 368 iii 69.
 Κλειττὸ 'Αριστίππου 368 i 51.
 Κλείτων Κλε - - - 47 3.
 Κλεόβουλος, 'Αλεξανδρεὺς 296.
 Κλεόμβροτος 10 c 24.
 Κλεονίκη 'Αντιδήμου 398.
 ΚΛΕΟΠΑΤΡΑ, Ptolemaei vii soror 73 2.
 ΚΛΕΟΠΑΤΡΑ, Ptolemaei vii uxor 73 3.
 Κλεόπατρος 186.
 Κλευδάμης Κλευδάμαντος 368 ii 75.
 Κλευδάμος 47 13.
 Κλεύκριτος Θεωδώραν 10 b 45.
 Κλεύκριτος 342. 375.
 Κλέυμαχίς 218 10.
 Κλεύμαχος Καλλιάνακτος 10 c 84.
 ——— Φανομάχου 10 c 47.
 Κλεύμαχος N 187.
 Κλεύμαχος 227.
 Κλεύμβροτος 10 c 44.
 Κλευμήδης 10 a 42.
 Κλεύξενος 368 ii 24.
 Κλευσθένης 'Ιέρωνος 370 1.
 Κλευσθένης 60. 368 ii 81 ?.
 Κλεύφαντος 10 c 57, 58.
 Κλευφ - - - N 188.
 Κλεύχιος 1 2.
 Κλεώνυμος—Tib. Cl., Heracleti f., 94.
 ——— Κλεωνύμου 368 ii 71.
 Κλεώνυμος 368 vii 18.
 Κλεω - - - N 162.
 Κλε - - - Φιλ - - - 47 3.
 Κληναγόρας 'Αριστανύμου 368 vi 27.
 Κληναγόρας 10 c 30. 11 13. 314 ? 368
 vi 30. 383 3.

Κληνὸ 'Εκατοδώραν 368 ii 49.
 ——— Ζωπυρίωνος 368 v 75.
 Κλήσιππος—Qu. Clodius 250.
 Κλη - - - 127.
 Κλυμένη Θρασυάνδρου 368 i 48, iii 23.
 Κλύμενος Εὐκλεὺς 10 b 72. 45 b 3.
 Κλωδία 204.
 Κλωδιανός 71.
 Κλώδιος—C. Κλ. Antiochus 250.
 ——— —Pub. Κλ. Rufus 238.
 ——— —Qu. Κλ. Clesippus 250.
 Κλώδιος 198. 222. 289. 423.
 Κόδρος N 33.
 Κόθαινα, 'Ηρακλεωτίς 325.
 ΚΟΙΓΚΤΙΟΣ—Titus, Titī f., Κοι. (Flamininus) 128.
 Κοίδιος 62.
 Κοίλιος—M. Κοι. Procloctetus 381.
 Κοί(λ)ιος ? 62.
 Κόϊντος 173. 250.
 Κόνων 'Απολλωνίου 10 c 16.
 ——— Τιμοκλεὺς 10 c 21.
 Κόνων 368 vii 53.
 Κοριττὰς 'Αριστοβούλου 368 ii 42.
 ——— Θεμιστοκλεὺς 368 vi 17.
 Κόσμος 47 9. 102.
 Κοσσινία 286.
 Κοσσείνιος—L. Κο., Anthemios, Ignat - - - 235.
 ——— —L. Κο. Castor 338.
 ——— —Κο. Bassus 282.
 Κοσσίνιος L. Κο., L. f., Bassus Valerianus 130 2.
 ——— L. Κο. Gnorimus 130 5.
 Κοσυμφίς Δαμοστράτου 368 viii 67.
 Κοττία ? 355.
 Κωφίκιος ? 292.
 Κρατερὸς 'Απελλᾶ 352.
 Κράτης Δαρδωπίδα 10 c 7.
 ——— Εὐάνορος 10 d 41.
 Κράτης 10 c 8, 9, d 78. 47 6.
 Κράτης, Αἴνιος 271.
 Κρατίδας 'Εκατοδώραν 10 d 43.
 Κρατίδας 10 c 70.

Κρατίνιον Ἡρακλείτου 368 VII 58.

Κρατίνος, Σαλαμίνιος 247.

Κρισπέινος 240.

Κριτόβουλος N 58.

Κριτόβουλος 10 b 13. 54 7.

Κτησίας Μιλήσιος 257.

Κυδίας Ἀριστοβούλου 405 23.

—— Νικομήδους 10 c 54.

Κυδίας 405 4, 10, 26.

Κυννίς Εὐκλείτου 124.

Κώμαρχος Κωμάρχου 9 18.

Λαέρτας 368 VIII 43.

- μόναρχος -

Λαέρτας N 59.

Λαίλιος—Cn. Λαι., Cn. f., 187.

Λαίλιος 200.

Λαΐστρατος Ἀριστίωνος 387 II.

Λαμπάς 165.

Λαμπίας Ζωΐλου 10 b 47.

—— Θαρσύνοντος 10 c 71.

—— Νικοστράτου 387 21.

—— Ξενομβρότου 368 VI 56.

Λαμπίας N 80.

Λαμπίας 10 c³ 36, d 55. 368 II 62.

Λάμπιον Ἀριστίωνος 368 VIII 16.

—— Ἀρχιδάμου 368 III 9.

—— Νικάρχου 368 V 50.

Λαμπὸν Ἀρχιδάμου 400.

—— Μίκωνος 298.

Λάμπων, Ἀλικαρνασσεύς 215.

Λαυδίκη Δάμα 183.

Λεοντιδεὺς Φιλίππου 10 c 19.

Λεόντιος 12 25.

Λέοντις Κλευδάμου 47 13.

—— Φιλτάτου 47 14.

Λέοντις, Ἀλαβανδεύς 210.

Λεοντίσκος Κλευφάντου 10 c 57.

Λεπτίνας Συμμάχου 387 23.

Λεπτίνας 387 18.

Λεύκιος 46 12. 65. 130 1, 2, 5. 141.

179. 250. 316. *vide* Λούκιος.

Λεύκιππος Λυκαίου 368 VIII 17. 387 23.

Λεύκιππος N 223.

Λεύκιππος 10 b 2. 382 8.

Λεωδάμας N 121, 18.

Λεωδάμας 10 a 3, 38. 45 a 3?

Λέων, Ἀλαβανδεύς 210.

Λεωνίδας Διοσκουρίδα 10 c 24.

Λεωνίδας 10 a 57, 62. 56. 377.

Λεωνίδας, Μυλασεύς 210.

Λε. N 12.

Λίβυς 36 a 4, II.

Λίβυσσα 264.

Λικιννιανή—Aur. Sappho, Platonis f., 141.

Λιμναῖος Θευξενίδα, Calymnius 10 c 13.

Λουκία 239. 260.

Λούκιος 230. 235. 337. 338.

Λόχος Ξενοκράτους 60.

Λόχος? N 154, 163.

Λύδη Μέωνος 300.

Λυκαίη Ἀριστάρχου 368 V 24, VI 54.

Λύκαιθος Αἰνησία 10 d 60. 44 II.

—— Διοφάντου 406 4.

—— Εὐκράτους 368 VI 50, 53.

—— Λευκίππου 10 b 2. 382 8, 21.

—— Λυκαίου 404 a 13.

—— Παρμενίσκου 44 18. 382 5.

Λύκαιθος 10 d 59. 12 28. 368 VIII 18, 26. 387 16, 23.

Λυκουργίς Ἀλεξάνδρου 223.

—— Γόργου 368 I 59.

—— Λύκωνος 368 VII 29.

Λυκοῦργος 368 II 25.

Λύκων Φιλίππου 10 d 48.

Λύκων N 6, 60.

Λύκων 368 VII 30.

Λυσανίας Χαρμέου 10 d 30.

Λυσα ---, Βοιάτιος 10 b 55.

Λῦσις 368 I 6.

Λυχνίς—Claudia Julia 241.

Λυ...ος 12 b 12.

Μαδύλος Μαδύλου? 10 d 50.

Μαιδάτας 10 b 73. 44 22.

Μακαρεὺς 368 VII 70.

Μακαρία Ἀρίστωνος 389 7.

Μακαρίνος Σωσανδρίδα 404 b 62.

—— Ταχίππου 368 VI 59.

- Μακαρίνος 10 c 81. 167. 368 VI 3, VII 24, 44.
 Μαλχίων—Pub. Ofellius 250.
 Μάνιος 98.
 Μαρία 165.
 Μαρίσκος 138.
 Μαρκιανή 226.
 Μάρκος 46 a. 95–97. 102. 103. 170. 202. 233. 309. 326. 337. 345 I 7, I 8. 358. 381.
 Μάρων 339.
 Ματρῶνα—Baebia Severa 135.
 Μα. N 13.
 Μεγίστη—Tertia Umbricia, L. f., 179.
 Μελαγκρίδας 368 I 58. 430. *vide* Μελανκρίδας.
 Μέλανθος Ἀνδρομένης 346 5.
 ——— Θρασυκρίτου 404 a 6.
 ——— Τιμοξένου 406 9.
 Μέλανθος 406 5, 6.
 Μελάντιπος 368 VI 58.
 Μελανκρίδας Μελάνθου 406 6.
 Μελάντας Ἱεροκλεῦς 10 b 17.
 Μελάντας 267.
 Μελ - - - 11 I 7. 268.
 Μέμων 10 d 74.
 Μένανδρος Θεαίτητος 368 VIII 28.
 Μένανδρος 243. 368 VIII 31.
 Μενεκράτης 262.
 Μενεκράτης Ἀπολλωνίου 10 b 49.
 ——— Μενεκράτους 10 c 40.
 Μενεκράτης N 251, 252, 253.
 Μενεκράτης, Ἀλικαρνασσεύς 13 22, 24. 209.
 Μενεστράτη Μενάνδρου 368 VIII 30.
 Μενεσ - - - N 120.
 Μενιππίδης 362.
 Μενίσκη Ἀστυνόμου 368 VII 36.
 ——— Μίκωνος 368 I 18, 42.
 ——— Ναυκλεῦς 368 VI 60.
 ——— Χαριδάμου 368 III 63.
 Μενιῶ Κλειτία 368 VIII 58.
 ——— Μύρμακος 368 V II.
 Μενι - - - 22 2.
 Μενόιτας Ἀγασιδάμου 368 VI 47.
 Μενόιτας 368 VI 49.
 Μενόιτας, Μυλ[ασεὺς] 428.
 Μένων N 34, 182.
 Μένων 300.
 Μέροψ, Στρατονικεὺς 207.
 Με - - - 12 b 8.
 Μήδειος Καρ - - - 52 5.
 Μηνόδοτος, Ἀλικαρνασσεύς 248.
 Μηνόδωρος 54 4.
 Μηνόφαντος N 211, 215.
 Μηνόφιλος Ἀλία 10 b 46.
 Μηνόφιλος 360 bis.
 Μηνόφιλος, Ἀλικαρνασσεύς 248.
 Μητροδωρος, Τήϊος 49 b.
 Μητροφάνης 10 a 63. 51. 357.
 Μητ - - - 49 b.
 Μη - - , Θεαγγελεὺς 4 I 5.
 Μίκη Καλλιστράτου 368 II 67.
 ——— Ξενομβρότου 368 III 27.
 ——— Στρατίππου 368 III 56.
 Μικίων . . . δάμου 383 3.
 Μίκυθος N 96.
 Μικυλίη Νικομήδους 217.
 Μίκων Γενοκλεῦς 9 I 6.
 Μίκων N 20, 49.
 Μίκων 298. 368 I 18, 43.
 Μιλτιάδης, - - - ἀπὸ Φονίκης 126.
 Μιννάριον Μενόιτα 368 VI 48.
 Μίννιον Μελάντα 267.
 Μιννίων Δαρδάνου 368 VIII 20.
 Μιννίων 10 a 54.
 Μιννίαν, Τραλλιανός 407.
 Μι - - - 108.
 Μναςέας 10 a 65.
 Μναςίθεος 368 VI 64.
 Μναςίμαχος N 61.
 Μναςιμήδης Μναςιθέου 368 VI 64.
 Μοδέστα 132.
 Μοιραγένης Διογένης 10 c 38.
 Μοίριχος 10 b 54.
 Μοναρχεὺς Ἡρακλείτου 185.
 Μορτανῶς—Aur. Mon. Stratius 281.
 Μοσχίων Λυκαίθου 368 VIII 25. 387 16.
 ——— Φιλίστου 387 18.

Μοσχίων—C. Norbanus 347.
 Μοσχίων N 19, 62.
 Μοσχίων 10 b 8, d 20. 368 i 40, v 15,
 viii 46. 371 a.
 Μουνακία— --- Μον., --- f, Paullita 166.
 Μουσαῖος Ἑρμοδάμου 10 a 55.
 Μουσικός 281.
 Μούση 286.
 Μυδίων—M. Aur. Sinphorus 202.
 Μύρμαξ 368 v 12.
 Μύρων Θευδότου 196.
 Μύστα, Ἀλικαρνασσίς 209.
 Μύων Φειδομβρότου 47 i.
 Μ ος Ἀθαναγόρα 164.
 Νάννακος Ναννάκου 160.
 ——— Πυθοκλεῦς 10 c 5 i.
 Νάρκισος—Clodius 289.
 Νάσων—M. Spedius 309.
 Ναυκλῆς 368 vi 6 i.
 Νεαρχίς, Ἀσπενδία 258.
 Νέβρος Νέβρου 387 27.
 Νεκαγόρας Δαλιοκλέους 344 3.
 Νείκαρχος 344 9.
 Νεικόμαχος Ἀνθίππου 344 17.
 ——— Ἀρισταίχων—Aur. 392 8.
 Νεμέριος 141.
 Νεστορίδαι 37 53.
 Νεύφραστος 354.
 Νησιῶς Ἀπολλωνίου 184.
 Νίγρα—Clodia 204.
 Νικαγόρας Ἀρατίωνος 368 v 35.
 ——— Θευδώραν 382 7, 20. 387 25.
 ——— Νικαγόρα 368 v 77.
 ——— Νικομ --- 10 d 18.
 ——— Νικοστράτου 368 i 27.
 ——— Πυθοκλεῦς 10 c 5 i.
 Νικαγόρας—Tib. Claudius 46 8. 106.
 Νικαγόρας Δα. N 242.
 Νικαγόρας N 21, 247.
 Νικαγόρας 10 b 16, c 34, 35. 368 iii
 14, v 38, 78. 429. vide Νεκαγόρας.
 Νικάδας Ἀρίστου 368 iii 10.
 Νικάδας 368 ii 52, iii 13.
 Νικανδρίδας ? 426.

Νικάνδρος Ἀριστοβούλου 10 d 10. 45 a ii.
 Νικάνδρος 10 c 17, d 77. 27 3. 368 i 33,
 ii 3.
 Νικάνδρος, Τέριος 165.
 Νικάνθης Νικοκλεῦς 228.
 Νικάνωρ Ἀγησία 114.
 ——— Εὐτηρίδα 10 c 26.
 Νικάνωρ 368 vii 35.
 Νικαρχίδας vel -αι 346 6.
 Νίκαρχος Δαμοκλεῦς 387 5.
 ——— Νικαγόρα 368 iii 13.
 ——— Νικάρχου 368 iii 16, 19, viii 37.
 ——— Πολυκλείτου 10 c 42.
 ——— Πυθοκλεῦς 387 20.
 ——— Τιμώνακτος 368 viii 31.
 Νίκαρχος N 130, 164.
 Νίκαρχος 10 a 68, b 24. 368 ii 11, 54,
 iii 16, v 51, viii 2, 4, 14, 36, 49.
 384 2. 387 16, 28. vide Νείκαρχος.
 Νικασίων Ἀλκιδάμου 10 d 47.
 ——— Κράτητος 10 c 8.
 Νικάτιον Δορκύλου 368 viii 6.
 ——— Θευδότου 368 vi 14.
 ——— Καλλιστράτου 368 vi 9.
 ——— Νικοκλεῦς 368 iii 3.
 Νικα --- N 189.
 Νικα --- 10 a 67.
 Νίκη, Ἀντιόχισσα 194.
 Νικήρατος Νεκηράτου 44 15.
 ——— Νικοστράτου 44 7.
 Νικήρατος 10 c 14, 25. 44 25. 368 i 21,
 72.
 Νίκης Νίκωνος 10 c 21.
 Νικηφόρος Νεκηράτου 44 25.
 ——— Χάρητος 54 7.
 Νικηφόρος 54 6.
 Νικηφόρος, Λαοδικεῦς 156.
 ΝΙΚΙΑΣ 76—80. N 234—240.
 Νικίας Ἀριστοκλείδα 383 5.
 ——— ? Λεωνίδα 56.
 ——— Νικίου, 9 2, 8.
 Νικίας N 174, 190.
 Νικίας 10 d 76. 30 3. 368 ii 81.
 Νικιάς Νικαγόρα 368 v 38.

Ὀκτάιος 142.
 Ὀλυμπιάς 227.
 Ὀλύμπιχος 60.
 Ὀλυμπος Σώφρονος 10 c 17.
 Ὀμβρική—Tertia Ὀμβ., L. f., Megiste 179.
 Tertia Ὀμβ., L. f., Pamphila 179.
 Ὀμβρίκιος—L. Ὀμβ., L. f., 179.
 ΟΜΗΡΕΙΟΙ - - - ΙΔΕΣ 218.
 Ὀνασικλῆς Ἀγησικλεὺς 368 III 34.
 ——— Ἀρχεπόλιος 368 III 28.
 ——— Νικοκλεὺς 368 III 31.
 ——— Ὀνυμάνδρου 10 d 13.
 ——— Φαινίππου 10 b 23.
 ——— Χαρικλείτου 124.
 Ὀ]νασι[κλῆς N 121.
 Ὀνασικλῆς 368 III 2, VI 23. 370 γ. 387 29.
 Ὀνατορίδας Φρασιμήδους 10 c 12.
 Ὀνήσανδρος 65.
 Ὀνήσιμος 47 8.
 Ὀνομαστή Ζήνωνος 389 4.
 Ὀνύμανδρος Χαρμοφάντου 10 b 26.
 Ὀνύμανδρος 10 d 14.
 Ὀνυτος 285.
 Ὀπτιμος—Pub. Ὀπτ., Eudemus N 250.
 Ὀρθαγόρας 10 a 58.
 Οὔαλεριανός—L. Coseinius, L. f., Bassus 130.
 Οὔαλέριος—C. Οὔα. Ulpianus 120.
 Οὔαρος—Aul. Sejus, Auli f., 131.
 Οὔηδία 337 13.
 ΟΥΙΚΤΩΡ—P. Sallustius Sempronius 102.
 Οὔιλία—Lucia Οὔ. Apollonia 260.
 Οὔιλιάδης, Ἀλαβανδῆς 181.
 Οὔλιος—C. Οὔ. Damas 284.
 Οὔλπτιανός—C. Valerius 120.
 Οὔνίων 312.
 Οὔ - - - 120.
 Ὀφέλλια 165.
 Ὀφέλλιανός—Spedius Epaphroditus 306.

Ὀφέλλιος—Aul. Ὀφ. Capito 186.
 ——— —Pub. Ὀφ. Epinicus 318.
 ——— —Pub. Ὀφ. Malchion 250.
 ——— —Pub. Ὀφ. - - - 256.
 Παιτέρως—Aul - - - tanius 189.
 Πακωνιανός—Nemerius Castricius, L. f., 141.
 Πακώνιος—Aul. Πακ., Aul. f., Flammas 337.
 Cn. Πακ., Ae. f., Dionysius 188.
 L. Πακ., Aul. f., Chilon 337.
 M. Πακ., Aul. f., Paullinus 337.
 Παμφίλα—Tertia Umbricia, L. f., 179.
 Πάμφιλος Δίωνος 10 c 91.
 ——— Παρμενίσκου 61.
 Πάμφιλος 374.
 Παναμίας Μαΐδατα 10 b 73. 44 22.
 Παναμίας 44 31.
 Πανθία 313.
 Παντ - - - 21 γ.
 Παρθενίς Διοδότου 368 v 8.
 ——— Θεωδώρου 368 VII 20.
 ——— Νικάρχου 368 II 10.
 ——— Πολυάρχου 368 III 80.
 Παρθενοπαῖος 10 b 68.
 Παρμενίσκος Αἰσχυλίνου 387 19.
 ——— Ἀριστοπείδους 404 a 2.
 ——— Ἀρχιδάμου 404 a 11.
 ——— Εὐθ . . . ου 368 III 54.
 ——— Ἰέρωνος 10 b 1.
 ——— Καλλιστράτου 368 III 57.
 ——— Λεωνίδα 10 a 56.
 ——— Μοσχίωνος 368 VIII 45.
 ——— Φιλόφρονος 367 γ. 368 III 64, 75.
 ——— Χαριδάμου 44 14.
 Παρμενίσκος N 81, 97, 107, 156, 163, 170, 171, 225.
 Παρμενίσκος 10 b 66, d 8, 39, 52. 44 12, 18, 26. 48 2. 61. 275. 368 III 67. 382 4, 6. 407.
 Παρμενίων Ἀρισταρέτου 368 III 68.

Παρμενίων 368 III 70.
 Παρμεν - - - 11 4. 30 3.
 Παρνασσός 301.
 Πασίας 10 c 37. 405 6, 12, 17, 29.
 Πασίων Βωλίχου 54 1, 2.
 Παταρεύς 346 2.
 Πατρικός—Laelius 200.
 Πάτρων 54 4.
 Παῦλλα—Vedia, Pub. f., 337.
 Παυλλεύως—M. Paconius, Aul. f., 337.
 Πανσανίας 368 VII 28.
 Πανσίμαχος N 98, 112.
 Πα - - - 45 a 5.
 Πεδία? 330.
 Πεισιδάμος Πεισιστράτου 10 b 76.
 Πεισικλῆς Σιμάλου 10 d 7.
 Πεισίστρατος Εὐόδου 329.
 Πεισίστρατος 10 b 76.
 Περιγένης Εὐδάμου 265.
 ——— Θρασύλλου 340.
 Περιγένης 424.
 Περικλῆς Νικάρχου 384 2.
 Περσί[ων N 7.
 Περίκως—C. Per. Satonilus 201.
 Πισίας 47 16.
 Πίσιον Ζωίλου 368 VII 50.
 ——— Σιμία 368 II 64.
 Πλαθαίνης Λεωνίδα 377.
 Πλάτθιον 387 10.
 Πλατιάς Σιμάλου 368 VII 5.
 Πλάτωνα Πασία 405 5, 11, 17, 28.
 Πλάτων Ἀπολλωνίου 212.
 ——— Ἐκατοδώραν 10 c 40.
 Πλάτων 141. 368 II 7.
 Πλάτων 10 b 69.
 Πλείσταρχος Ῥοδοκλεῦς 10 c 75.
 Πλουτογένης Ἀπ - - - 48 1.
 Πλούτων 330.
 Πλ - - - 52.
 Ποθεινή 335.
 Πολιάρχος Ἡρακλείτου 368 III 78.
 Πολιάρχος 368 III 81.
 Πολύαινος 368 VII 12, 33.
 Πολύαρχος Κλεομβρότου 10 c 23.

Πολύαρχος N 37, 38?, 64.
 Πολύαχος N 38.
 Πολυδά(μας) N 192.
 Πολυκα - - - N 193, 218.
 Πολύκλειτος Νικομάχου 10 b 5.
 Πολύκλειτος 10 c 42.
 Πολυκ - - - Χαρμίλου 10 c 1.
 Πολύμναστος Ἡροπίθου 368 III 41.
 ——— Νικομάχου 368 III 45.
 ——— Νικαστράτου 368 III 48.
 ——— Νασσίλου 368 III 71.
 Πολύμναστος N 122.
 Πολύμναστος 10 c 28. 368 III 44. 388 4.
 Πολύνικος 225.
 Πολυστράτη Πολυαίνου 368 VII 11, 32.
 Πολυτίων 10 b 38.
 Πολυχάρης Πολυτίωνος 10 b 37.
 Πολυχάρης N 194, 239.
 Πολυ os Ἀριστομένους 368 III 61.
 Πολυ - - - 48 3.
 Πόμπης Ζωπύρου 10 b 58.
 ——— Ὀνύτου 285.
 Ποπιλλία 239.
 Ποπιλλίος—C. Ποπ. Rufus? 360.
 ——— —Sex. Ποπ. Rufus 391.
 Πόπλιος—Aur. 107.
 Πόπλιος 46 13. 46 a. 102. 108. 170.
 206. 219. 238. 250. 256. 272. 318.
 337. 395. N 250.
 Πόρκιος—Sex. Πορ., M. f., Aemilianus
 358.
 Ποσειδίππος 419.
 Ποσειδώνιος 62.
 Ποσειδώνιος 24 1.
 Πραξιάναξ N 3, 82.
 Πραξιάναξ 10 b 55.
 Πραξίας Νικάρχου 387 28.
 Πραξίας 10 d 62.
 Πραξιδάμας 10 b 67. 368 V 40.
 Πραξικλῆς? 367 1.
 ——— μόναρχος -
 Πραξιμένης 5 1.
 Πρ[αταγόρας? N 83.
 Πρεῖμος—Aur. 249.

Πρέιμα—Suetonia, C. f., 116.
 Πρέιμος—Sex. Ignatius 266.
 Πρόξενος N 201.
 Πρωταγόρας N 84.
 Πρώταρχος, Ταυρομενίτης 45 α 12.
 Πρωτέας, Μιλήσιος 427.
 Πρωτίων Πρωτίωνος 417.
 Πρωτόκτητος—M. Coelius, 381 I, 4, 2.
 Πρωτόμαχος, Κιανός 2 I.
 Πρωτοφάνης Χαιρεφάνεως 10 β 9.
 Βασιλεὺς ΠΤΟΛΕΜΑΙΟΣ, Θεὸς Εὐεργέτης 73.
 Βασιλεὺς μέγας ΠΤΟΛΕΜΑΙΟΣ φιλοπάτωρ καὶ φιλάδελφος 74.
 Βασιλεὺς ΠΤΟΛΕΜΑΙΟΣ 16 I. 43 α 14.
 Πτολεμαῖος 11 3. 12 25. 251.
 Πυθαγόρας 10 β II.
 Πυθάρατος Γλαυκίππου 10 c 38.
 Πυθίας Φιλίνου 10 β 48.
 Πυθίων Ἀρκεσίλα 44 2I.
 Πυθίων N 65.
 Πυθίων 368 VIII 62.
 Πυθίων, Ἡρακλεώτης 325.
 Πυθόδοτος Ἰπποκράτους 10 α 55.
 Πυθόδωρος 105 23. 294.
 Πυθόκλεια (*festum*) 43 β II.
 Πυθοκλῆς Καλλικράτου 368 IV II.
 — Πυθοκλεὺς 9 I9.
 — Σίμων 368 III 38.
 Πυθοκλῆς N 131, 200.
 Πυθοκλῆς 10 c 5I. 34 33. 368 VII 60. 372. 387 I7, 20. 404 β 5.
 Πυθόνικος Ἡροπίθου 368 III 42.
 — Τιμοκλεὺς 368 III 5I.
 — Τιμοκρίτου 370 9.
 Πυθόνικος Τιμοξένου N 245.
 Πυθόνικος N 248.
 Πυθόνικος 10 c 82. 368 II 12, III 54, 60.
 Πυθυω - - - N 202.
 Πύθων Ἀπολλοδώρου 61.
 — Πυθοκλεὺς 368 VII 60.
 Πύθων N 66.
 Πυθ - - - 10 d 22, 24. 368 IV 5.
 Πύλων 10 d 57.

Πύρρι(χος) N 123.
 Πύρριχος 10 d 46. 404 α 8.
 Πώλλη Ἀλεξάνδρου 60.
 Πώλλη 226.
 Παλλίττα - - - Munatia 166.
 Παλ - - - 219.
 Ῥοδόκλεια, Μιλησία 427.
 Ῥοδοκλῆς 10 β 65, c 76.
 Ῥοπιλία 175. 219.
 Ῥούφα 297.
 Ῥουφείνη 288.
 Ῥουφείνος—Man. Spedius Ῥου. Phaedrus 98.
 Ῥούφος—Aur. 111. 394.
 — —C. Popillius, 360.
 — —M. Septicius, M. f., 345 I7.
 — —Pub. Avianius M. f., 170.
 — —Pub. Clodius, 238.
 — —Sex. Popillius 391 6.
 — —Sulpicius, - - f., 325 bis.
 Ῥούφος 46 α. 293. 323.
 Σαβεινιανός—M. Aelius 95–97.
 Σαλλούστιος—P. Σα. Sernpronius Victor 102.
 Σαμάδης, Ἀλικαρνασσεύς 13 22, 24.
 Σανναῖος 21 7.
 Σαπφώ—Aur. Σα. Platonis f., Liciniana 141.
 Σάτυρος Θεαυτήτου 10 c II.
 — Θεμιστοκλέους 409.
 — Σατύρου 315.
 Σάτυρος N 99, 195.
 Σάτυρος 10 c 45. 368 I 24, II 5, III 82. 405 I5.
 Σατωνίλος—C. Peticius 201.
 Σεβήρα—Vaebia Σεβ. Matrona 135.
 Σειλιανός—L. Claudius Antiochus Demetrius 230.
 Σειμάκης Ξενοκράτους 346 3.
 Σεκόνδα—Ignatia 361.
 Σεμπρώνιος—Pub. Sallustius Σεμπ. Victor 102.
 Σεξιλιος Pub. Σεξ. Pub. f., Eusebes 219.
 Σέξτος 69. 266. 391. Σέξτος 358.

Σεπτικός? 345 17.

Σήϊος—Aul. Ση., Aul. f., Varus 131.

—C. Ση. Antiochus 250.

Σιμαλίων, Ἀλικαρνασσεύς 49 b.

Σίμαλος Χαιρύλου 368 VII 4.

Σίμαλος 10 d 7. 368 VII 6. 379.

Σιμίας Ἐκαταίου 387 20.

Σιμίας 368 I 57, II 65.

Σίμων Διδυμάρχου 368 V 59.

—Ἐκατοδώρου 368 VIII II, 33.

Σίμος Σίμου 10 b 60.

Σίμος N 100.

Σίμος 10 c 23, d 4, 9. 44 17. 73 4.

368 I 55, III 38.

Σιμοτέρη Ἀμφιδάμαντος 368 III 36.

Σιμωνίδα 149.

Σίνφορος—M. Aur. 202.

Σκόπας vide Ζκόπας.

Σμένδρων 11 2. 12 18. vide Ζμένδρων.

Σουητωνία 116.

Σουητώνιος 116.

Σουλπίκιος— - Σου., - - - f., Rufus
325 bis.

Σοφοκλῆς Τιμοξένου N 244, 246.

Σπεδία 309. 330.

Σπεδιανός—Tib. Cl. Alcidami f., Tullus
Julianus, Σπ. Allianus 135.

Σπέδιος—Man. Σπ. Rufinus Phaedrus 98.

—M. Σπ. Beryllus &c., 103.

—M. Σπ. Naso 309.

Σπέδιος 306.

Στασαγορίνος Τιμοξένου, (forte Calym-
nius) 10 d 65.

Στερνία 220.

Στερτίνιος—C. Στ. Heracliti f., Xeno-
phon 46 3. 84–94. 345.

Στερτίνιος 122.

Στέφανος N 39.

Στόλος? 419.

Στράτιος—Aur. Montanus 281.

Στράτιππος Ἰέρωνος 368 II 21. 370 6.

—Τιμοκρίτου 370 8.

Στράτιππος 10 c 43. 368 III 57. 370
4, 5.

Στρατοκλῆς 10 a 49.

Στρατονίκη, Σαλαμινία 247.

Στρατόνικος Καλλισθένης 10 d 32.

Στρατον - - - 48 4.

Στράτων Πρωτίωνος 417.

Στράτων Στράτωνος 48 6. 417.

Στράτων 48 5.

Στ . . . 10 b 75.

Σύμμαχος 10 d 18. 387 23.

Συνέρως 71.

Συνέτη—Sertinia 220.

Σωξομένη Ἀρίστωνος 389 5.

Σωξομένος 10 c 3.

Σωκλῆς 368 v 70.

Σωπάτρα Σωπάτρου 368 III 73.

Σώπατρος N 196, 213.

Σώπατρος 368 III 74.

Σώπατρος, Ἀλεξανδρεύς 167. 296.

Σωσανδρίδας 404 b 2.

Σωσάριον—Ofellia 165.

Σωσθένης Φιλίνου 10 c 83.

Σωσικλῆς Μενιππίου 362.

Σωσικλῆς 336.

Σωσίστρατος Ἀγαθοκλεῦς 10 c 46.

—Πυθονίκου 10 c 82.

Σωσίστρατος N 69.

Σώσος Τη - - - 52 3.

Σωστράτη 325 bis.

Σώστρατος Ἀρισταγόρα 10 d 63.

—Διδυμάρχου 368 VII 7.

Σώστρατος N 127^a.

Σώστρατος 368 v 58. 400.

Σωτέας—Ael. 261.

Σώφιλος 10 c 56.

Σώφρων 10 c 17.

Τάχιππος Ἀρίστωνος 368 VII 24.

—Θευδώρου 368 VII 19.

—Ταχίππου 368 VII 22.

Τάχιππος 368 v 65, VI I, 59, VII 27.
404 b 7.

Τευμαγόρας Ἐκατ - - - 9 18.

Τειμογένης Φιλίνου 328.

Τείσαρχος Γεράστιος 10 d 67. 387 24.

—Ἡρακλείτου 44 28.

Τείσαρχος Τεισικράτους 368 VII 38.
Τείσαρχος N 214.
 Τείσαρχος 368 III 31. 404 α 10, β 6.
 Τεισείας 10 α 47.
 Τεισίας? N 100^b.
 Τεισικράτης 368 VII 39.
 Τείσιον Ἀριστίωνος 368 I 10.
 Τελεσανδρίδας, Κνίδιος 49 α.
 Τελέσανδρος Νικάρχου 10 β 23.
 ——— Φίλωνος 10 c 29.
 Τελέσανδρος 404 α 9.
 Τελέσιππος Ἀριστίππου 44 24.
 ——— Ἀριστοκρίτου 360 VII 45.
 ——— Νικάνορος 368 VII 34.
 ——— Παρμενίσκου 44 12.
 ——— Τελεσάνδρου 404 α 9.
 Τελέσιππος 65. 368 VII 47.
 Τελεσίφρων, Κνίδιος 49 α.
 Τελέσφορος N 85.
 Τελευτίας Ἡροδότου 387 13.
 ——— Θεωδώρου 15. 30 γ?.
 Τελευτίας 10 d 45. 404 α 2. 437.
 Τερτία 179. 330.
 Τέχνη 366.
 Τήλεφος N 40.
 Τήμενος Ζωΐλου 368 VII 51.
 Τήμενος 10 c 45. 52 3?. 368 VI 16.
 Τη - - - 52 3.
 Τιβέριος 46 6, 7. 94. 106. 135. 142.
 189. 231. 250. 326. 393.
 Τιμαγόρας 406 8, 10. *vide* Τιμαγόρας.
 Τίμαιθος 404 β 1.
 Τιμαίνετος Ἀριστογένης 378 VII 15.
 Τιμαίνετος 368 III 40.
 Τίμαρχος Ἀθηναγόρα 387 27.
 ——— Ἀριστογένη 44 23.
 Τιμασικλῆς 368 II 20.
 Τιμαχίδας Πανσανία 368 VII 28.
 Τιμα - - - 48 8.
 Τιμέας Τιμέα 368 VII 13.
 ——— Χρηστίωνος 368 VII 10.
 Τιμογένης 10 β 36, c 80. *vide* Τιμογένης.
 Τιμόδαμος 368 v 46, VII 63. 404 α 3.
 Τιμόθεος Νικομήδους 10 c 63.

Τιμόθεος 48 7.
 Τιμόθεος, Ἀλικαρνασσεύς 13 9.
 Τιμοκλείδας Ἀριστοφώντος 10 α 50.
 ——— Μελαγκρίδα 430.
 Τιμοκλείδας 368 VI 63.
 Τιμοκλῆς Τιμώνακτος 368 VII 57.
 Τιμοκλῆς 10 c 21. 368 III 52, v 28, VII 54. 387 6.
 Τιμόκριτος Στρατίππου 370 5.
 Τιμόκριτος 370 8, 9.
 Τιμόλυκος N 23.
 Τιμόξενος Θρασυκλείδα 404 α 8.
 ——— Παρμενίσκου 10 β 66.
 ——— Τιμοξένου 406 2.
 ——— Χρηστίωνος 368 VII 31.
Τιμόξενος N 158, 175, 176, 177, 178.
 Τιμόξενος 5 1, 10, 20. 10 c 18, d 66.
 12 16. 368 II 14. 406 9. N 244, 245.
 Τιμόστρατος 10 α 60.
 Τιμο - - - Εὐκλείτου 10 d 51.
 Τιμὼ Γλαυκίππου 368 v 47.
 — Δαμοστράτου 368 v 63.
 — Τιμοκλεῦς 368 v 28.
 — Φιλίππου 368 VI 51.
 — Φιλωνίδα 368 I 7, VII 8.
 Τίμων 10 c 86.
 Τιμῶναξ Νικάρχου 368 VIII 13, 35, 48.
 — Τιμοκλεῦς 368 VII 54.
 Τιμῶναξ 10 α 60. 368 VII 57, VIII 10, 32.
Τίσαρχος N 179, 180. *vide* Τείσαρχος.
 Τισα - - - 48 6.
 Τισείας Ἀριστογένης 368 VII 41. *vide* Τεισεας.
 Τισίας Ἀρισταίχμου 368 VII 48.
 — Διογένης 10 α 47.
 Τισίος 368 III 7. *vide* Τεισίος.
ΤΙΤΟΣ, ΤΙΤΟΥ, ΚΟΙΓΚΤΙΟΣ 128.
 Τίτος 123.
 Τι Διδυμάρχου 10 d 53.
 Τρέβιος—Pub. T. Phileros 395.
 Τρίσιλος? N 101.
 Τρόφιμος Ἀρισταίχμου—Aur. 392 7.

- Τρύφαινα Φιλόφρονος 252.
 Τύλλος — Tib. Cl., Alcidami f., Τυλ.
 &c., 135.
 Τύχη Ἀρίστωνος 389 6.
 — Μενάνδρου 243.
 Ὑψικλῆς Ὑψωνος 368 I 15.
 Ὑψων 368 I 15.
 Φαῖδρος Θευφάντου 404 b 6.
 — — Man. Spedius Rufinus 98.
 Φαίνιππος Ὀνασικλεῦς 370 7.
 Φαίνιππος? 384 I.
 — μόναρχος —
 Φαίνιππος 10 b 23. 328.
 Φαινίων 10 d 47.
 Φαινύλος Γεράστιος 368 VII 65.
 — Σίμου 10 c 22.
 Φαινύλος 368 v 16, 55, VII 67.
 Φανόμαχος Φανομάχου 10 c 48.
 Φανόμαχος 10 c 48, 54.
 Φανὼ Ἀρίστου 368 III 18.
 — Χαρμίππου 368 I 81.
 Φαῦστα? — Rupilia, Pub. f., 219.
 Φανστ - - - 121.
 Φει]δόμβροτος 47 I.
 Φιλαινίς Νικηράτου 368 I 71.
 — Πυθονίκου 368 III 59.
 Φιλείνος Ἀπολλοδώρου 421.
 — — Tib. Cl., Xenophontis f., 46 7.
 Φιλείνος 328.
 Φιλέρως — Pub. Trebius 395.
 — — Tib. Granius 250.
 Φιλέταιρος Ἀσκληπιοδώρου 237.
 Φιλέταιρος 351.
 Φιλεωνίδας N 4.
 Φίλη 46 a.
 Φιλήρατος, Καύνιος 53.
 Φιλητᾶς 310. *vide* Φιλιτᾶς.
 Φιλιᾶς Ἀγεπώλιος 368 I 35.
 — Ἀλκιδάμου 368 VIII 19, 27.
 — Ἀπολλοδώρου 368 v 4.
 — Θευγένους 368 v 45.
 — Θρασυάνδρου 368 I 45, II 58.
 — Μοσχίωνος 368 I 39, v 15.
 — Φιλίσκου 368 VII 14.
 Φίλινα Ἀγησικλεῦς 368 v 17, 56.
 — Νικηράτου 368 I 20.
 — Σωσικλεῦς 336.
 Φιλινέας (Calymnius) 368 II 17.
 Φιλίνος Δαρδάνου 368 VIII 51.
 — Εὐτηρίδα 10 c 75.
 — Κρατίδα 10 c 70.
 — Φιλίππου 10 b 13.
 — Φιλίσκου 368 VIII 69.
 — Φωκίωνος 368 VIII 57.
 Φιλίνος N 67, 86, 147, 197.
 Φιλίνος 10 b 48, c 36, 83. 45 a 9. 174.
 368 II 6, v 74, VIII 22, 54, 63, 66.
 Φιλίνος 12 b 13.
 Φιλιππίδας 368 I 9. 387 28.
 Φιλιππος Ἀριστολόχου 10 c 90.
 — Αὐτοφόντος 57.
 — Αὐτοφῶντος 10 b 45.
 — Ἀχαιοῦ 10 c 85.
 — Δαμοφῶντος 10 a 43.
 — Νικαγόρα 368 v 77.
 — Τιμοξένου 10 c 18.
 — Φιλίππου 10 a 43.
 — Φιλίστευς 383 4.
 — Φίλωνος 368 VII 68.
 Φίλιππος N 145.
 Φίλιππος 10 a 41, b 1, 14, c 19, d 48.
 229. 368 I 53, III 5, v 80, VI 52,
 VII 71.
 Φιλίσκος Νίκομαχου 34 3, 13.
 — μόναρχος —
 Φιλίσκος Φιλίνου 368 VIII 66.
 Φιλίσκος N 8, 102.
 Φιλίσκος 10 d 46. 218. 368 VII 14,
 VIII 69.
 Φιλίστης Νικόλα 10 c 58.
 Φιλίστης 383 4.
 Φίλιστος Ἀριστοκλείδα 388 5.
 — Ἐκατονύμου 377.
 — Εὐτελίδα 10 b 40.
 — Ἰέρωνος 10 b 35.
 — Μοσχίωνος 10 b 7.
 — Νικοκλεῦς 304.
 — Σιμάλου 379.

Φίλιστος Φιλίστου 382 5. 387 18.
Φίλιστος N 41.
 Φίλιστος 9 16. 368 VIII 71. 387 18.
 Φιλίτᾱς Μοιρίχου 10 b 54.
 Φιλίτιον Ἀπολλωνίου 10 b 37.
 Φιλίτις Ἐτευκλεὺς 47 15.
 Φιλίων Λαμπία 10 d 55.
Φιλίων N 181.
 Φιλογένης 47 11.
 Φιλοκλῆς Τεισάρχου 44 28. 404 b 6.
Φιλοκλῆς N 103, 113.
 Φιλοκλῆς 345 19.
 Φιλοκράτης, Ἀμβρακιώτης 211.
 Φιλόνικος, Μιλήσιος 257.
 Φιλόστοργος 46 a.
 Φιλόστρατος 10 a 57, c 13.
 Φιλοφρίων Χαρμύλου 46 10.
 Φιλόφρων 252. 331. 367 8. 368 III 65, 76.
Φιλοφρ - - - N 182.
 Φίλτατος 47 14.
 Φίλων Νίκωνος 75.
 — Φιλίππου 368 VII 70.
Φίλων N 42.
 Φίλων 10 c 30. 45 a 10. 346 1, 7. 368 VII 68.
 Φίλων, Ἀλικαρνασείς 216.
 Φιλωνίδας Πυθ - - - 10 d 24.
Φιλωνίδας N 114. cf. Φιλεωνίδας.
 Φιλωνίδας 127. 168. 325 4. 368 1 8, VI 35, VII 9.
Φιλ. N 15.
 Φιλ - - - 47 4. 283.
Φι. N 14.
 Φλάμμας—Aul. Paconius, Aul. f., 337.
 Φλασούα 325 bis.
 Φοίβη—Claudia 94 10.
 Φορμίων Εὐδάμου 27 5.
 Φορμίων 10 a 66.
 Φουρία, Ῥωμαία 316.
 Φούριος—Qu. Φ. Hermogenes 173.
Φρασμίδης N 115.
 Φρασμίδης 10 c 13.
 Φρόνησις Ἀγαθοκλεὺς 389 1.
 Φυλεομαχίδαι 38 17, 18.

Φυλότιμος Βίτωνος 387 24.
 Φωκίων Φιλίνου 368 VIII 62.
 Φωκίων 368 VIII 57.
 Φῶκος 10 b 63.
 Χαιρέας Ἀριστοκλείδα 10 c 60.
 — Χαιρύλου 10 c 52.
 Χαιρέας 12 24. 333.
 Χαιρέδαμος Εὐπόλιος? 368 IV 1.
 — Θεμιστοκλεὺς 10 b 32. 368 IV 8.
 — Χαρμύλου 404 b 2.
 Χαιρέδαμος 368 II 41, IV 4.
 Χαιρέστρατος 10 d 6. 11 1.
 Χαιρεφάνης 10 b 10.
 Χαίριππος Νικομάχου 10 c 65.
Χαίριππος N 104.
 Χαιρύλος Νικομάχου 55.
 — Χαρμύλου 59.
 Χαιρύλος 10 c 49, 52. 368 VII 4.
 Χάρης 54 7.
Χαρίδαμος N 43, 198.
 Χαρίδαμος 44 14. 368 III 63.
 Χαρίδας 9 19.
 Χαρίκλειτος 124.
 Χαρικλῆς 404 a 4.
 Χαρίνος 10 b 29. 404 a 12.
 Χαρισθένης 404 b 1.
 Χάριτος Χαρίτου—Aul. 244.
 Χαριφών 346 4.
 Χάρμενος 10 d 31.
 Χαρμίδας Αἰνησία 44 9.
 Χάρμιλος 10 c 1.
 Χαρμίνος 10 b 61. 12 12.
 Χάρμιππος Ἐπιγίριος 404 a 7.
 — Ζωΐλου 10 b 50.
 — Παρμενίσκου 44 26. 382 4.
 — Χαρμοκλεὺς 44 5.
 — Χαρμύλου 10 d 37.
Χάρμιππος N 44.
 Χάρμιππος 44 30. 368 1 73, 76, 81, II 69, V 72. 404 a 11.
 Χαρμοκλῆς Χαρμίππου 44 29.
 Χαρμοκλῆς 44 5.
 Χαρμόφαντος 10 b 27.

- Χαρμυλεῖς 349.
 Χαρμυλῖς Φαινύλου 368 VII 66.
 Χαρμύλος Θετυμίδα 10 b 31.
 ——— Λεπτίνα 387 17.
 ——— Πυθ --- 368 IV 5.
 ——— Χαιρύλου 10 c 49.
 ——— Χαρμύλου 115.
 Χαρμύλος N 135, 240, 249.
 Χαρμύλος B. N 243.
 Χαρμύλος 10 d 37. 45 a 5. 46 9. 59.
 349. 368 1 67. 404 b 2.
 Χαροκλῆς 52 4.
 Χάροψ ? 368 II 82.
 Χαρ. N 127^b.
 Χείλων—L. Paconius, Aul. f., 337.
 Χρηστίων 368 II 36, VII 10, 31.
 Χρυσάντας 10 d 72.
 Χρυσάωρ Ἀττάλου 66.
 Χρυσώ 273.

 --- αγόρας Τιμογένους 10 c 79.
 --- αμμη --- N 185.
 --- ἀναξ 9 15.
 --- ανδρίδας 426.
 --- ανδρος 10 a 66.
 --- αντος 111.
 αρχος 222.
 --- άσιοι (nomen gentis ?) 34 58.
 • ατάνιος 189.
 ατία 132.
 δαμος 27 4. 383 4.
 ... δημος 222.
 --- δίων 10 c 93.
 --- δους --- N 146.
 --- δων Φ --- 52 7.
 --- δων 10 d 22.
 . . εία Ἡρ --- 368 III 77.
 --- ἐνης Δόρκωνος 12 17.
 --- ἥφορος Παρμενίσκου 275.
 • ιλοτικία 433.
 • ιστρατος 14 16.
 --- κλῆς Δεινίωνος 359.
 ... κλῆς 405 19.
 κλῆς 10 a 63.
 --- κράτης Μενι --- 22 1.
 --- κράτης Μνασέα 10 a 65.
 --- κρατίδας 10 a 69.
 --- κριτος 138.
 --- κρῶν N 226.
 --- κτητος 280.
 ... κύλος 10 d 57.
 --- λος 12 25, 30.
 --- μαχος Πάριος (statuarius) 128.
 --- νόκριτος, Ἀλικαρνασσεύς 49 b.
 --- ξανδρος Βαργυλιώτας 49 b.
 --- ξιφάνης Πτολεμαίου 11 3.
 --- ὀδωρος 105 1. 368 V 3.
 --- όκριτος 10 c 92.
 --- ολοχος Σμένδρωνος 12 18.
 --- όμαχος 48 2. 436.
 --- σας Εὐκράτους 10 c 5.
 --- σθένης Τιμοθέου 48 7.
 σθένης 10 d 70. 45 a 3.
 --- σίφιλος Καλλιστράτου 47 2.
 --- στρατος 48 8.
 --- τεύς 10 a 58.
 . . τ . . ο . . ια Γεραστιφάνους 368 1 68.
 --- ύλος 10 a 53.
 --- χαρμος 332.
 --- χνιάδαι (nomen gentis) 34 53.
 --- χρίων, Βοιώτιος 10 b 56.

IMPERATORES EORUMQUE PROPINQUI.

AUGUSTUS.

Αὐτοκράτωρ Καῖσαρ, Θεοῦ υἱός, Σε-
βαστός 81. 83. 344.

AGRIPPA (Agrippae filius, Augusti
adoptivus?).

Ἀγρίππη 104.

CAIUS CAESAR.

Γάιος Καῖσαρ 104 10.

TIBERIUS.

Τιβέριος Καῖσαρ, Θεοῦ Σεβαστοῦ υἱός,
Σεβαστός 25.

CALIGULA.

Γάιος Καῖσαρ, Γερμανικοῦ υἱός, Γερ-
μανικὸς Σεβαστός 391.

CLAUDIUS.

Τιβέριος Κλαύδιος Γερμανικὸς Καῖσαρ
Σεβαστός 393.

Ἀσκαπιδὸς Καῖσαρ 92. 130.

φιλοκλαύδιος 46 5. 84-91.

AGRIPPINA?

Σεβαστή Ῥέα 119.

CLAUDIUS ET AGRIPPINA.

Οἱ θεοὶ Σεβαστοὶ 119 1. 345 4, 15.

Οἱ Σεβαστοὶ 94.

NERO.

[Νέρων] Κλαύδιος Καῖσαρ Δρούσος,
Γερμανικὸς 373.

φιλονέρων 345 11.

VESPASIANUS.

Αὐτοκράτωρ Καῖσαρ Οὐεσπασιανὸς
Σεβαστός 410.

ANTONINUS PIUS.

Αὐτοκράτωρ Καῖσαρ Τίτος Αἴλιος

Ἀδριανὸς Ἀντωνεῖνος Σεβαστός
Εὐσεβῆς 415.

MARCUS AURELIUS ET LUCIUS VERUS.

Μάρκος Αὐρήλιος Ἀ]ντωνεῖνος [καὶ
Λουκίος Αὐρήλιος Ο]ὕηρος, Σε-
[βαστοὶ 101.

CARACALLA.

Αὐτοκράτωρ Καῖσαρ, θεοῦ Σευήρου
Εὐσεβοῦς Ἀραβικοῦ μεγίστου
Παρθικοῦ μεγίστου Ἀδιαβητικοῦ
μεγίστου υἱός, θεοῦ Μάρκου Ἀν-
τωνεῖνου Εὐσεβοῦς Γερμανικοῦ Σαρ-
ματικοῦ υἱωνός, θεοῦ Ἀντωνεῖνου
Εὐσεβοῦς ἔκγονος, θεοῦ Ἀδριανοῦ
καὶ θεοῦ Τραιανοῦ Παρθικοῦ καὶ
θεοῦ Νερούα ἀπόγονος, Μάρκος
Αὐρήλιος Ἀντωνεῖνος Εὐσεβῆς Σε-
βαστός 100.

GETA.

[Πόπλιος Σεπτίμιος Γέτας] Καῖσαρ
Βρετανικὸς 413.

- - - Μάρκου] Αὐρηλίου Ἀντωνεῖνου
Εὐσεβοῦς Σεβαστοῦ Βρετανικοῦ
μεγίστου ἀδελφός 99.

INCERTI.

Αὐτοκράτωρ Καῖσαρ 82.

Σεβαστός Ζεὺς Στράτιος 347.

Ὁ Σεβαστός 26 5. 102 19.

Σεβαστὰ θεὰ Δαμάτρα 411.

Θεοὶ Σεβαστοὶ 119 10. 396. 412.

φιλοσέβαστος } vide Indicem III.
φιλόκαισαρ }

INDEX II.

NOMINA LOCORUM ET REGIONUM CUM ETHNICIS.

- 'Αθάναι 7 9. 'Αθήναι 148. 'Αθαναῖοι 350 3.
 Αἰνία 271.
 'Αλαβανδεύς 210. -δῖς 181.
 'Αλεξανδρεὺς 167. 171. 191. 213. 296.
 -δρῖς 152.
 'Αλικαρνασός 105 22. 'Αλικαρνασσός 104
 17. 105 14, 16. 'Αλικαρνασσείς 13
 24. 'Αλικαρνασσεύς 49 b. 215. -σίς
 209. 'Αλικαρνασεύς 216. 248.
 'Αμβρακιώτης 211.
 'Αντιοχεὺς 180. 224. 277. 290. 334.
 'Αντιόχισσα 194. 255.
 'Αργος 58 8. "Ηρα 'Αργεία 38 5.
 'Αρμένιος 334.
 'Ασία 104 6.
 'Ασπενδία 258.
 Βαργυλιώτας 49 b.
 Βειθυλία 102.
 Βοιώτιος 10 b 56.
 Βρετάννων θρίαμβος 345 9.
 Γερμανία 94.
 Δαλῖος—'Απόλλων 60.
 Διδυμεύς—'Απόλλων 60.
 'Ελλάς 58 4. "Ελλανες 128. 'Ελληνικά
 ἀποκρίματα 345 4.
 'Ηρακλεῶτις 325.
 Θεαγγελεῖς 4 16.
 Θραΐσση 224.
 Θριάσιος 17 1.
 'Ιασός 104 19.
 'Ισθμός 58 7.
 'Ιστριανὰ 364.
 Καλύμνα 60. Καλύμνιος 12 32.
 Καῦνος 53.
 Κιανός 2 2.
 Κιβυράτης 341.
 Κνίδος 104 16. Κνίδιος 49 a. 214.
 Κνώσιος 50.
 Κολοφῶν 105 12. Κολοφώνιος 152.
 Λαοδικεὺς 156. -δίκισσα 208.
 Λευκάδιος 291.
 Μάγνης 190.
 Μητρόπολις 105 6. 335 ?.
 Μιλήσιος 257. -ία 427.
 Μυλασεύς 210. -ίς 428.
 Μύνδος 104 14. 105 21. Μύνδιος 12 b
 2, 6.
 Νάξιοι 16 18, 21.
 Νεμέη 58 6.
 Νικομηδεύς ? 217.
 Νύση 105 11.
 Πάριος 128.
 Πάτραι ? 335.
 Πάφιος 182.
 Περγαίος 246.
 Πέργαμος 104.

Πόντος 102.
 Πριανεύς 12 *b* 11.
 Πυθοῖ 58 6.
 Ῥόδιος 49 *a*.
 Ῥωμαῖοι 128. 344 8. Ῥωμαία 316.
 Σαλαμινία 247.
 Σάμιος 50.
 Σάρδεις 104 22.
 Σαρδονία 102.

Σελευκεύς 49 *b*.
 Σιδώνιος 194.
 Στρατονίκη 105 10, 15. Στρατονικεύς 207.
 Ταυρομενίτης 45 *a* 13.
 Τέως 104 21. Τήϊος 49 *b*.
 Τραλλιανός 407.
 Τριπολίτης ? ἀπὸ Φοινίκης 126.
 Τύριος 1 3. 165. -ία 341.
 Φοινίκη 126.

IN CO INSULA.

ἀγορά 10 *a* 27. 37 8, 14, 24. 367 62.
 Αἰγίλιος 393. 394. *vide* p. 358.
 ἀκρόπολις (Halasarnae) 369 13.
 Ἀλασάρνα 7 3. 367 6. Ἀλασαρνῖται 372.
 373. 374.
 Ἀλεις 31 10. 344 7. Ἀλέντιοι 344 5.
 Ἀλκηίδες 37 60.
 Ἀναξίλεια 39 4.
 Ἀντιμαχίδαι 393. 394.
 Ἀρχιάδαι 393. 394.
 Ἀσκληπίειον 8 6. 10 *a* 26. 13 19. ἱερὸν
 τοῦ Ἀσκληπιοῦ 14 9. *vide* p. 137.
 ἄστν ? 8 8. 123.
 γυμνάσιον 8 9. 122.
 Δάλιον 43 *a* 20, *b* 15.
 Δαμάτριον 39 5.
 Δωδεκάθεον 43 *b* 7. ἱερὸν τῶν Δώδεκα Θεῶν
 1 15.
 Ἐμβαθρικὸν Χωρίον 360.
 Ἡράκλειον 39 3.
 θέατρον 10 *a* 25. 13 16. *inde* vecti
 lapides 45. 58. 93.

Ἰππιόται 361.
 Ἰσθμός 401 7. 418 1. Ἰσθμῶται 40 *a*
 9. 409 1. 410. 411. 413. 414.
 416.
 Κο[νί]σας 39 8, 10.
 Κυπάρισσος 43 *a* 10, 21, *b* 6.
 Κῶς 13 13. 14 3. 24 11. 40 *a* 2. 137 1.
 βουλὰ τῶν Κῶων 118. δᾶμος ὁ Κῶων
 1 4. 58 3. πόλις ἡ Κῶων 1 8. 2 3.
 3 4. 102 3. 308. 310. Κῶοι 1 6. 3 1.
 4 4. 10. 20 2. 24 13. 25 4. 37 26.
 40 *a* 3. 104 4. 362. Κῶος 17 10. 18
 1. 24 7.
 οἶκημα τὸ δαμόσιον 37 39.
 Πέλη 344 7.
 πόλις distinguitur a pago 367 61. 383
 7. 401 5. 417 5.
 πρυτανεῖον 13 35. *vide* adn. ad 37
 39.
 Σιτία 39 4.
 Φυξιῶται 327. 328.

INDEX III.

RES PUBLICA,

ARTES, OFFICIA PRIVATA, NECESSITUDINES.

- ἄγγελος (*Astypalaeensium*?) 14 2, 15.
ἀγορανομεῖν 108 15. 119 2.
αἰρεῖν 9 9, 10, 13. 12 *a* 11. 13 12, 22.
14 2, 15. 30 5. 36 *b* 26, *d* 31. 37
41, 44. 382 17. 384 10. 385 2.
ἀλείφειν τὸν δῆμον 108 10. 110. 111.
τὰν πατρίδα 107 8.
ἀλειτούργητος 32.
ἀμάτη? 367 44.
ἀναγγέλλειν 5 19. 13 15. -γελία 14 5.
ἀναγνώστης γερουσίας 238.
ἀναγορεύειν 10 *a* 13. 37 28. -γόρευσις
9 12. 13 27, 32.
ἀνδριάς 107 16. 108 3, 24. 110. 118.
120. 121. 392 1, 13. 394.
ἀνδρογένειαν οἱ κατ' 36 *c* 14, *d* 41.
Ἀνδρομηστορίδαι (*nomen gentis*?) 151.
ἄνηβοι 43 *b* 10.
ἀπελεύθεροι? 126.
ἀπελευθέρωσις 29 6.
ἀπόγονοι 34 23, 33, 48.
ἀποδείκνυσθαι 27 24. 29 12.
ἀπόδειξις 43 *b* 21.
ἀποκριμάτων Ἑλληνικῶν, ἐπὶ τῶν = 'ab
epistulis Graecis' 345 4.
ἀπολύτρωσις 29 7.
ἀποχειροτονεῖν 10 *a* 33.
ἄσπας 352 6.
ἀρραβῶνες 26 8.
ἀρχεῖν 44 1. 367 87, 110. 384 3, 10.
ἄρχειν 74.
ἀρχή 383 8.
ἀρχιατρός 282. τῶν Σεβαστῶν 345 3.
ἀρχιτέκτονες *vide* ἑπαρχος.
ἄρχων 52 1. 102. 415 6. Κόων ἄρχοντες
25 4. 26 8. ἀρχόντων γνώμη (*in decreto*
civ. Ionicae. Cf. *C. I. G.* 2349 *b*)
21 4.
Ἀσιάρχης 141.
ἀστοί (*carm.*) 420.
βασιλεύς, Attalus 43 *b* 18. Herodes 75.
Nicomedes 35 6. Ptolemaei 16 1.
43 *a* 13. 73. 74. incertus 7 8, 9.
Καύνου 53. βασιλεῖς (*in Co*) 37 21.
βουλά 1 1. 2 9. 3 10. 9 11. 13 23. 27
29. 102. 106. 107. 116. 118. 132.
βουλή 25 4. 43 *a* 22. 108.
γενεά 381 4.
γερεαφόρος βασιλέων 37 21.
γερουσία 101. 120. 121. 163. 238. *vidēs*
γερουσίας 95-98.
γεωργεῖντες οἱ 344 3.
γραμματεῦν 27 5. (*in decr. civ. exterae*)
22 2.
γράφειν ψάφισμα 368 VIII 42.
γυμνὰς πόνος (*carm.*) 419.
γυμνασιαρχεῖν 107 5. 108 6. 109. 110.
111. 114. 119 8. 392 3.
γυμνασιαρχικός 107 4.
γυμνασίαρχος 34 21, 46. 371 *b*.

δαμαρχεῖν 344 16. 347. 391. 417.

δάμαρχος 9 9.

δαμοθουία 34 70. δημοθουία 23.

δᾶμος (1) universus Coorum 1 1, 7. 3 2.

5 16, 20, 26. 6 4. 7 5. 10 α 15. 13

23, 25, 29. 57. 61. 81. 106. 107.

109. 114. 115. 116. 117. 132. δῆμος

25 4. 108 1, 11 : idem vocatur (α)

δᾶμος ὁ Κῶων 1 4. 25 4. 58 3. 128.

cf. 362; (b) δᾶμος τῆς λαμπροτάτης

Κῶων πόλεως 102; (c) πᾶς δᾶμος 367

40; (d) σύνπας δᾶμος 9 7.

(2) singuli pagi 9 15. 327. 328.

344 5. 362. 367 65. 371 α. 372.

373. 374. 383 7, 11. 393. 394.

409 1. 410-414. 416. δῆμος 361.

418 1.

δάμου νιός 76-80. 84-90. 130. 345 10.

vide p. 126.

δαμοσιέων ἱατρός 5 7. 344 10.

δαμόσιον οἶκημα 37 39.

δαμόται 382 13, 19, 24. 383 12.

δαμοτελὴς ἱερεὺς 34 46. 383 16.

δανείζειν 383 9.

δαιπνεῖν τὴν πόλιν 131.

δέλτος 29 5.

δεσπότης 360.

δημαρχικὴ ἐξουσία 25 2. 410.

δημοκρατία (Athenis) 17 4.

δῆμος vide δᾶμος.

διαγράφειν 369 5. Cf. προδιαγ.

διαλλακτήρες 16 2.

διάταγμα 26 10.

διαχειροτονεῖν 10 α 15.

διδάσκαλοι 43 b 22.

δικασταί 16 2.

δόγμα κοινόν 367 39.

δῶρον = hasta 345 10.

δοικηνάριος 102.

Δυνάμεις 37 13. 39 3. 45 α 11. 65.

δωρεά 5 23. 10 α 16.

ἐγγενεῖς 124.

ἐγγονοί 34 10. 36 d 6, 32. ἐγγονα 36 α 4.

ἐγκτᾶσθαι 344 6.

εἰκῶν 19 6. 36 α 20. 344 15. 418 3.

εἰκῶν 73. 132.

χαλκῇ ἔφιππος 8 6.

χαλκῇ 132. 409 6.

χρυσῇ 73.

ἐκγονος, -οι 1 9. 2 5. 3 5. 4 7, 12.

129.

ἐκ(χ)θεμα 367 61.

ἐκκλησία 2 9. 5 22. 10 α 14, 36.

ἐκκλησις 26 2, 6.

ἐλαιωνεῖν 108 12. 113.

ἐλευθερία 350 2.

ἐλεύθερος 36 α 5, 8. 403 10.

ἐλευθερούμενοι, οἱ 29 4.

ἐνᾶτα 37 6. 388 9. ἐνᾶτῃ 367 43.

ἐξετασταί (Halicarnassi) 13 8.

ἐξουσία σιδήρου 102.

ἐπαρχος τῶν ἀρχιτεκτόνων 345 6.

βεϊκύλων 102.

ἐπίγονοι 36 d 25.

ἐπιδόσεις 129.

ἐπιμελητής 129 11. vide Indicem IV.

ἐπιστατεῖν 105 22.

ἐπιτροπεύειν 73 5.

ἐπίτροπος 352 7, 11. 367 28.

ἐπιφάνεια 391.

ἐσαγγελλεῖν 27 29.

εὐεργέτης, -ας 4 5, 11. 10 α 49. 230.

τῆς πατρίδος 46 5. 84-93. 95-98.

345 13.

τῆς πόλιος 76-80.

Εὐρυνακτίδαι (nomen gentis) 150.

ἔφηβος 65. ἔφηβοι 106 1, 107 6. 108 8.

109. 110. 111.

νιός ἐφήβων 106.

ἡβῶντες 43 α 9, b 13, 20.

ἡγεμόν Σαρδονίας 102.

θέσις οἴνου 129.

θεωροί 20 2.

θρεπτοὶ καὶ θρεπταί 131.

θρέψασα 130 7. 307.

θρίαμβος Βρεταννῶν 345 9.

θυγατροποιᾶ 368 vi 61.

ἱατρικὰ τέχνα 5 3, 24.

ιατρός 409. ιατροί 37 54. Cf. ἀρχιατρός.

δαμοσιεύων, -οντες 5 7. 344 10.

Καρίνδαι (nomen gentis) 151.

κάρυξ, καρύσσω *vide* Indicem IV.

καταχρηματίζειν 10 α 30. 367 74.

κεραμείς 37 54. 40 β 15.

κοινόν 131.

τῆς Ἀσίας 104.

Κορηλία 93. 345 1.

κυνηγέσια 141.

Κυρεῖνα 94.

κύριος 27 28. 152. 386 2.

κυροῦν ψάφισμα 367 18. 383 2. 384 12.

387 3.

λεγεὼν κβ. Πριμιγένια 94.

λειτουργία 32.

λοῦδος 138.

μαθηταί? 43 α 19.

μέτοικοι 344 8.

μέτρημα 11.

μητρόπολις 335.

μισθοί 10 β 21.

μισθοφοραί 10 δ 65.

μοναρχεῖν 94. 125.

κατὰ πόλιν 417.

τοῦ στόλου καὶ τῶν ναυπηγῶν 129 3.

μόναρχος 10 α 1. 27 1, 13. 16. 29 18.

34 3. 37 4. 45 α 2, 13. 326. 344 1.

367 1. 382 1. 384 1. 402 4, 6. 406.

423.

μονομάχοι 141.

ναυπηγοί 129 4.

νέοι 8 9. 108 7. 109. 110. 111. 114.

Νεστορίδαι (nomen gentis) 37 53.

Νισυριάδαι (nomen gentis) 368 vi 39.

νόθος 36 δ 33. νόθοι 10 α 10.

νομικός 338.

νομοθετεῖν 319.

νόμος 24 8. 367 39. 384 16. νόμοι

5 21.

ξένια 13 34.

ξεμισμός 34 52, 70.

ξένοι 10 α 11. 40 α 3.

οἰκονομεῖν 310.

οἰκονόμος 308. 310.

οἶνος 10 β 42, 59, c 28, 32. 11 2. 129.

ὁμότεχνοι 324.

οὔετρανός 189.

παιδονομεῖν 55.

Παμφυλεῖς 39 4. 45 α 9, β 3. 65. 108

17. Πάμφυλοι 37 8, 10.

παραγίνεσθαι ἀπό 405 *passim*.

πάροικοι 10 α 10.

πατὴρ πατρίδος 410. 415.

πατρά? 335.

πατρίς 10 α 20. 20 5. 46 6. 84-98. 107

10. 108 20. 345 13. 350 1. 367 42.

πόθοδοι (reditus pagi) 383 11.

ποιήσασθαι (υἷον) 368 vi 34, vii 37.

πόλεμος 1 10. 2 6. 3 7. 36 c 14.

πόλις 1 8. 2 3. 3 4. 5 7, 25. 16 4. 25

11. 27 20, 38. 28 6. 31 9. 34 6, 19,

48. 37 23. 38 26. 40 α 10, 13, β 10.

76-80. 84-90. 102. 108 8, 14. 111.

131 5. 308. 310. 383 7. 401 5. 417.

υἱὸς πόλεως 95-98.

πόλισμα 7 3, 10.

πολιτεία 367 38.

πολιτεύειν 102.

πολίτευμα 74.

πολίται 5 3, 14, 18, 27. 9 12. 10 α 5,

9. 367 36. πολεῖται 344 7.

πολίτης, -τιδες 10 α 10. 27 24.

πορφυροπώλης, πορφυροπώλις 309.

πρεσβεία 7 7.

πρεσβεύειν 19 1. 94. *vide* πρηγιστεύειν.

πρεσβεῖς 25 6.

πρεσβευτής, -ταί 13 12, 25, 34. 24

10.

πρεσβύτεροι 119 8.

πρηγιστεύειν 417.

Πριμιγένια *vide* λεγεῶν.

πρόγονοι 36 δ 21, 27.

προδιαγράφειν 28 1.

πρόεδροι (Athenis) 17 8.

προεισφέρειν 383 10.

προξενία 1 14.

πρόξενος 1 8. 2 2. 3 3. 4 4, 10. 10 β 69.

προστάται 2 10. 10 *b* 29. 13 23. 27 19.

28 3. 30 2. 37 27.

πρυτανεῖον 13 35.

πρυτάνεις Halicarnassensium 13 4.

πρυτανεῖν (in decreto civ. Ionicae)
19 8.

πρώτοι φίλοι 73.

πωληταί 1 12. 10 *a* 22. 27 22. 28 7. 30

11. πωλητής (Halicarnassi) 13 10.

Ῥωμαῖοι 344 8.

σειτωνεῖν 108 18. 113.

Σιμωνίδαι (nomen gentis) 149.

σιτηρέσιον 10 *d* 66 seq.

στεφαναφορεῖν 61.

στεφανηφόρος 395. (civitatis Ionicae) 19
7.

στέφανος 13 2, 28, 33. 14 5.

ὁ ἐκ τοῦ νόμου 24 8.

ὁ κατὰ τὸν νόμον 384 16.

θαλλοῦ 34 44.

χρυσέος; χρυσοῦς 5 17. 17 11. 73.

344 9. 345 9. 384 14. 409 5.

στέφανοι 418 3.

στεφανοῦν 44 1. 382 24.

στόλος 129 4.

στραταγεῖν 65. 66. 67.

στραταγός, -οί 27 3. 32.

ὑπατος Ῥωμαίων 128.

συγγράφειν 27 2. 30 2?

συμβόλαια 16 4.

σύμμαχοι 10 *a* 21. 13 24. 128.

σύνκλητος 123.

σύνταγμα 26 10.

σύσταμα (τῶν πρεσβυτέρων) 119 12.

ταμίας 384 16. ταμίαι 9 4, 15. 27 6,

19, 21. 29 5, 14. 382 26, 31. Cf.

ιεροταμίας in Indice IV. ταμίαι (civ.

Ionicae) 19 5.

ταμιεύειν 108 13.

τετράρχης Herodes 75.

τιμαί, αἱ δοθεῖσαι? 368 VIII 74.

τιμᾶν, ἐπ' ἀρετῇ 34 22, 47.

τόκος 34 27.

νίοθεσία *vide* ὑοθ.

νίδος γερονσίας, δάμον, νέων, πόλεως *vide* 8. νν.

ὕλλεῖς 37 12. 39 3. 45 *a* 7, *b* 6. 65.

ὑοθεσία 368 II 26, 35, VI 12, 34, VII
40, 61.

ὑπατος 128. 410.

ὑπηρετεῖν 65.

ὑπογυμνασιαρχεῖν 114.

ὑπογυμνασίάρχος 34 21, 46.

ὑποθέματα 383 9.

φαμιλία μονομάχων 141.

Φάτριος *vide* Ζεῖς in Indice IV.

φιλόκαισαρ 46 4. 65. 66. 84-90. 119 2.

130. 345 11, 15. 347. 362. 391.

φιλοκλαύδιος et φιλονέρων *vide* indicem
imperatorum.

φιλόπατρις 46 5. 76-80. 84-90. 345 12.

φιλωρόμαιος 345 12.

φιλοσέβαστος 46 4. 84-90. 345 11.
362.

φίσκος 319.

φυγοδικεῖν 26 11.

φυλά, -αί 39 2. 45 *a* 7, 9, 10, *b* 2, 5.

367 2, 34. 403 6. φυλή 108 17.

φυλαρχεῖν 108 16.

Φυλεομαχίδαι (nomen gentis) 38 17, 18.

φυλέται 44 4. 367 49. 384 2, 4, 7, 11.

φύσει 60. 61. 65. 75. κατὰ φύσιν 368
II 40.

χαλκεῖς 37 54. 40 *b* 15.

Χαρμυλεῖς nomen gentis 349.

χειλαρχεῖν 94. 345 5.

χειροτονεῖν 10 *a* 29.

χειροτονία 5 22.

χιλιαστός, -ές 37 6, 17. (Ephesi) 18 5.

χρεωφύλακες 368 VI 36, VII 41.

χρηματίζειν 367 76.

χρησθαι γνώμα 2 10.

ψάφισμα 9 5, 10. 13 25. 14 3, 13. 107

14. 367 19, 66, 99, 112. 368 III 83,

VIII 42. 382 26. 383 2. 384 13, 17.

387 2. ψήφισμα 13 8, 19. 19 4. 24

12. 25 6. 26 1. 108 23.

ψᾶφοι 384 19. ψῆφοι (Halicarnassi)

13 20.

INDEX IV.

RES SACRAE.

Insunt Dei Deaeque, templa eorumque supellex, sacerdotalia, sacrificalia, agonistica, sepulcrorum genera.

ἄβατος 8 11.

Ἄγαθὰ *vide* Τύχα.

Ἀγαθὸς δαίμων 57.

Ἀγαθὸς θεός 92.

ἄγαλμα 36 b 18, c 24, d 12. 61.

ἀγερμός 386 12.

ἀγνεύεσθαι 37 43.

ἀγρεταί p. 94.

Ἀγρίππη 104 13.

ἀγών, -ῶνες 13 5. 14 6. 20 4. 34 43. 46 11.

γυμνικός 34 42.

θυμελικοί 8 8.

χορικοί 13 3.

ἀγωνάριον 43 *passim*.

ἀγωνοθετεῖν 119 4. 131.

ἀγωνοθέτης 13 6. 34 20. 45 a 4. 136.

Ἀδράστεια 29 9.

Ἀθηνᾶ 148. Ἀθάνα 34 *passim*. 55. 125.

Ἀθαναία 37 56. 38 21. 150.

Ἀθηνῶν μεδέουσα 148.

Ἀλσειά 55.

Μαχανίς 38 21.

Πολιάς 37 56. 40 b 4. 125.

Πολιάς Νικά 43 a 3.

Σώτειρα ? 34 4.

Ἀθηναισταί 157. Ἀθαναισταί 158.

ἄθλον 59.

Ἀΐδας (*carm.*) 198. 218. 419.

αἱμάτιον 37 53. 40 b 13.

αἶξ 36 a 27, 28. 369 2, 4, 8, 9.

ἀκρίσχιον 37 52. 40 b 13.

Ἄκτια τὰ μεγάλα Καισάρη 104.

Ἀλσειά *vide* Ἀθάνα.

ἄλφιτα 37 48. 38 18. 41 a 3. 401 10.

ἄμνά 40 a 8.

ἄμνός 40 a 8.

Ἀμφιαρής (nomen loci ?) 40 a 7.

ἀνάθημα 36 b 18. ἄνθεμα (*carm.*) 58 12.

Ἀναξίλεια 39 4.

ἀνατιθέναι 9 6. 10 a 24. 36 a 1, 2, d 7, 42. 115. 361. 363. 382 28. 384 18. 385 4.

ἀνδρεία οἰκία 36 c 33, 36.

ἀνιέρωσις 129.

ἀπάγεν (sc. carnem) 40 a 2.

ἀποδίδοσθαι ἱερωσύναν 27 6. 30 11. 32. 132 ?.

Ἀπόλλων 40 a 3. 59. 367 4, 114. 369 1. 370 1. 372. 402 4. Halicarnassi, 13 11.

Δάλιος, Καλύμνας μεδέων 60.

Δάλιος 125.

Διδυμεύς 60.

Φοῖβος (*carm.*) 58 1, 13.

Ἀπολλώνεια ἐν Μύνδῳ 104.

ἀποπυρίς 36 b 4, 24.

απαρραίνεσθαι θαλάσση 38 23.
ἀποφορά (carnis) 37 46, 59, 61, 63.

37 a. 38 4, 8, 24. 41 a 7.

Ἀργεία *vide* Ἡρα.

ἀρήν 39 9.

*Ἀρτεμς 372.

ἄρτος 40 b 8. ἄρτοι τυράδεις 37 48.

ἀρυστήρ 42 b 5.

ἀρχεύειν 44 1. 367 87, 110. 384 3, 10.

Ἀρχηγσία ἐν Ἀλικαρνασσῶ 105.

ἀρχιερατεύειν 417.

ἀρχιέρεια 141.

ἀρχιερέυς 395. 410 2.

τῶν Θεῶν 345 14.

Ἀσιάρχης 141.

Ἀσκληπιός 14 9, 14. 30 6, 12. 31 9.

35 3. 345 15. 371 a. 401 2, 7. 403

7. Ἀσκληπιός 406. 408.

Καῖσαρ 92. 130.

Προκαθηγεμών, Σωτήρ 408.

Ἀσκληπιεῖον 10 a 26. 13 19. Ἀσκλη-
πιεῖον 8 7.

Ἀσκληπεία τὰ μεγάλα 14 7. Ἀσκλάπεια τὰ
μεγάλα 104. τὰ γινόμενα κατὰ πανήγυριν
13 17.

Ἀσπίς ἐξ Ἄργους 58 8.

ἄστυλος 20 6.

αἰλητής 37 45, 54.

αἰλοί, in certaminibus musicis 58 1, 5.

Ἀφροδισισταί 155.

Ἀφροδίσιον 387 2.

Ἀφροδίτα 36 a 30. 147 1. 369 2, 7.

Πάνδαμος 401 12.

Ἀχαιός? *vide* Ζεύς.

Βάκχος (carm.) 58 1, 11.

βαλανεῖον, in agro sacro situm 369 11.

βῆμα 412.

Βασίλεια *vide* Ἡρα.

βασιλεῖς 37 21.

βοῦς 34 passim. 37 passim. 38 11, 14,
19. 39 10. 42 b 5.

βωμός 36 a 29, d 22. 37 34, 35. 64.—
pars sepulcri 281. 325.

ὁ κοινός 38 17.

τοῦ Διονύσου 10 a 28.

τοῦ Διός 382 28.

βωμοὶ πατρίοι 384 18.

γάμος 36 c 17, 23, 25, 29, 31. γάμοι
ibid. 30, 34.

γένους, ἀπὸ *vide* ἱερέυς.

γερεαφόρος βασιλέων 37 21.

γέρη 36 b 2, c 30. 37 22, 47, 50, 57,
59, 62. 38 2, 7, 18, 20. 386 10, 12.

γυμνικός *vide* ἄγων.

γυναικεία οἰκία 36 c 33.

δαίμονες νέρτεροι 381 7.

Δάλιον 43 a 20, b 15.

Δάλιος *vide* Ἀπόλλων.

δαμαλῖς 34 25. 38 5, 22, 26.

Δαμάτηρ 37 60. 56 1. 386 1.

Δαματρά—Σεβαστὰ θεὰ 411.

Δαμάτριον 39 5.

δαμοθουῖα 34 70.

δαμοτελής *vide* ἱερέυς.

δεῖπνον? 402 5.

δεξιῶσις 36 b 30.

δέρμα 36 b 3. 37 22, 47, 50, 57, 60.
38 2, 5, 8, 21.

διαγραφὰ ἱερά 383 15. Cf. 36 d 4.

διάυλος 105 8.

Διδυμεύς *vide* Ἀπόλλων.

δίκρεας *vide* νῶτον.

Διονύσια 5 19. 13 16. 14 6. 45 a 6. ἐν
Τέφῳ 104.

Διόνυσος 10 a 29. 43 b 14. 58 3. 437.

οἱ περὶ τὸν Δ. τεχνῖται 24 4.

Θυλλοφόρος 27 7, 37, 61.

Σκυλλίτης 37 45, 58, 63.

Δωδέκα θεοὶ 1 15 1. 125. 349. Δώδεκα
θεοὶ 38 16.

Δωδεκάθεον 43 b 7.

Δώρεια ἐν Κνίδῳ 104.

εἰσαγώγιον 36 b 13.

Ἑκάτα 401 5, 18.

Στρατία 370. 388.

Ἑκατήσια ἐν Στρατονικήῳ 105.

ἐκθύειν 382 10. 384 3. ἐλθύειν 36 b
27. 44 2.

ἐκσπένδειν 37 30.
ἐκφορά (idem atque ἀποφορά valet) 38
10.

ἔλαιον 38 24.

ἐλατήρ 38 9.

Ἑλεία *vide* Ἥρα.

Ἑλευσίνια τὰ καὶ Καισάρηα 105.

τὰ μεγάλα 105.

ἐμβάλλεσθαι (sc. κλῆρον) 386 3.

ἐνδέρεσθαι 37 48. 38 8. 40 b 7.

ἐνδορα 37 48, 49. 38 8, 9. 40 b 7.

ἐνιαύτια 37 37.

ἐντερα 37 35, 37.

ἐξέδρα 93.

ἐορτά 37 37.

ἐορτάζειν 37 36.

ἐπάρατος 381 10.

ἐπιβάλλεσθαι τὸν κλῆρον 367 91.

ἐπιθύειν 37 21, 37. 41 a 3.

ἐπιμελητὰς κωμωδῶν 45 a 10, b 5.

ἐπιμελητεύειν τῶν ἱερῶν 119 4.

ἐπιμηνιεύειν 35 2, 11.

ἐπιμήνιοι 36 b 25, 29, d 28, 31. 367 87.

382 9, 17.

ἐπινυμφεύμεναι 386 5.

ἐπίποκος *vide* οἷς.

ἐπιρρέζειν 40 a 5.

ἐπισπένδειν 37 34, 36, 49. 40 b 9.

ἐπιτελεῖν θυσίαν 29 8.

ἐπιφάνεια 391.

ἔριφος 37 46, 59, 63.

ἔρσην 401 16.

θήλεα 401 12. 402 3.

Ἑρμαῖσταί 156.

ἔρσην? (victima) 41 a 2. 402 8.

Ἑστία, ἔστία *vide* Ἰστία, ἰστία.

ἑσχάρα 36 d 9.

ἔτειον? (sc. ἱερεῖον) 386 11. legitur
in lapide ετελον.

ἐυετηρία 56.

εὐρεμα 27 11. 29 16.

εὐφαμία 37 32.

εὐχεσθαι 37 19.

εὐχή 63.

ἐχθύειν *vide* ἐκθ.

ἐχθυμα 27 36.

Ζεύς. Διός 34 passim 43 a 2, b 11.

58 8. 125. 149. 150. 347. 382

passim. Ζηνός 37 24, 41, 47. 38 10,

12, 14.

*Ἀλσειος? 55.

*Ἀχαιός? 41 a 6.

*Ἰέσιος 149.

Μαχανεύς 38 10, 14.

Πάσιος 36 d 37, 40.

Πολιεύς 37 42, 47. 38 12. 125.

Στράτιος 347.

Σωτήρ 34 4. 43 b 11.

*Υέτιος 382 3.

Φάτριος 150.

*Ἥλιος 64.

ἦπαρ 37 51.

*Ἠπίονα 30 10. *Ἠπίονη 345 16.

*Ἥρα *Ἀργεία, Ἑλεία, Βασίλεια 38 5.

Οὐρανία 62.

*Ἡράκλεια 367 47. *Ἡράκλεια ἐν Ἰασφί 104.

*Ἡράκλειον 39 3.

*Ἡρακλῆς 36 passim. 39 8, 9. 367 5.

Διομεδόντειος 36 a 2.

ἦρως 76–80. 93. 106. 337 5, 8, 11.

349. ἦρως (carm.) 350.

ἦρως (tribuum) 39 2.

θάλασσα 41 a 2. *vide* ἀπορραίνεσθαι.

θαλλός. καλλύνονται θαλλῷ 37 33. *vide*
στέφανος.

θεὰ Σεβαστά 411.

θεαί 44 5.

θεία κέλεις 103.

Θεογάμια ἐν Νύση 105.

θεομοιρία 38 20.

θεός 12 a 1. 53. 367 11. 385 10. 408 3.

ἀ θεός 38 24.

εἰς ἐν οὐρανῷ 68.

*Υψιστος 63.

Θεοί=Divi 345 14. Θεοῖς (in dedica-
toriis) 65. 66. 67. 81. 124. 125. 126.

127. οἱ θεοί 8 3. 367 107. 382 15,

23. 383 12. 384 3, 9.

δωδεκα *vide* Δωδεκα θεοί.

Εὐεργέται (Ptolemaeus et Cleopatra) 73.

καταχθόνιοι 202. 319.

πατρῶοι 76-80. 84-90. 95-98.

σύνβωμοι (cum Sole) 64.

vide indicem Imperatorum (p. 390).

Θεῶν μάτηρ 402 6.

θεωροί 20 2.

θηκαία 155-161.

θιασέεται 407.

θίασος 155-158.

θρόνος ἐπίχρυσος 8 10.

θυαφόρος 37 52.

θύειν 29 4. 34 *passim*. 35 10. 36 *a* 9, 25, *b* 21, *d* 40. 37 20, 42, 46, 47, 48, 57, 59. 37 *a*. 38 7, 8, 16, 23. 39 8. 369 *passim*. 386 10. 401 11, 13. 402 7.

θύη 37 38.

Θυλλοφόρος *vide* Διόνυσος.

θυμελικός *vide* ἄγων.

θυμιατήρια 36 *d* 13.

θύρα 162.

θυσία, -αι 20 4. 28 4. 29 8. 34 18, 43. 36 *b* 1, *c* 7, 20, 37, *d* 38. 43 *b* 8. 382 11. 383 11, 15. 384 3.

θύστρα 38 24. 40 *b* 10.

Θυώνη (*carm.*) 58 11.

ιερᾶσθαι 27 10, 25. 132.

ιερατεία 367 92.

ιερατεύειν 125.

ιέρεια 27 20, 22, 23, 28, 49. 30 10. 351. δαμοτελής 383 16.

Δαματρός 386.

Διονύσου Θυλλοφόρου 27.

Ἡπιόνας 30 10.

ιέρειαι 386 1, 9 1. ιάρειαι 40 *a* 15.

ιερεῖον 27 63, 64. 35 4. 36 *b* 2, *c* 26, 29. *vide* αἶξ, ἀμνά, ἀμνός, ἀρήν, βοῦς, δαμαλῖς, ἔριφος, μόσχος, οἶς, ὄς, χοῖρος.

ιερεύς 28 6. 29 7, 10, 13. 36 *b* 28, *c* 30. 37 *passim*. 42 *b* 2. 69. 106. 383 14.

388 1. 401 13. *ιερεύς* 38 *passim*. 39 10. 40 *b* 2, 5. *ιερεῖς* 39 7. 40 *a* 15. *ιερεὺς* διὰ βίου 92. 345 14. Cf. 27 10. 132. *ιερεὺς* κατὰ θεῖαν κέλευσιν ἀπὸ γένους 103. *ιερεῖς* δαμοτελεῖς 34 46. 383 16.

Ἀθάνας 34 20, 45. 125.

Ἀπόλλωνος 369 1, 8. 370 2.

Ἀπόλλωνος Δαλίου 125.

Ἀσκαπιοῦ 130. 371 *a*.

Ἀσκλη. Ὑγίας καὶ Ἡπιόνης 345. Cf. 30.

Δαματρός? 56.

Διονύσου 45 *a* 3, 14.

Διὸς (Σωτήρος) 34 20, 45.

(Διὸς) Πολίτης 37 29. 125.

Δυμῶων 39 3.

Δώδεκα Θεῶν 38 16. 125.

Κῶων 362.

Παμφυλέων 39 4.

Σεβαστοῦ 344.

Ὑλλέων 39 3.

ιερῆς, τὰς 386 9.

ιεροκάρυξ 5 19.

ιερὸν 33 3. 36 *c* 13. 53. 367 17, 22. 411.

τοῦ Ἀσκαπιοῦ 14 9: (Astypalaeae?) *ibid.* 14.

τῶν Δώδεκα Θεῶν 1 15.

ιερὰ = *sacra* (universe) 36 *a* 7, *b* 15, *c* 9, 16, *d* 20, 27, 34. 119 6. 367 2. = *sacrificia* 36 *a* 9, *b* 28. 44 2. 382 10.

= *mola et cetera quae ad hostiam rite immolandam adhibentur* 36 *b* 16. 37 21, 46, 51, 57, 59, 62, 64. 38 3, 4, 7, 16. 39 5, 11. *vide* ἀλφита, ἄρτος, ἔλαιον, ἐλατήρ, θύη, θύστρα, κριθαί, οἶνος, μέλι, οὔλομέτριον, πέλανος, πλακοῦς, σπυροί, στέαρ, τυροί, φθῆδες.

ιεροποιεῖν 107 11.

ιεροποῖς 40 *b* 10. *ιεροποιοί* vel *ιαροπ.* 37 *passim*. 56. 370 3. 383 14. 388 3. 406.

ιερὸς 29 9. 33 17. 34 4. 36 *d* 15. 37

10. 42 α 6. 349. 367 113. 369 10.
 386 13.
 ἱεροταμίαι 383 5.
 ἱεροταμεύειν 345 16.
 ἱερῶσθαι 386 1, 4.
 ἱερῶσυνα, -αι 27 7, 69. 28 4, 5. 30 9,
 12. 31 1. 32 2. 36 δ 36. 40 α 11,
 18, β 1. 132. 369 6. 386 7.
 Ἰκέσιος *vide* Ζεύς.
 Ἰαστήριον 81. 347.
 ἱπνός 39 13.
 Ἰσθμία 105. Cf. 58.
 Ἰσθμικοὶ παῖδες 104. 105.
 Ἰστία 37 20, 26.
 Ταμία 37 29. 401 9.
 ἰστία 38 9. 401 11. ἔστία 37 48.
 καθαίρεται χοῖρψ 40 β 3.
 καθιεροῦν 8 11. 362. 393. 411. 413.
 414. καθειρ. 344 14.
 Καῖσαρ *vide* Ἀσκληπίος.
 Καισάρη 105.
 ἐν Ἀλικαρνασσῶ 104.
 ἐν Μητροπόλει 105.
 ἐν Σάρδεσσιν 104.
 τὰ τιθέμενα Γαῖψ Καίσαρι 104.
vide Ἑλευσίνα.
 Καρνείαι (sc. ἀμέραι) 38 11, 15, 22.
 καρποῦν 37 33, 35.
 κάρυξ 37 28, 36. 40 β 11. κάρυκες 37
 5, 24, 40. 403 5.
 καρύσσειν 42 α.
 καταχθόνιοι *vide* θεοί.
 καντός 37 31. 39 9. Cf. προκαυτεύειν.
 κεφαλὰ 27 64. 40 α 1.
 κεφάλαιον 37 55.
 κῆπος 36 β 32. κᾶπος 36 α 3, 12. ἱεροὶ
 κᾶποι 349. 369 10.
 κίθαρις 59.
 κλᾶρος *vide* ἐμβάλλεσθαι, ἐπιβάλλεσθαι.
 Κλάρια ἐν Κολοφῶνι 105.
 κλίνη 36 δ 14.
 κοιλία 37 51. 40 β 12.
 κοινὸν τῶν θρεπτῶν κ.τ.λ. 131.
 τῶν συμπορευομένων κ.τ.λ. 382 2.
 τῶν τεχνιτῶν 24 6.
 κοινός (βωμός) 38 17.
 κοινωνεῖν τῶν ἱερῶν 36 α 7, c 9, 15.
 κότινοι 58 8.
 κρατήρ 36 δ 10. κρατῆρες οἶνον 37 50.
 κρέας 37 54. κρέα 37 23.
 κριθαί 39 11. 42 β 2.
 κύκλια 13 4.
 κυκλικὸς χορός 45 α 8.
 κύκλος χαλκοῦς 36 δ 17.
 κύλιξ 37 30. κύλικες 37 61. 38 25.
 39 6.
 κωμφοδία, κωμφοδοί 45 α, β.
 Λευκοθήη 37 α.
 λιβανωτός 36 β 16.
 λυχνία 36 δ 7.
 λύχνοι 36 δ 8.
 Μαχανεύς *vide* Ζεύς.
 Μαχανίς *vide* Ἀθηνᾶ.
 μεδέων, μεδέουσα *vide* Ἀπόλλων, Ἀθηνᾶ.
 μέλι 37 31. 39 12. 42 β 3.
 μελίκρατον 37 34, 36.
 μερίς 36 δ 45. 367 88.
 μετεῖναι (τινι) τῶν ἱερῶν 36 β 15. 367 4.
 368 *passim*.
 μετέχειν τῶν ἱερῶν 36 δ 34. 367 17, 21.
 μνήμα 225. 381.
 μνημεῖον 163. 293.
 Μοίραι 36 δ 39, 41. (*carm.*) 322. 325.
 μόσχος 35 8. 36 α 26.
 Μούσαι 43 β 17. 59.
 Ὀλυμπιάδες (*carm.*) 137.
 νικῆρος 28 4.
 ναός 38 9, 10. 61. 371 α. 385 5.
 ναποῖα 367 33, 46, 91, 98, 106. 369
 5. ναποῖα 373 6.
 Νέμεια 104. Cf. 58 6.
 Νέμεσις 29 9.
 νέρτεροι *vide* δαίμονες.
 Νίκη *sive* νίκη 65. 69. 70. 71. 72. Νίκα
vide Ἀθηνᾶ.
 νώτου δίκρεας 37 54.
 Νύμφαι 44 3.
 ξενίζειν 37 40.

ξεινισμός 34 52, 70. 36 b 23, c 38.
 ξενῶνες 36 a 3, b 33, c 4, 10.
 ξύλα 36 b 1. 39 14.
 ὀβελός τρκῶλιος 37 53. 40 b 13.
 οἶέοι *vide* τυροί.
 οἶκημα, οἰκήματα 36 b 6, 10.
 οἰκία 36 b 19, 34, c 11. 349. οἰκίαι
 ἀνδρεία καὶ γυναικεία 36 c 32, 34, 37.
 οἶκος τῶν θεῶν 8 4. Cf. 137 2.
 οἶνος 37 30, 50, 62. 38 18, 25. 39 14.
 42 b 3.
 οἶς, οἶες 34 *passim*. 38 19. 401 4.
 ἐπίποκος τέλεος 401 6.
 κεύσα 37 57. κεύσα 38 3.
 τέλεως 37 61. 38 14, 15. 39 2.
 40 a 5, b 4. 42 b 6.
 τελέα 38 23. 402 7.
 τελέα κεύσα 37 61.
 Ὀλυμπιάδες *vide* Μούσαι.
 ὀλυμπικοί παῖδες 105.
 Ὀμόνοια 61. 401 4.
 ὄνειρον, κατὰ 348.
 ὀπλά 38 19.
 Ὀσειριασταί 54 1.
 οὔατα 37 62.
 οἰλομέτριον 39 5.
 Οὐρανία *vide* Ἥρα.
 οὐρανός 68.
 παῖδες 43 a 6. 59. *vide* ὀλυμπικοί, ἰσθμ-
 κοί, πυθικοί.
 Παλαίμων (*carin.*) 58 7.
 Πάν 361.
 πανάγυρις 36 a 22. παναγύρεις 367 58.
 πανήγυρις 13 17.
 Παναθήναια 58 9.
 Πάνδαμος *vide* Ἀφροδίτα.
 πανκράτιον 104 17.
 Πάσιος *vide* Ζεύς.
 πάτριοι βωμοί 384 18. κατὰ τὰ πάτρια
 36 b 5, c 21. 44 2.
 πατρῶοι *vide* θεοί.
 πελανός? 402 9.
 πένταθλον 104 et 105 *passim*.
 περιοδονεΐκης 129.

περίπατος 36 c 13.
 Περσεφόνα (*carin.*) 419 4.
 πῖναξ 39 7.
 πλικούς? 401 9.
 Πλούτων (*carin.*) 323.
 Πολιάς *vide* Ἀθηνᾶ.
 Πολιεύς *vide* Ζεύς.
 πομπή 43 a 12, b 5, 16, 18. πομπά
 45 a 7.
 Ποσειδάνια 43 b 2.
 Ποτειδάν 401 14.
 πρᾶσις ἱερωσύνας 30 9.
 πριάσθαι ἱερωσύναν 27 8. 28 5. 29 15.
 30 13. 31 1. 32 2.
 προθύειν 38 17.
 προκαθηγεμών *vide* Ἀσκληπιός.
 προκαρύσσειν 38 13.
 προκαυτεύειν 38 12.
 προστάς τοῦ ναοῦ 385 5.
 πρόχοι 38 25.
 Πύθια. Cf. 58 6.
 πυθικοί παῖδες 104.
 Πυθόκλεια 43 b 11.
 πῦρ—ὑπὲρ πυρός θύειν 35 10.
 πωλητὰ ἱερωσύνα 386 6.
 ῥέα 38 3.
 Σεβαστή 119 6.
 ῥόπαλον (*Herculis*) 36 d 13.
 ῥωμαῖα τὰ τιθέμενα ὑπὸ τοῦ δάμου 105.
 Σεβαστὰ ἐν Περγᾶμῳ 104.
 Σεραπιασταί 371 b.
 σῆμα 321. 418 4. σᾶμα 327. 328. 374.
 416.
 σιαλίδια? 369 4. in lapide σαλαΐδια.
 σκέλος 36 b 3. 37 22, 23, 47, 51, 52,
 58, 60. 38 8. σκέλη 38 2, 21.
 40 a 1.
 Σκυλλίτης *vide* Διόνυσος.
 σπλάγχνα 37 34.
 σπονδά 36 b 16. 37 38. σπονδαί 37 41.
 σπυροί 38 9. 39 11.
 στάδιον 104. 105.
 στάλα *vide* στήλη.
 στέαρ 37 38.

στεγτεῖν *vide* στεπτεῖν.

στέμμα 37 31.

στεπτεῖν 37 29. in lapide στεγτ.

στεφανίσκοι 36 d 11.

στέφανος 36 b 17. στέφανοι 58 4.

θαλλοῦ (praemium in certamine)

34 44.

στήθος 38 20.

στήλη 319. στάλα 417.

Στρατία *vide* Ἑκάτα.

Στράτιος *vide* Ζεύς.

στρωμνή 36 c 23.

σύλλογος 367 52.

συμπορεύεσθαι 382 3.

συνάγειν 36 d 28.

συναγωγή 36 c 21.

σύνβωμοι *vide* θεοί.

σύνδοδος 54 1.

συντελεῖν θυσίαν 36 c 20. 383 12, 14.

γάμον 36 c 17, 22.

σφαγεύς 37 44.

Σωτήρ *vide* Ἀσκληπιός, Ζεύς.

τάπης 36 d 10.

ταρσός 38 19.

τάφος 335.

τελεῖν=sacerdotem inaugurare 27 20,
22, 25, 29, 31, 60. 28 6.

=ad sacra Cereris admittere 386

5, 9.

τέλειον (sc. ἱερίον) 386 11. Cf. τέλειως,

τελέα s. v. ὄϊς.

τέλεστρα? 27 59.

τελετὰ ἱερέως vel ἱερείας 27 74. 29 13.

τέμενος 35 5. 36 a 1, b 7, 11, 32, c 3,
11. 148. τεμένη 36 c 10.

τεχνῖται, οἱ περὶ τὸν Διόνυσον 24.

τραγωδός 129.

τράπεζα 36 c 27, d 11. 37 9, 10.

τρικώλιος *vide* ὀβελός.

τυροὶ ὄϊοι 39 13.

τυρώδης *vide* ἄρτος.

Τύχα Ἀγαθὰ 57.

Ὑγίεια 30 12. 35 3. 401 3. 406. Ὑγία
345 16.

Ἑτίος *vide* Ζεύς.

ὑποδοχὰ 382 12. 383 12. 384 5.

ὑποκριτῆς κωμωδίας 45 a 11.

ὕς 34 *passim*.

ὑφιέρεια 27 23, 68.

Ὑψιστος *vide* θεός.

Φάτριος *vide* Ζεύς.

φιῖλαι ὑαλιναί 36 d 42.

φθόγιες 37 31, 38.

Φοῖβος *vide* Ἀπόλλων.

φρύγανα 39 13.

Χαρμύλος 349.

χλανὶς ἀλουργὰ 36 d 43.

χοῖρος 36 a 28, 32, b 15. 37 33, 46, 58,
63. 38 12. 40 b 3.

χοραγός 45 a 6, 8, b 2.

χορικός *vide* ἀγών.

χορὸς κυκλικός 45 a 8.

χρήματα τοῦ θεοῦ 385 10.

ὑπάρχοντα τοῖς θεοῖς 367 107.

χρησζμός 60 2.

χύτρα 37 a.

ὥμόν (sc. κρέας) 38 19.

ὥραϊα 37 37.

ὥρολόγιον 57 2.

--- δια nomen festi 59.

INDEX V.

MENSES : DIES.

Ἀγριάνιος 35 12.
 Ἄλσειος 29 17. 367 26.
 Ἀρταμίτιος 34 19. 43 *b*. 344 4. 382 2.
 Ἀρτεμισίων (civitatis Ionicae) 19 7.
 Βατρόμιος 27 1, 8, 12. 38 12. Βαδρόμιος
 29 18.
 Γεράστιος 27 15.
 Δάλιος 30 1. 367 55.
 Ἑλευθεριών (Halicarnassi) 13 11.
 Θενδαίσιος 36 *a* 14.
 Πάναμος 29 19. 64. 369 1. 384 1.
 401 8.
 Πεταγείννος 36 *a* 16, *b* 22, *c* 18. Πεδα-
 γείννος 38 3.
 Ποσιδεών (civitatis Ionicae) 21 1.
 Ὑακίνθιος 367 2, 24. 368 VIII 43.

δύμημος 11.
 τρίμημος 367 36.
 ἐξάμημος 10 *d* 73 *seq.* 11. 34 14.

1. νευμηνία 36 *a* 19. 401 8. νουμηνία
 10 *a* 2.
 3. τρίτα 367 24.
 4. τετράς 367 56. δ̄ ἰσταμένον 344.
 δ̄ 43.

5. ε̄ 43.
 6. ζ̄ 43.
 7. ἑβδόμα 369 2. ζ̄ 43.
 9. ἐνάτα 369 3. 402 *b* 12. θ̄ 35 12.
 10. δεκάτα 38 5. 383 3. 401 14. ῑ 43
 11. ἐνδεκάτα 38 10. ῑα 43.
 12. δωδεκάτα 38 13. 402 *b* 5. ῑβ 43.
 14. τεσσαρεσκαίδεκάτα 27 14.
 15. διχομηνία 40 *a* 4. ῑε 43.
 16. ἑκκαίδεκάτα 27 1, 8. 36 *a* 16, *b* 21,
c 18.
 17. ἑπτακαίδεκάτα 36 *b* 25, *c* 19.
 18. ὀκτωκαίδεκάτη 36 *c* 21.
 19. ῑθ 35 1, 7. 43.
 20. ἱκάς 37 47. 402 *a* 6. εἰκάς 369 9.
 21. ἀμφεἰκάς 384 1.
 22. ἐνάτα με ια 37 58.
 24. ἑβδόμα ἀνομένου 37 60.
 25. ἑκχτα ἀνομένου 37 62. κζ̄ 43.
 26. κε̄ 43.
 27. τετράς ἐξ εἰκάδος 39 1.
 28. τρίτα ἀνομένου 39 8.
 29. προτριάκας 43.
 29. } τριακάς 27 13. 367 25.
 30. }

INDEX VI.

NOTABILIORA NONNULLA.

- ἀγωνάριον 43.
 αἰρέθεν 12 11. αἰρέθη 14 15. αἰρημένοι
 30 5.
 ἀμάτη? 367 44.
 Ἀμφιαρῆς 40 α 7.
 ἄμων 8 5.
 ἀνομένου μηνός 37 60. 39 8.
 ἀντί νυκτός 37 43.
 ἀντιτύχοισαν 324.
 ἀποπυρίς 36 b 4.
 ἄππας 352.
 ἀρήν 39 9.
 ἀσφάλεια 10 α 7.
 αὐτὰ 14 12.
 δῆλεσθαι 10 α 8. 28 6. 34 2. 384 17.
 386 6.
 δίκreas 37 53.
 εἰς δύναμιν εἶναι 36 d 5.
 ἐκατέρω 37 10.
 ἐκχθέματα 367 61.
 ἔκχτα 37 62.
 ἐνάτα 37 6. ἐνάτη 367 43.
 ἐνδεής 36 c 16.
 ἐνδέρεσθαι: ἔνδορα *vide* Ind. IV.
 ἐνθύμιον ἔχειν 319.
 ἐνπετόντων 5 5.
 ἐξάιρημα 36 c 6.
 Ἐοτυχίς 225.
 ἐπινυμφεύεσθαι 386 5.
 ἐπτάπυρος 36 d 8.
 ἔρσην 402 b 8.
 Ἐτενκλῆς 47 15.
 εὔρεμα 27 11. 29 16.
 ἡύτων 37 44.
 θηκαῖον 155-161.
 θύστρα 38 24. 40 b 10.
 ἱερεωσύνα 40 α 11.
 ἱερῆς, τὰς 386 9.
 κλείνεσθαι 367 48.
 κλέωντι 38 11, 15, 22. *Vide* p. 334.
 κοτυλαί 38 25. 39 12.
 κεύοσα 37 56, 61.
 νείφεσθαι 58 10.
 ξύλεων 39 14.
 ὀνημάξιον 36 α 2.
 ὀπεῖ 367 63.
 οὐλομέτριον 39 5.
 ὀφηβοσίη 58 5.
 παραγίνεσθαι ἀπό 405.
 παρασκευᾶτε 36 d 2.
 πρηγιστεύειν 417.
 προαιγλία 36 c 18.
 σιαλίδια? 369 4.
 σπυροί 38 9. 39 11.
 στεγτεῖν *σινε* στεπτεῖν 37 29.
 συναιγλία? 36 c 18.
 τελεζόμεναι 27 60.
 τέλεως *vide* Ind. IV. s. v. οἷς.
 τεταρτεύς 39 12.
 τρικώλιος 37 53. 40 b 14.
 ὑποκύψει (subjunct.) 37 20.
 ὑπώμαια 37 53.
 Φιλεωνίδας N 4.

TABLE OF COAN INSCRIPTIONS PREVIOUSLY PUBLISHED.

The figures given in italics are the numbers of the Inscriptions in this volume.

Annales de la Faculté de Lettres de Bordeaux, 1880, p. 152 = 318.

Annali dell' Instituto, 1847, p. 108 = 321.

Annuaire de l'Association pour l'encouragement des études grecques en France, 1875. See Rayet.

Archäologische Zeitung, xxxii. p. 59, No. 13 = 417.

Archäologische-Epigraphische Mittheilungen aus Oesterreich, vii. p. 124 = 348.

BENNDORF—NIEMANN, *Reisen in Lykien und Karien*.

No. 3 = 261 | No. 4 = 48

Bulletin de Correspondance Hellénique.

v. pp. 196-199. PANTELIDIS, *Sur la topographie de l'île de Cos*.

No. 1 = 372 | No. 3 = 362

„ 2 = 374 | „ 4 = 361.

v. pp. 201-240, HAUVETTE-BESNAULT — DUBOIS, *Inscriptions de l'île de Cos*.

No. 1 = 5 | No. 8 = 40

„ 2 = 1 | „ 9 = 35

„ 3 = 3 | „ 10 = 33

„ 4 = 17 | „ 11 = 29

„ 5 = 18, 19 | „ 12 = 149

„ 6 = 13 | „ 13 = 150

„ 7 = 39 | „ 14 = 44

No. 15 = 74

„ 16 = 60

„ 17 = 98

„ 18 = 76

„ 19 = 62

„ 20 = 104

No. 21 = 114

„ 22 = 126

„ 23 = 26

„ 24 = 207

„ 25 = 206.

v. pp. 469-476, DUBOIS, *Un médecin de l'empereur Claude*.

p. 471 = 87 | p. 473 = 345

p. 476 = 93.

vi. pp. 249-267, DUBOIS, *Décret inédit de l'île de Cos* = 367.

vii. pp. 478-484, DUBOIS, *Inscriptions des Sporades ; Cos*.

No. 1 = 27

No. 6 = 352

„ 2 = 106

„ 7 = 358

„ 3 = 131

„ 8 = 408

„ 4 = 383

„ 9 = 405.

„ 5 = 385

xi. pp. 71-79, PANTELIDIS, *Inscriptions de l'île de Cos*.

No. 1 = 2

No. 4 = 109

„ 2 = 3

„ 5 = 58

„ 3 = 108

„ 6 = 15.

xiv. pp. 292-300, PANTELIDIS, *Θεοκρίτου ἑλληνὴ ὁδοποιία*.

No. 1 = 327 | No. 2 = 344

No. 1 }
„ 2 } p. 299 = 45.

CAUER, *Delectus Inscriptionum Graecarum.*

| | |
|---------------|---------------|
| No. 158 = 349 | No. 162 = 382 |
| „ 159 = 150 | „ 163 = 384 |
| „ 160 = 1 | „ 164 = 44 |
| „ 161 = 367 | „ 165 = 13. |

Corpus Inscriptionum Graecarum.

| | |
|----------------|----------------|
| No. 2045 = 135 | No. 2512 = 308 |
| „ 2502 = 75 | „ 2514 = 216. |
| „ 2503 = 115 | „ 2515 = 190 |
| „ 2504 = 116 | „ 2516 = 191 |
| „ 2505 = 118 | „ 2517 = 217 |
| „ 2506 = 117 | „ 2518 = 316 |
| „ 2507 = 120 | „ 2519 = 309 |
| „ 2508 = 119 | „ 2520 = 250 |
| „ 2509a = 102 | „ 2521 = 317 |
| „ 2509b = 321 | „ 2522 = 71 |
| „ 2510 = 57 | „ 2523 = 163 |
| „ 2511 = 141 | „ 6844 = 90. |

DITTENBERGER, *Sylloge Inscriptionum Graecarum.*

| | |
|----------------|---------------|
| No. 330 = 5 | No. 399 = 104 |
| No. 400 = 105. | |

Ἐφημερίς Ἀρχαιολογική.

No. 3863 = 387.

Id. Περ. β.

No. 240 = 16.

Inscriptions of the British Museum,
Pt. ii.

| |
|------------------|
| No. 335 = 67 |
| „ 336 = 7 |
| „ 337 = 9 |
| „ 338 = 401 |
| „ 339 = 402, 403 |
| „ 340 = 46 |
| „ 341 = 201 |
| „ 343 = 10. |

*Journal of Hellenic Studies.*vi. pp. 248-260, GARDNER, *Inscriptions from Cos, &c.*

| |
|-------------------------------------|
| No. 1 from the coast opposite Symi. |
| „ 2 from Theangela. |
| „ 3a = 30 |
| „ 3b said not to be from Cos. |

No. 4 = 10

„ 5 = 228

„ 6 = 96

„ 7 = 227

„ 8 = 78

„ 9 = 407

„ 10 = 86

„ 11 = 152

„ 12 = 8

„ 13 probably from Theangela.

„ 14 = 129

„ 15 of unknown origin: gladiatorial reliefs, p. 259 = 138 and 139.

ix. pp. 323-337, HICKS, *Sacrificial Calendar from Cos* = 37-40.KAIBEL, *Epigrammata Graeca.*

No. 200 = 418 | No. 201 = 419

No. 286 = 321.

Mittheilungen (Athenische) des Archäologischen Instituts.

xv. p. 162 ff. = 138.

Μουσείον τῆς Εὐαγγελικῆς Σχολῆς A. p. 140.

No. 65 = 105.

Πανδώρα.

xvii. pp. 428 f., 450 f. = 12, 16, 25, 43, 142, 179, 219, 310, 313, 314.

xix. p. 42 f. = 12, 25, 39, 40, 43, 44, 52, 65, 149, 150, 215, 282, 310, 315.

RAYET, *Inscriptions de l'île de Kos* (extrait de l'Annuaire de l'Association pour l'encouragement des études grecques, 1875).

No. 1 = 53

No. 10 = 368

„ 2 = 125

„ 11 = 406

„ 3 = 84

„ 12 = 407

„ 5 = 100

„ 13 = 409

„ 6 = 107

„ 14 = 410

„ 7 = 382

„ 15 = 413

„ 8 = 392

p. 9 = 94.

„ 9 = 370

ROSS, *Hellenika*, pp. 93-97.

| | |
|--------------|----------------|
| No. 13 = 371 | No. 20a = 356 |
| „ 14 = 391 | „ 20b = 351 |
| „ 15 = 393 | „ 21 = 411 |
| „ 16 = 397 | „ 22 = 135 |
| „ 17 = 395 | p. 97, at foot |
| „ 18 = 388 | = 419. |
| „ 19 = 408 | |

ROSS (continued), *Inscriptiones Graecae Ineditae*.

| | |
|------------------------------------|-----------------|
| No. 170 = 167 | No. 178h = 353 |
| „ 171a = 169 | „ 178i = 171 |
| „ 171b = 427 | „ 178k = 377 |
| „ 171c = 425 | „ 178l = 424 |
| „ 172 = 348 | „ 178m = 378 |
| „ 173 = 346 | „ 300 = 325 bis |
| „ 174 (cp. fasc. iii. p. 41) = 419 | „ 301 = 312 |
| „ 175 = 382 | „ 302 = 325 ter |
| „ 176 = 372 | „ 303 = 409 |
| „ 177 = 412 | „ 304 = 418 |
| „ 178a = 329 | „ 305 = 416 |
| „ 178b = 229 | „ 306 = 410 |
| „ 178c = 171 | „ 307 = 394 |
| „ 178d = 398 | „ 308 = 393 |
| „ 178e = 170 | „ 309 = 349 |
| „ 178f = 181 | „ 310 = 354 |
| „ 178g = 168 | „ 311 = 36. |

TEXIER, *Asie Mineure*, ii. p. 309, publishes our No. 102. The inscription he gives on p. 312 is not from Cos, but from Chidus; see Newton *Halicarnassus*, &c., ii. p. 751.

Transactions of the Royal Society of Literature. Second Series, vol. i.
LEAKE, *Inscriptions copied in Cos* by Lieut. Helpman.

| | |
|----------------|--------------|
| No. 1 = 102 | No. 23 = 400 |
| „ 2 = 321 | „ 24 = 329 |
| „ 3 = 364 | „ 25 = 229 |
| „ 4 = 363 | „ 27 = 410 |
| „ 5 = 167 | „ 28 = 410 |
| „ 6 = 171 | „ 29 = 426 |
| „ 7 = 169 | „ 30 = 419 |
| „ 8 = 168 | „ 31 = 181 |
| „ 9 = 170 | „ 32 = 353 |
| „ 10 = 346 | „ 33 = 348 |
| „ 12 = 360 bis | „ 34 = 360 |
| „ 13 = 416 | „ 35 = 355 |
| „ 14 = 417 | „ 37 = 427 |
| „ 15 = 425 | „ 38 = 414 |
| „ 16 = 421 | „ 39 = 430 |
| „ 17 = 423 | „ 40 } = 371 |
| „ 18 = 412 | „ 41 } |
| „ 19 = 424 | „ 42 = 377 |
| „ 20 = 422 | „ 43 = 372 |
| „ 21 = 378 | „ 44 = 382. |
| „ 22 = 398 | |

Transactions (continued). New Series, vol. x. BABINGTON, *Greek Inscriptions from Telos, Cos, &c.*

| | |
|--------------|--------------|
| No. 11 = 410 | No. 16 = 372 |
| „ 13 = 426 | „ 17 = 371 |
| „ 14 = 437 | „ 18 = 435. |
| „ 15 = 416 | |

Zeitschrift der Savigny-Stiftung für Rechtsgeschichte, xi. 2. MOMMSEN, *Inschrift von Kos* = 26.

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